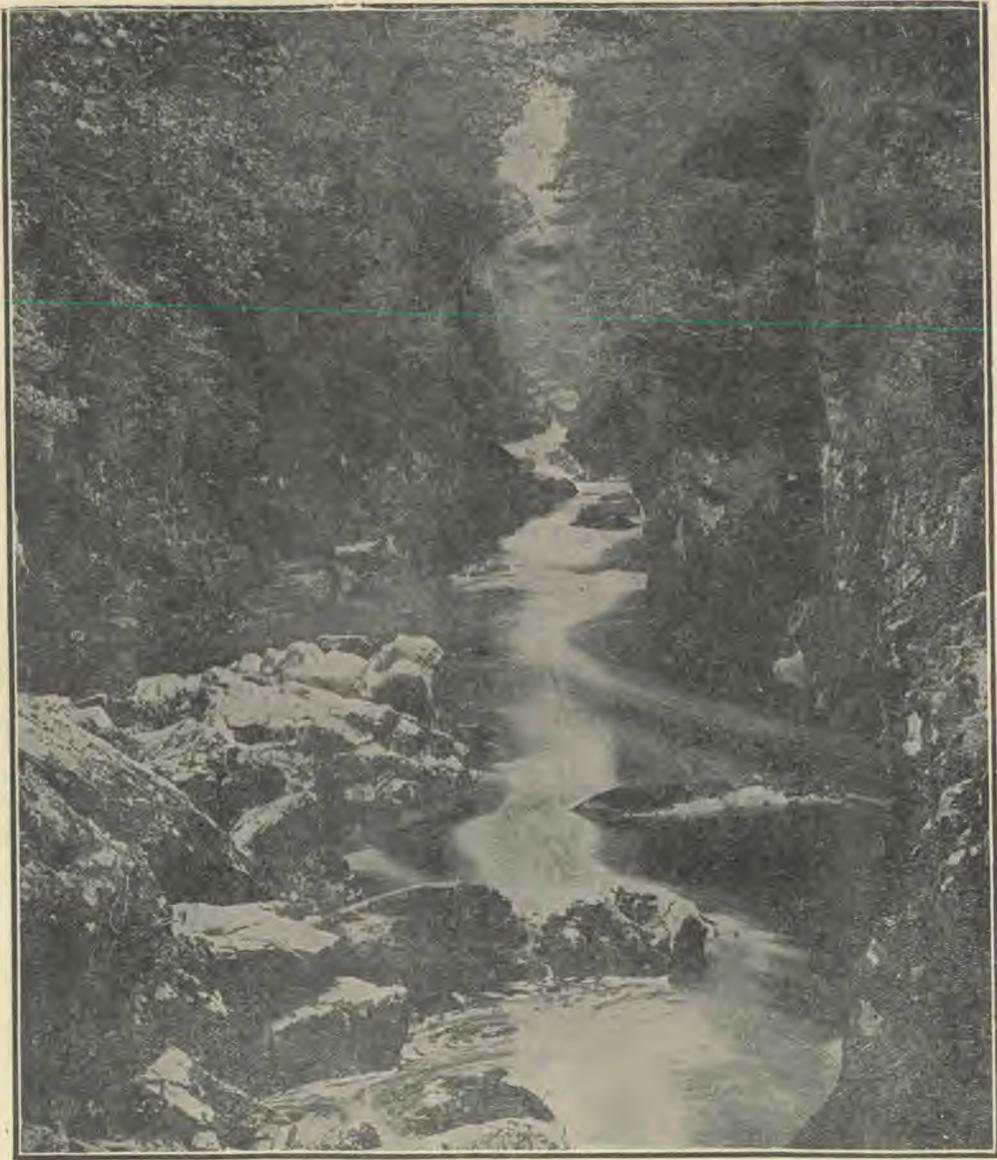


The ORIENTAL WATCHMAN AND HERALD of HEALTH



*As Old As Your Teeth, Get Rid of That Headache,
Is J. Krishnamurthi to be the Expected Messiah?
The Origin of Christmas, The Roman Mass*



Around the World

THE Fascist Institute of Culture plans an iron tower at Milan in honour of Premier Mussolini. It will be modelled after The Eiffel Tower in Paris, but will be "bigger and better." It is hoped to dedicate it in 1928, on the anniversary of the Italian victory over Austria.

A considerable export item of the Hawaiian Islands is the native musical instrument, the ukelele. Shipments to the mainland average 1,000 a month, besides the dozens constantly carried aboard ships by tourists. A new type of the instrument called the *niu kani*, or singing coconut, is rapidly gaining favour.

Flying doctors are solving the problem of medical and surgical treatment for settlers in the isolated sections of Australia. Dentists, too, are beginning to use the airplane to reach their patients in sections of the country which have no roads, telegraph, or telephones. The flying doctors and dentists are working under the auspices of the Australian Inland Mission. One physician, with an office at Port Darwin, Australia, has a territory ten times the size of Great Britain to cover. Gasoline stations and landing fields are scattered throughout the district for his use. Most of the flying doctors cover at least 200 square miles, and think nothing of it.

Professor Herman Berkowski, noted European violinist and violin instructor, has perfected a new violin bow which he calls the "polyphone bow." It enables the musician to play all of the strings of his instrument at the same time, producing a polyphone effect of rich colouring and volume. The bow is so constructed that it permits of relaxing or tightening of the bow strings while playing, and is effectively used in rendition of difficult compositions of the old masters.

A huge magnet fastened to the back of a motor truck is keeping the Yellowstone Trail, near Seattle, Washington, safe for automobile tires. The magnet is used by road keepers to pick up bits of metal that might cause punctures. In one trip over five miles of the road, the magnet picked up more than 150 pounds of nails, wire, and other bits of metal. Most of the metal was covered by dust, and was invisible until the magnet picked it up.

Switzerland reports successful tests with the world's most monstrous electric locomotive—a train hauler driven by six motors developing 4,500 horsepower. Over 20 meters long (65 feet), weighing 283,350 pounds, it can be driven by one man, and will make a speed of 100 miles an hour with a loaded passenger train in tow. Soon it will be in service on the International Electric Line, racing over the Alps to Cerne, plunging through the Simplon Tunnel into Italy.

During the past two years many a sympathetic traveller has paused before the tall barred gates of a great mansion in western Japan, but its blinds have remained closely drawn. Within Masataro Namba, head of that once proud family, has lived with his brothers and their families in retirement scarcely less secluded than the grave. Until a year ago their aged father, once a member of the Imperial Diet, shared this seclusion with them, then died of grief.

All of which was brought about because in 1924 the youthful scapegrace of the family, Daisuke Namba attempted to slay Prince Regent Hirohito of Japan. He was found guilty and hanged, and his father, broken-hearted, resigned from the diet, and enjoined upon his family and himself a voluntary retirement until death should harvest their lives one by one. But a few weeks ago the prince regent passed through their town on a tour of inspection, and was driven past the barred gates of the Nambas. Next day a royal command was borne to Masataro Namba. Bowing humbly, he received it, and an instant later, as he read, his face lighted. Gravely he informed the royal messenger that the Nambas would obey as always the prince regent's will. They would unbar their gates, and resume the normal life of loyal Japanese. In token of their entire release from all humiliation, they would abandon the besmirched name of Namba, and assume that of Kurokawa.

Surgical skill has provided Henry Wiegman, seventeen, of Chicago, armless at birth, with two useful and movable arms made from muscle and flesh from his own body. The boy now is able to perform difficult tasks, and even to operate a typewriter. He has been using his man-made arms for four years, but surgeons have just permitted the case to become known. Henry, who was able to write, draw, and eat with implements held between his cheek and shoulder, was armless at birth. Two stumps, one three and the other four inches long, hung from his shoulders. On these the surgeons built him by bit two healthy arms, using skin, muscle, and flesh from other parts of the boy's body. For months the lad worked in a special school in Chicago learning how to use his new arms. He progressed speedily, and to-day has perfect control over the members. He hopes to become an artist.

An all-metal airplane capable of carrying fifty fully equipped soldiers was ordered recently by the British air ministry. The order followed the completion of a fleet of air buses for twenty-five soldiers a short time ago for use in Mesopotamia. These airplanes are said to effect a great economy in time, money, and man power in quickly transporting troops in British possessions where tribal disturbances are of frequent occurrence, and speed in getting to the scene means an end to the trouble. The new fifty-seater will have tip-up seats, racks and cupboards for rifles and ammunition, and tanks for drinking water. It will carry radio equipment, and will be used as an ambulance in action.

Guests of General and Mrs. William Crozier, of Washington, D. C., were treated at Peking to a 100-course dinner prepared under the direction of the former chef of the imperial household. Fancy dishes were prepared from birds' nests, sharks' fins, fish sounds and lips, bone marrow, ducks' tongues, and livers, chickens' windpipes, bamboo shoots, seaweed, and sixty-year-old rice. Hot light wine was served in tiny jade cups. The dinner lasted three hours.

Artificial silk experts will earn the thanks of the modern miss by putting a new shower-proof stocking on the market in London. In that rainy city, girls either have to change their hose after a journey to town, or go the rest of the day with mud splashes showing on their flesh-coloured stockings. The new invention, it is claimed, prevents mud and water from adhering.

As Old as Your Teeth

The Secret Your Teeth Tell the Dentist are Revealed to You in the Article
by a Successful Dentist and Instructor in a Medical School

By Roy O. Williams, D. D. S.

HIPPOCRATES, the "father of physicians," made the deduction more than two thousand years ago, that a person's life could be measured by the length of time he kept his teeth. In our age of false teeth, this rule is not so accurate as at one time; but, with slight modifications, it will stand indefinitely.

A brief discussion of pyorrhoea invites your attention, for,—

1. By the law of the majority, the chances are in favour of your being so afflicted, if not at the present time;

2. More teeth are lost through pyorrhoea than all other causes combined.

3. The chewing efficiency of false teeth has been demonstrated to be only 10 per cent as great as that of the natural ones.

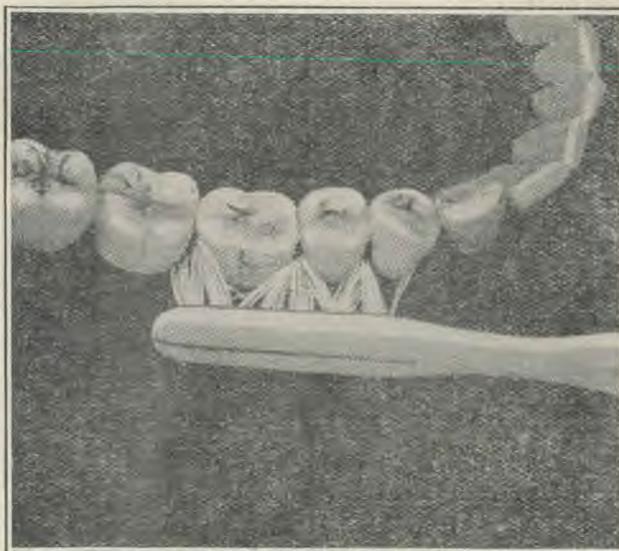
4. When afflicted with pyorrhoea in or before early middle life, it is a positive indication of a serious systemic disease.

5. When present at any time, it is indicative of wrong living; and advance strides have been made in determining its cause and treatment.

Pyorrhoea (scientifically called Periodontoclasia), is a disease of the tissues surrounding the roots of the teeth. These are: the *gums*; the *bony process* under them, surrounding the roots; and the *fibro-elastic membrane*, or pad, between the bony process and the roots. No teeth, no matter how free from decay, is any healthier than these tissues.

Its origin is insidious. A little bleeding of the gums is the only symptom a person may

notice. The gums should not bleed when regularly brushed. There is very little or no pain accompanying pyorrhoea. When it has progressed to the extent that the teeth are loose, it is safe to estimate that more than half their bony support has been lost. When allowed to run on without treatment, the disease terminates in the complete destruction of the supporting tissues and the loss of the teeth.



This illustration shows the correct model of tooth-brush to insure a proper cleansing of the teeth

The Fight in the Mouth

The disease is a fight, yes, a real conflict, between germs and the white cells of the blood. There are more than a score of different kinds of germs found in the healthy mouth. Some of the more common of these predominate in pyorrhoea lesions. The white cells have been called the "little soldiers of the blood," and form its defensive mechanism against all types of infection. The germs are always on the

firing line, intrenched in the little space between the root of the tooth and the free margin of the gum. Really healthy gums hug the tooth so tightly that there is not much of a trench or room for many germs. Those that are of a deep-red colour and spongy or swollen are certain to shelter millions of them. The floor of their trench is a thin layer of skin tissue. It acts as a barrier between the germs and the "blood soldiers." Germs that work their way through the barrier are attacked by the blood soldiers, and, if the fight is not too one-sided, the blood soldiers succeed in engulfing and destroying them.

The base of supplies for the germs is the food left in one's mouth. They are sickly and present in small numbers when the mouth is clean, but active and countless in number when living conditions are favourable to them. The base of supplies for the blood soldiers is the good food that we digest. We must starve the germs, but see that we have good blood.

In an undernourished condition, not only does the quality of the blood suffer, but the few cells that form the barrier are weakened. The germs may break it down, and invade the blood. This is what may actually be seen under the microscope, thus, with weaker blood soldiers and many germs, the outlook is most unfavourable.

Pus is the product of the warfare. It may or may not be present, and when present, is more or less incidental. We expect to see it in strong people, and infer that the blood soldiers are putting up a good but losing fight. When no pus is evident, the condition is frequently more serious. The germs and their toxins (poisons they liberate) may reach any part of the body through the blood stream. They lodge in the tissue or organ that offers them the least resistance, and we have disease. Rheumatism, neuritis, arthritis, and other diseases may be secondary to pyorrhoea, and indigestion and *malaise* are its common companions.

The Treatment

From the foregoing, it is evident that there are two main factors causing pyorrhoea: the presence of germs in large numbers and the low vitality of the tissues. Both are always present, but in varying degree. The treatment must remove the cause. Keeping down the number of germs is purely a local matter. Restoring the vitality of the tissues is both local and general. The patient, dentist, and doctor may all have a part to play. With most cases, especially those in their incipency, the emphasis, however, is on the *patient*.

To keep down the number of germs in the mouth means to keep it clean. No prophylactic measure is so effective as the normal excursion of coarse foods over the teeth. The teeth are dirty and the gums congested in unused parts of the mouth. Many people with complete sets of teeth do nearly all their chewing on a part of one side of the mouth.

I have told patients which of their teeth were the cleanest and least affected by pyorrhoea, and then, five or ten minutes later given them a piece of cotton, asking them to chew it hard. With my back to them, it is quite convincing to tell them just where the piece of cotton is in their mouth. It is always in the cleanest part. The unused teeth are the first to be affected with pyorrhoea. The exception to this is in cases where only two or three unsupported teeth are left to chew on, in which instance, they may be overworked.

If there is anything hindering chewing at some part of the mouth, such condition needs the dentist's attention for the sake of the neighbouring and the opposing teeth. Then it is the patient's

privilege to school himself in the use of all of the chewing organs.

The use of a small coarse toothbrush at least twice a day is an excellent tonic measure. Salt on the brush is being more and more recommended by the dental profession at large. Give the skin of your mouth a good salt glow. Make eight or ten mechanically efficient up and down strokes on each side and in front, and remember the inside a little. With children, it is well to use a pleasant-tasting preparation, as they need all the inducement possible.

What Chewing Does

Hard chewing and the use of the tooth-brush, besides keeping the mouth free from germs, acts as a wonderful stimulant to the local circulation. The importance of chewing is evidenced by the few cases of pyorrhoea noticed in mouths where the teeth show the desired amount of wear. A high percentage of pyorrhoea teeth show little or no evidence that they have been used. Where the normal amount of wear is seen, the primary cause of the disease is certain to be a systemic disturbance.

The bony process and the membrane between it and the roots of the teeth, are of what is known as connective tissue. This type of tissue is very readily built up to meet the needs of the body, and it just as readily wastes away when not needed. The bones in the arm that are used most are much thicker and stronger, according to the extra demands. Likewise, hands grow large when they are much used in hard work. Just so, good chewing habits insure the development of the bone and tissue around the teeth. The blood vessels are large, and the circulation more capable of taking care of any infection. When the teeth are not sufficiently used, the tissues around them atrophy, or waste away. X rays of the teeth plainly show this wasting away in the early stages of pyorrhoea, and some authorities claim that it precedes all other symptoms. Prevention then lies largely in coarse foods and correct chewing. Coarse foods are among the richest in vital elements. They will strengthen the digestive organs and develop the jaws and face.

The dentist's part is to make the mouth as self-cleansing as possible, and to remove all irritants. These latter are in the nature of poor-fitting crowns, overhanging fillings, and restorations which do not by their shape afford the proper protection to the gums. Deposits of calculus, or tartar, are removed and the teeth polished. Unless the calculus that forms under the gums in pyorrhoea teeth is removed, all the treatment is unsuccessful. It acts as a chronic source of irritation to the overlying gum, and the gum is injured by it when the toothbrush forces gum against calculus. Grinding slightly loose teeth, to relieve what is called "occlusal trauma," and surgery to remove unhealthy granulations, is indicated in many more advanced cases.

In advance cases the only satisfactory way to bring about a cure is frequently in extraction. There should be little (Continued on page 24)

Is Krishnamurthi to be the Expected Messiah?

The Editor

SENSATION-mongers are all agog over the recent newspaper announcements that Jesus Christ will soon return to this world again in the person of one J. Krishnamurthi, a young Brahmin who, for a period of some 16 years, has been undergoing a process of "grooming" under the personal supervision of Mrs. Annie Besant, to prepare him for the role. Mrs. Besant is the chief exponent and leader of the Theosophical Society, with headquarters in Madras. Her more recent teaching is that Jesus Christ, Who was on the earth in person two thousand years ago, and for Whom the world is looking, will return in the form of a great teacher by being reincarnated in the person of this Brahmin youth.

Already the stage is being laid, and the parties chosen for this stupendous fraud. We are impelled to so designate it in the absence of a more accurate or truthful term. It is reported that twelve men have been selected to take the role of the Twelve Apostles, but just how they are to come to their office and fit in with the scheme, whether by a process of incarnation, or by appointment of Mrs. Besant, is not quite clear. Just what will be the nature of their work is an equal mystery. One of the Twelve is to represent Judas Iscariot—keeper of the "bag," traitor, betrayer, and suicide; but just how this party is to carry out the details is puzzling a lot of people, including the twelve chosen men themselves. It seems that none of them know as yet who is to be the Judas, and this uncertainty is having a wonderfully sobering effect in helping them to walk the path of loyalty and rectitude. But the public need have no fears. A brain that can fix up a scheme that will make J. Krishnamurthi the second incarnation of Jesus of Nazareth, will have no difficulty in making the role of Judas fit the plan, and when the time arrives, according to her interpretation, it will work out like a charm.

Advertising With the Livery of Heaven

Naturally the announcement of this programme, of which Mrs. Besant is the chief promoter, will attract the attention of thousands both Christian and otherwise to the teachings of Theosophy. It is a piece of bogus advertising, and this pseudo-Messiah, Krishnamurthi, is one of the flaming bill boards to give it wide publicity. In spite of the plain instructions of our Lord and His apostles as recorded in the Bible; warning against the deceptions of false Christs and false prophets, thousands will give heed to these vain teachings, and put their trust in them, while other thousands of sincere people will become confused and befogged in their effort to arrive at a true understanding of the truth on that subject.

Mrs. Besant's Claims Not New

Mrs. Besant's claims are nothing new under the sun. History is full of such instances where some movement has claimed the following of multitudes by prophesying or impersonating the second coming of Christ. We believe this Besant—Krishnamurthi combination is a pious fraud almost too ridiculous for serious thought. In view of the wide publicity given it, and its gross perversion of the Bible teaching on the subject, we will set forth in this article, for all who are disposed to accept and believe the Word of God, why we know Mrs. Besant's claims are fraudulent, unworthy of belief. If



J. Krishnamurthi

Krishnamurthi is to be the vehicle for the true manifestation of the Messiah on earth the second time, the world should know it, and that very quickly. The report is that the event is to take place near Christmas time in Madras, India. There is nothing in the history of all time that will so affect the eternal destinies of the human race, both dead and living, as the return of Christ to this world the second time.

The Bible Teaches No Reincarnation of Christ

The Bible contains not the least hint that

Jesus Christ is to be reincarnated in human flesh. This is purely a fable of Mrs. Besant's. When the Son of God came to this world in human flesh two thousand years ago, His incarnation was for all time. Having taken upon Himself human nature, He bound Himself to the human family by ties that were never to be dissolved. His incarnation gave to Him a name never before known, but to remain with Him forever—the "Son of man." This name grew out of and is expressive of the new relationships established between the heavenly and earthly families. This name is taken by our Lord, and applied to Him by others, 87 times in the New Testament. It is a name applied to Him 59 times in the four Gospels during the time of His earthly ministry. The apostle John, using the Saviour's own words, applies the title to Jesus when He ascended to heaven. John 6:62. Eighteen times it is applied to Jesus when describing His second coming, and eight times the name is given to Him in describing His reign in the Kingdom of glory.

In Human Flesh After the Resurrection

Jesus was incarnate in human flesh in this world for 33 years. He was incarnate in human flesh—the flesh of His crucifixion—after His resurrection. This He demonstrated to those He accompanied on their way to Emmaus the evening of the day He had risen. They thought they had seen a spirit, and were much afraid. But Jesus quieted their fears by saying, "Behold my hands and my feet, that it is I myself, handle Me and see; for a spirit hath not *flesh and bones*, as ye see me have." Luke 24:39. More than a week following this incident, the Lord invited the doubting Thomas to feel of His wounded hands and side, and be convinced. Having done this Thomas exclaimed, "My Lord and my God." John 20:28.

Jesus Ascended In His Human Body

There can be no doubt of this if we are to believe the record; for the disciples saw Him lifted from their midst as they stood on the mount of Olives where they had been talking with Him, and they heard the promise of the angels, "*This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. It was in heaven, at the right hand of the Father, that Stephen, at the time of his martyrdom, saw Jesus, whom Luke describes as the "Son of man." Acts 7:56. Sixty years later, John was given a view of heaven, where he saw Jesus engaged in His priestly work, moving about in the heavenly sanctuary, whom John describes as "one like unto the Son of man" (Rev. 1:13), and later seated upon a bright cloud, prepares to come to this world the second time. Rev. 14:14. Here He is again called "the Son of man." His actual return to this earth is described by Himself in Matthew, chapter 24, verses 27, 30, 37, 39, and 44, where He takes the title, "Son of man."

This, then, is the true teaching of Scripture on the incarnation of Jesus Christ. He was incarnate in human flesh when He was born of a

woman into this world. Galatians 4:4; John 1:14. In human flesh He lived His pure and holy life for us. 1. Tim. 3:16. In human flesh He suffered and died. Col. 1:22. He arose from the tomb in the body of His humiliation, and took it with Him to heaven. Luke 24:39; Heb. 4:15, 16. In the body of His humanity He returns the second time—"this same Jesus." Matt. 24:27-30, 37, 39, 44. There is therefore not a hair's breadth of room for Mrs. Besant's theory that Christ is to be reincarnated in the person of J. Krishnamurthi, or any other person, and all her pretentious claims and preparations for such a thing are wholly unscriptural and delusive. There is no need for anyone who gives any weight of authority to the teachings of the Bible being deceived by such a farce. We repeat *the second coming of Christ will not be a reincarnation in the person of anyone, for there is no room or need for it.*

Can Krishnamurthi Answer?

If Krishnamurthi is to be the Christ, we want to ask him a few questions, or Mrs. Besant, if he cannot answer them. Was Krishnamurthi here in the flesh as Christ two thousand years ago? If he was, by what means can he prove it? Was Krishnamurthi nailed to the cross for the sins of the world? If so, how can he prove it? When the doubting Thomas disbelieved his Lord's resurrection, the risen Redeemer, as a means of convincing him, asked him to put his finger in the nail-prints in His hands, and thrust his hand into the spear-wound in His side. What evidence has Krishnamurthi to convince those who doubt Mrs. Besant's claims for his Messiahship that he was crucified? The Christ who will come the second time can answer truly to these questions, and until Mrs. Besant and her pseudo Messiah, Krishnamurthi, who is merely a dupe in her hands, can answer truly, we are compelled to regard the whole arrangement as a fraud.

Some More Questions

The Messiah, Whom the Scriptures teach is soon to appear as Lord of lords, and King of kings, is a lineal descendant of the family of David. More than 700 years before the first advent of Christ, the prophet Isaiah foretold His birth, designating the family from which He was to come, and the work He would accomplish.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots . . . With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Isa. 11:1-4.

These words of Isaiah voice a part of the same promise made by Nathan the prophet to David personally, 319 years earlier, that "of his seed" would "God build the throne of his kingdom forever." 2 Samuel 7:12-16; Acts 13:22-23. This prophecy reaches back again to the promise made by God to Abraham: "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18.

(Continued on page 17)

Get Rid of That Headache

By George H. Heald, M. D.

HEADACHES result from a multiplicity of conditions, and in order that the victims may obtain permanent relief, the cause or causes should be sought out and removed. Attempts at relief by means of headache remedies do not get at the cause, and are sure to prove disappointing.

Headaches often result from *toxemia*, that is, from the circulation of poisons in the blood current. This toxemia may be the result of infection, as in smallpox and other infectious diseases. It may be the result of intestinal intoxication. If one, through gross dietetic indulgence, has a bad case of indigestion, he will also have a headache. Victims of constipation are also victims of headache, as a rule. In jaundice, the blood being loaded with bile, there is a headache, or near-headache. In kidney failure, the blood being loaded with substances that should be eliminated, there is severe headache. When the liver is failing to remove certain toxic substances from the blood, headache results. Headache follows disturbance of the thyroid secretion. When certain drugs are taken in large doses (quinine, salicylic acid, etc.) headache results; and numerous other poisons, when swallowed, cause headache.

So headache is frequently a warning that the blood contains something that should not be there. It is true that poisons are being constantly formed in the body and are being broken up by the liver, and removed by the kidneys. It is when these poisons are present in excess of a certain limit that headache follows.

Another class of causes of headache are changes in the *circulation* such as increased pressure within the brain cavity, due, either to hypertension (high blood pressure) or to a damming back of the venous blood from defective heart action. Or headache may result from anemia.

Another series of causes of headache are *conditions in the head* itself, such as inflammation of the brain covering, of the ear, or of the sinuses about the nose, and tumours within the brain cavity.

But, according to some authors, the vast majority of headaches, considerably over 90 per cent, are the *result of reflexes*—sometimes from ear trouble, sometimes from *nasal* trouble, but *usually from eyestrain*. In fact, it is almost axiomatic with some physicians that recurrent headaches,



including those which are accompanied by nausea and vomiting (migraine, "bilious attack"), are the result of eyestrain. It is pointed out that these sufferers from "sick headache" go through all manner of dietetic deprivation, and still have headaches. But it seems to the writer of this article that there is reason to question this inference: for it is also true that many of these sufferers, after having their eyestrain corrected, still have headaches. These physicians then suppose the victims have formed a "headache habit." It seems more reasonable to the writer to suppose that these headaches are

due to more than one cause, and if relief of the eyestrain does not relieve the headache, another cause should be searched for. Even in the so-called eyestrain headaches, there may also be a toxemia present.

The name "habit headache" seems to be a confession of ignorance. When it is remembered that there are eyestrain cases that have no headache, and digestive and constipation cases without headache, it seems evident that one of these causes *alone* may not be sufficient to cause headache, and that the headaches may often be due to a combination of causes. Possibly the reason why some cases of bad intestinal condition escape headache is because the liver and kidneys are in excellent working condition, and are able to keep the blood reasonably clear of toxic matter. It is doubtful if poisons ever circulate in excess of the normal without causing headache.

So, in case of severe recurrent headaches, the following procedures are advised:

Treatment

1. Have any refractive errors corrected, and be careful not to abuse the eyes. Do close work only in good light, properly placed, and do not work too long at close work.

2. Get down to a spare, simple diet, limited in amount, but well balanced. Avoid use of meat, tea, and coffee, and all rich foods and complicated dishes. Modern cooking is at the bottom of many of our modern ills. Headaches is one of the warnings.

3. Look well after the elimination. Secure a free bowel movement every day, and do it without cathartics. Cathartics may actually bring on a headache.

4. Drink freely of *water*—*pure water*, not a concoction of soda-fountain (*Continued on page 24*)

The Origin of Christmas

By H. G. Franks



OCCASIONALLY there has been printed in these columns a historical review of the origin of Christmas as a Christian festival. More frequently than not the review has been prepared by one of our own writers from his own researches. Naturally enough, we have more than once been accused of being biased in this matter and of having misread history to make it suit our own views. Such a charge is, we would hasten to assert, entirely unfounded; for in such matters as these, we always seek to be both sympathetic with those who differ from us and minutely accurate in all our historical or scientific data.

It is interesting to note that recently, a prominent paper in India featured in its pages a lengthy exposition of "the origin of Christmas Day," giving a "history of the greatest festival of the Christian year." In order to present the exact position of a disinterested writer, we quote at length from this article:

"Is the 25th of December really the day on which our Saviour first showed Himself in human form in the manger at Bethlehem? The evidence which we possess regarding the date is not only traditional, but likewise conflicting and confused. In the earliest periods at which we have any record of the observance of Christmas, we find that some communities of Christians celebrated the festival on January 1 or 6; others on March 29, the time of the Jewish Passover; while others, it is said, observed it on September 29, or Feast of Tabernacles. There can be no doubt, however, that long before the reign of Constantine, in the fourth century, the season of the New Year had been adopted as the period for celebrating the nativity, though a difference in this respect existed in practice of Eastern and Western churches, the former observing January 6, and the latter December 25. The custom of the Western church at last prevailed, and both of the ecclesiastical bodies agreed to hold the anniversary on the same day.

Date Fixed by Pope Julius 1

"The fixing of the date appears to have been the act of Julius 1, who presided as pope or bishop of Rome, from 337 to 352 A. D. The circumstance is doubted by Mosheim, but is confirmed by St. Chrysostom, who died in the beginning of the fifth century. This celebrated father of the church informs us, in one of his epistles, that Julius, on the solicitation of St. Cyril of Jerusalem, caused strict inquiries to be made on the subject, and thereafter, following what seemed to be the best authenticated tradition, settled authoritatively December 25, as the anniversary of Christ's birth, the *Festorum omnium metropolis*, as it is styled by Chrysostom.

"Though Christian nations have thus, from an early period in the history of the church, cele-

brated Christmas about the period of the winter solstice, or the shortest day, it is well known that many, and indeed, the greater number of the popular festive observances by which it is characterised, are traceable to a much more ancient origin. Amid all the pagan nations of antiquity, there seems to have been a universal tendency to worship the sun as the giver of life and light, and the visible manifestation of the Deity.

"By the Romans, this anniversary was celebrated under the title of Saturnalia, or the festival of Saturn, and was marked by the prevalence of a universal license and merry-making. The slaves were permitted to enjoy for a time a thorough freedom in speech and behaviour, and it is even said that their masters waited on them as servants. Every one feasted and rejoiced; work and business were for a season entirely suspended; the houses were decked with laurels and evergreens; presents were made by parents and all sorts of games and amusements were indulged in by the citizens. In the bleak North, the same rejoicings had place, but in a ruder and more barbarous form. Fires were extensively kindled, both in and out of doors; blocks of wood blazed in honour of Odin and Thor; the sacred mistletoe was gathered by the Druids; and sacrifices, both men and cattle, were made to the savage divinities. Fires are said, also, to have been kindled at this period of the year by the ancient Persians, between whom and the Druids of Western Europe a relationship is supposed to have existed.

Pagan Pleasures Contaminate Christians

"In the early ages of Christianity, its ministers frequently experienced the utmost difficulty in inducing the converts to refrain from indulging in the popular amusements which were so largely participated in by their pagan countrymen. Among others, the revelry and license which characterised the Saturnalia called for special animadversion. But at last, convinced partly of the inefficacy of such denunciations, and partly influenced by the idea that the spread of Christianity might thereby be advanced, the church endeavoured to amalgamate, as it were, the old and new religions, and sought by transferring the heathen ceremonies to the solemnities of the Christian festivals, to make them subservient to the cause of religion and piety. A compromise was thus effected between clergy and laity, though it must be admitted that it proved anything but a harmonious one, as we find a constant, though ineffectual, proscription by the ecclesiastical authorities of the favourite amusements of the people, including among others the sports and revelries at Christmas.

"Ingrafted thus on the Roman Saturnalia, the Christmas festivities received in Britain further changes and modifications, by having super-

added to them, the Druidical rites and superstitions and then, after the arrival of the Saxons, the various ceremonies practiced by the ancient Germans and Scandinavians. The result has been the strange medley of Christian and pagan rites which contribute to make up the festivities of the modern Christmas."—*Calcutta Statesmen*.

In view of such a questionable descent, we feel that Christmas cannot be to the Christian a season of special sacredness; especially as, on the other hand, it can be very plainly shown that whatever time of the year Christ was born, that time could not have corresponded with our December.

However, this does not mean that we do not believe in the miraculous birth or the sinless life or the atoning death of the One born in Bethlehem's manger. We freely acknowledge that all our hope of salvation and eternal life is dependent entirely upon the atonement made by Christ on our behalf—on the death of the sinless second Adam to win back that which was lost by the disobedient first Adam.

The Roman Mass, A Conversation With A Roman Catholic Priest

We, therefore, confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same; namely, Christ our Lord.—"Catechism of the Council of Trent," part 2, chap. 4, ques. 74.

IT was a Saturday afternoon in the autumn of 1904 that I visited the Roman cathedral at Westminster. For some time previous I had been revolving in thought a crucial question. A suspicion had arisen in my mind relative to the real meaning and significance, the true inwardness, of that central rite and institution of Romanism—the mass. Also I had resolved to bring the question to an issue whenever I might chance to find myself in contact with any authorised exponent of the doctrine of transubstantiation.

On the Saturday afternoon aforesaid, entering the cathedral, almost the first person I observed was a Roman priest in a cassock and biretta, presumably one in residence: he came into the church from a side door, and made his way with quick step up through the length of the nave toward the chancel and of the building. With a keen presentiment that now was my opportunity, I immediately followed. The priest went forward past a huge block of granite, a monolith of some twenty tons' weight, destined for the high altar, *in situ*, but not yet dedicated,—mounted a few steps to the raised tribune, then facing round, stood and surveyed the vast space before him, which doubtless his imagination filled out with a vision of stately pomps and animated crowds of priests and peoples, in the not distant future, doing worship and homage to the Roman eucharist.

I quickly made my way after him, and in a moment or two was at his side. My first remark was of the immense building they had erected, to which he assented with manifest satisfaction. "And that," I said, indicating the colossal block of granite just in front of us, "is, or will be, the high altar at which high masses will be said?" "Yes," he replied. I then said, "Would you permit me to ask you one or two questions by way of inquiry?" He assented. "I believe the teaching of your church is that at the words of consecration uttered by a priest the matter of the elements undergoes a miraculous change and is converted substantially into the very body and blood of our Lord Jesus Christ. An invisible miracle takes place, such that under the outward forms of bread and wine Christ in person becomes present on your altars?" "That is so," he replied. "Christ Himself then descends on the altar. He is there *in propria persona*, as we say." "You do really and truly believe," I continued, "that the very same Christ who lived on this earth nineteen hundred years ago and died upon a cross on Calvary is in bodily presence on the altar after the wafer has undergone the process of consecration by a priest—that the priest really holds Christ Himself in his hands?" "Yes," said the priest, unhesitatingly. "We handle His body and touch Him, just as I am touching you," placing his hand at the same moment upon my coat sleeve. "You mean that Christ is actually there, under the form of the wafer, as truly as my arm is under the sleeve of my coat?" I suggested. "Yes," said he. "Well," I said, "that is not my faith, but I am not wishing to discuss that matter now. Assuming, for the moment, it is as you allege and the dogma of transubstantiation is true, this is the question I was wishing to ask you: When you have the Lord Jesus Christ upon your altars, and actually in your hands, what do you do with Him? Do you profess to put Him to death?" His answer was, "Yes." "You profess," I insisted, "to slay Him, to immolate and kill Jesus Christ upon your altars?" I confess a chill went through me as I proposed the question and listened for his reply.

He gave me the impression of being momentarily off his guard, but Rome has no guard for this the vital point in her system, or he might have fenced my question. I had taken him at the swell-point of a tide of feeling. Did not Rome's neotypical cathedral we stood in, and most magnificent ceremonial pageants of her cult withal, have for focus-centre, for basis and supreme *raison d'être*, the mystery of the mass? Does not an altar connote a victim offered in sacrifice? The very word—"the host"—the wafer is known by after consecration, from the Latin *hostia*, a victim,—does it not import one that is immolated? What other victim suffers on Roman altars, according to Rome's teaching, if not Christ? But again, does not the apostle forewarn of those who "crucify. . . the Son of God afresh, and put Him to an open shame?" At what does his language point? And, whereas it was predicted the Christ should "be cut off, but not for Himself" (*Continued on page 18*)

EDITORIAL COMMENT

Unto Us a Child is Born

THIS closing month of the old year once more turns the thoughts of the Christian world to the celebration of Christmas day in commemoration of the birth of our Lord and Saviour, in Bethlehem of Judæa, two thousand years ago. As to the exact time of His birth we have no certain knowledge, but that He was born to the human family, and has been enthroned in the affections of millions, there is abundant and positive testimony. The greatest fact of all time is Jesus Christ, the Saviour and Redeemer of men.

There will be few among those who name the name of Christ, and enter into the festivities of Christmas celebration, who will not give some thought to its real purpose, and whose hearts will beat with rejoicing for the unspeakable gift, in the person of His Son, which God has made to a lost world. Many will be the motives that will prompt the giving of gifts on this Christmas occasion. Some will give out of a pure love of giving. Others will give with some selfish, sordid motive in view. Some will give in return for what others have given them. And some will give to be seen and known of men for their great generosity. But the best giving will be on the part of those who, knowing the nature and value of the great gift will, in turn, give themselves to God in a surrendered life. "My son, give me thine heart, and let thine eyes observe my ways," is the most eloquent appeal that can come from Bethlehem's manger to the world to-day.

As we give ourselves to Him, let us review briefly some conditions that prevailed at the time of His birth; for there are certain striking similarities between that time and when He shall appear again. God would not permit events of so great importance to the human family to take place and not inform them.

For twenty-five hundred years the Jewish nation in symbol and song and prophecy, had been taught to look for Him concerning Whom the first promise had been made at the gates of Eden, following man's sin and expulsion from that garden home. To the artful beguiler, God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it (the seed of the woman) shall bruise thy head, and thou shall bruise his (the Messiah) heel." Gen. 3: 15. The religious history of the Israelitish nation was largely moulded and governed by this promise, and every Jewish family cherished the hope that somewhere in their family line would come the One who was to be the fulfillment of that promise. We would not be

overstating it to say that the general trend of the teaching of the Old Testament constituted a high-way-signboard which pointed to the coming of the great Deliverer.

The manner in which He was to be given to the human family was described by the prophet Isaiah more than seven hundred years before His birth; and this was to be a sign by which the true Messiah was to be known.

At the time of Christ's birth there were many in and outside the Jewish nation who were reverent students of the Old Testament Scriptures, the careful study of which, under the guidance of the Spirit of God, had impressed them that the time was at hand for the appearance of Him who was the outstanding figure of all prophecy.

Thus when the prophetic star appeared over the Judean hills to announce the time and guide to His birthplace, the enlightened vision of those student travellers from the east understood it, and coming to Jerusalem, in no vague or uncertain words enquired: "Where is He that is born King of the Jews? for we have seen His star in the east, and have come to worship Him." Matt. 2: 2. To this startling question they received an answer from the chief priests and scribes, "In Bethlehem of Judæa: for thus it is written by the prophets, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel." Verses 5, 6.

No sooner had the mother of Jesus left her ceremonial seclusion to present Him in the temple according to the law of the Lord, than He was instantly recognised by the devout Simeon, who had come in at the same time to worship. Taking the child Jesus in his arms, he held Him up before the Lord and said, "Lord, now lettest Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." Luke 2: 29-32.

He had scarcely ceased speaking before the aged prophetess, Anna, "coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Verse 38. The apostle Paul speaks of the first advent of Christ as an event which came "in the fulness of time." Gal. 4: 4. Paul was a careful student of the prophecies of the Old Testament, and after his conversion that great

Messianic prophecy in the eighth and ninth chapters of Daniel, took on a new significance.

But His first coming involves the second. When He went away He promised to return again. Concerning this great event He has given us much instruction in His word. The old and New Testaments contain many prophecies of His second advent. While these prophecies do not fix a definite time for His appearing, as at the first advent, they do picture very clearly conditions that will exist, which in themselves will be signs that His coming is near, and all who look for Him, may be prepared to welcome Him when He returns.

There were those who, by the prophecies of His word, looked for Him when he came in Bethlehem of Judea, and recognized Him when they saw Him, and rejoiced in the great redemption He came to bring. To-day there are those who are studying the prophecies of that same word which foretold His first advent, and they are looking for Him to come the second time to realise unto them that great salvation which was promised by His first advent. His work as Redeemer and Saviour, so far as His people are concerned, is made effectual only in His second appearing.

Our rejoicing in the precious Gift bestowed upon us in Bethlehem, two thousand years ago, should not accompany us to the Mount of Olives to leave us there with sorrowing hearts as we gaze into the heavens that received our Lord, but point us on to that glad day not far distant, when He shall return again to receive His blood-bought people unto Himself forever.

At the time of the first advent of Christ the world was in a state of expectation for a deliverer. Pagan Rome, the ruling world-power, had reached the pinnacle of her greatness, and had laid the foundations deep and sure for her decline and ultimate downfall. All mankind, save the Jewish nation then under the Roman yoke, were entirely under pagan influences. The children of Abraham, whom God had set in the midst of the nations to be a spiritual lamp and teacher, had so far lost sight of their appointed mission as to almost destroy the sharp contrast between themselves and their neighbours. Their hostile and rebellious attitude toward those whom God had sent to instruct and help them, deprived them of the guiding voice of prophecy for four hundred years. It was indeed a dark hour, and faith and hope had well-nigh departed from the human breast.

But God did not permit the light to be wholly extinguished. There were some within and outside the Jewish nation who were earnest students of the Scriptures, and who hoped and looked for the promised deliverer.

"WHO, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2: 6, 7.

This amazing act on the part of our Lord has furnished a reason to call forth the praise and adoration of all created intelligences to all eternity.

From those limitless realms of light and glory, to the narrow confines of this world in its darkness of sin.

From equality with God in might and authority, to one of weakness and utter dependence in a ruined race.

From all the riches possible to omnipotent creative power, to that of direct poverty and pauperism.

From the office of Creator and Upholder of all things, to the helpless, feeble state of the creature.

From association with angels of spotless purity and holiness, to companionship with those who had become vile and repulsive through sin.

From a being worthy of worship and adoration, to one of abject slavery.

From the society of those who rejoiced in the perfect unity and harmony of His law and government, to live in an atmosphere of strife, rebellion, and discord.

It is said that we cannot know a given state or condition except by contrast. Those who are born and reared in penury, can never know its full meaning except as they have tasted of riches; and the keenness of this appreciation is always in proportion to the distance covered in passing from one extreme to the other. Only those know the efficacy of power who have known the impotence of weakness.

In every essential particular the Son of God passed from the highest to the lowest that He might be a perfect Saviour to all. But in giving His Son to the world to meet every human need, He did not stop with the great and near-great. He chose not to be a King, or a Prince, or a rich man, or to partake of the reputation or renown that come to many of the human family. He descended the human ladder to the lowest level. Made Himself a slave for mankind, humbled Himself, and chose a death accorded to murderers and malefactors. And all for what purpose? That He might lay hold on poor, lost humanity, as in the parable of the lost sheep, to gather it into his arms and restore it to the comfort and security of the fold.

The glory of Calvary does not outshine the glory of Bethlehem. Rather does Calvary clothe its tragedy with sublime and sacred significance in the light of that angelic glory which shone on the hills of Judea when the heralds of Heaven sang, "Glory to God in the highest, and on earth peace, good will toward men."

The gift of God in Christ, as expressed in John 3: 16, takes us back for its origin before the creation, into those inscrutable counsels between the Father and the Son when they covenanted that in the event of sin marring the work of the creation, Christ would give Himself for its redemption. His coming in Bethlehem was the fulfillment of all the promises that had gone before. Calvary closed the chapter, and provided a means of atonement and reconciliation. But without a Bethlehem there would have been no Calvary, and without that life of Him in our midst Who saves the uttermost would we have a Saviour able to stretch forth a saving hand to the lost.

The Living Christ

Chapter Eight in the Series on "Foundations of the Faith"

By Carlyle B. Haynes



THE very fact of the past history and the present existence of the Christian Church is strong evidence, not alone of the belief of the resurrection on the part of the early disciples, but of the fact of the resurrection.

But is there other evidence, direct evidence, of the fact of the resurrection? We believe there is.

First, there is the fact that Christ, before His death, predicted His resurrection. He plainly foretold His death but declared He would not remain in the grave. He did this to encourage His disciples and He did it also to confound His enemies. Both His followers and His enemies plainly understood that He was predicting His own resurrection from death.

On one occasion the scribes and Pharisees came to Him and demanded a sign that He was the Messiah. His reply was:

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39,40.

He told His disciples "how that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16: 21.

On another occasion "Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorrow." Matt. 17: 22, 23.

On their way to Jerusalem Jesus "took the twelve disciples apart in the way and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again." Matt. 20: 17-19.

On the night of His betrayal, after He had eaten the last supper with them, Jesus once more told them of His resurrection. He said: "All ye shall be offended because of Me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." Matt. 26: 31, 32.

There was another occasion when the Jews demanded a sign of Him, and He said: Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and

they believed the scripture, and the word which Jesus had said." John 2: 19-22.

The enemies of Jesus were fully aware, therefore, of the predictions which He had made regarding His resurrection from the dead. And after they had put Him to death they recalled His words, and were afraid of them. We have the record: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that deceiver said, while He was yet alive, After three days I will rise again." Matt. 27: 62, 63.

It is true, of course, that the statements of Jesus before He arose that He would arise, do not necessarily prove that He did arise, and yet they do have a decided bearing on the facts, and for this reason they are referred to here.

The Numerous Appearances of Christ After His Resurrection

Very early on the morning of the resurrection, the women who were among His followers came to the sepulchre to embalm and anoint His body. They found an empty tomb, but this was not all they found. They found a living Christ. In seeking for an explanation of the empty tomb they were met by an angel with the announcement, "He is not here: for He is risen, as He said." As they ran to tell the glorious news, "behold, Jesus met them saying, All hail. And they came and held Him by the feet, and worshipped Him." Matt. 28: 5-9.

Some of these women who saw Him that morning are named. There was "Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. Luke 24: 10.

After this, on the same day, He appeared to two other disciples, one of them named Cleopas, the account of which will be found in Luke 24: 13-35.

The same day He appeared to Peter, who early that morning had been to the sepulchre with John, and found only an empty tomb. (Luke 24: 34; 1 Cor. 15: 5).

Then the evening of that same day He appeared to the whole group of His disciples, with only Thomas absent, demonstrating to them that this was no hallucination, by asking them to behold the wounds in His hands and feet, and to handle Him and see that a spirit did not have flesh and bones as they saw He had. (Luke 24: 36-42) He then had a meal with them.

Eight days later when the entire eleven were together, including Thomas, the sceptical one, He appeared to them all, and said to Thomas, "Reach hither thy finger, and behold My hands: and reach hither thy hand, and thrust it into My side: and be not faithless but believing." John 20: 27.

Still later He appeared to seven of His disciples, including Peter, Thomas, Nathanael, James, John, and two others, by the side of the sea of Tiberias, and ate a meal with them. (John 21: 1-14)

Later, "He was seen of above five hundred brethren at once." 1 Cor. 15: 6.

Seen, Handled, and Talked With

In fact, for forty days He was seen, and handled, and talked with and He talked to and instructed His disciples in the things of the kingdom of God, and with reference to the establishment and carrying forward of the Church of Christ and the extension of the gospel of the kingdom. (Acts 1: 3)

In testifying to these things the disciples were testifying to events which could easily be disproved



if they were not true. They were not speaking of things which had happened centuries before, but they were then current events. And they were not speaking of things which had happened on the other side of the world from where they were relating them, but in the very streets of the city where they told about them.

As a matter of fact the very manner in which these fearless apostles published their testimony bears every mark of truthfulness. If they had been conscious of lying and deception, if they knew they were telling things which were not so, then they would have been rather cautious as to where and when they told the tremendous things they had to tell. Forgery and deception do not stand up boldly and face the world, they skulk and hide and dodge, and look for the corners and the holes. But he that doeth truth cometh to the light.

So these disciples, knowing they were telling the truth, told that truth in the very streets of

Jerusalem. In the very streets of the city where He had been hounded and crucified, there they asserted that He had been raised from the dead. Indeed they went into the very courts of the temple itself, the most public place of resort of the Jews who had seen Him die on the cross, and in the very teeth of men who had put Him to death they declared He had risen from the dead.

When brought into court they did not quail. They knew their story was true. And knowing this, they dared, even before the high priest, and the council, and all the Senate of Israel, to assert that "the God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things, and so is also the Holy Ghost which God hath given to them that obey Him. Acts 5: 30.

Appealed to Their Judges

Would men who were conscious of relating falsehood, or who had any reason to believe that their story could be disproved, have dared to call on their very judges to witness to the truth of what they said? When Paul was on trial for his life, he appealed to his judges as to one who knew the facts, for he said, "the king knoweth of these things, before whom I speak freely; for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner." Acts. 26: 26.

One of the most reliable witnesses to the fact of the resurrection of Christ from the dead, was Paul, and his account was among the earliest written, and about the most carefully arranged. It will be found in the fifteenth chapter of his first epistle to the Corinthians. In reading his testimony to this historical fact it should be borne in mind that the writer had been a bitter opponent of Christ and the church. There are men to-day who speak against Christ, who write against Christ, who work against Christ. But none of them hated Him so ardently as did the raging Jew, Paul. He devoted his life to the extermination of all who followed Christ, and to the uprooting of the Christian faith. He sought and received credentials for the purpose of persecuting Christians to the death, and went about "breathing out threatenings and slaughter."

And then suddenly Paul is completely changed. And he says the change was brought about because he had seen Christ alive, and talked with Him. He became a flaming firebrand for Christ, carrying his evangel to all the provinces of the Roman Empire. Never was such a man save the Christ Himself. The profoundest intellect the world has ever seen was convinced that Jesus was raised from the dead, and he devoted all his life that remained to preaching that great truth to all who would listen.

(To be continued)

"SKEPTICISM can have no power over a soul that with humility searches the Scriptures."



ACING on all sides the advancing forces of Romanism, it is well to pause awhile and seek the reason for the failure of Protestantism to resist its encroachments.

That there must be a cause for the present situation goes without saying. It may be looked for in the rise of a generation which knows nothing of the struggles and the sacrifices of its forefathers. It may be sought in the indifference of a materialistic and a pleasure-seeking age. But while these may be contributory factors, the fundamental cause is to be found in the forsaking of the Word of God.

"The Bible," said Chillingworth, "is the religion of Protestants." When the Reformers forsook the supposedly infallible Church they transferred their allegiance to the infallible Book. The Bible became to them, as the Church had been previously, the final authority on all matters of faith and doctrine.

It was upon this foundation that the Reformation was built. It will be remembered that when the Protestant princes made their famous declaration at Spires they asserted: "That there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness."

"We are resolved," said these men, "by the grace of God, to maintain the pure and exclusive preaching of His only Word, such as it is contained in the Biblical books of the Old and the New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail nor deceive us. He who builds on this foundation shall stand against all the powers of hell, while all the human vanities that are set up against it shall fall before the face of God."—*History of the Reformation, D'Aubigne, Book 13, Chap. 6, par. 13, 14.*

Protestantism, when thus squarely built upon the Word of God, is impregnable. So long as the Bible is the religion of Protestants; so long as they shall read this Book, believe this Book, and preach this Book, so long will they be able to prevent the inroads of Romanism. The Bible and Romanism are mutually exclusive. The one drives out the other.

Latimer's famous statement, "When down goes preaching, up go candles," contains a truth which will assist in locating the cause of the failure of much of the professed Protestantism of to-day. Where the Word of God is faithfully preached, there candles and Catholicism can find no entrance. On the contrary, where the preaching of the Word is neglected and the pulpit becomes a place for the discussion of politics, the Higher Criticism, or the works of popular authors, there the way is open for the introduction of Ritualistic ideas. The congregation, fed upon chaff rather than upon the bread of life; spiritually starved, yet feeling an instinctive longing for religion; turns to Ritualism or open Catholicism for satisfaction. Seeing only the glamour of the system and the seeming reverence of its services, knowing nothing of the past and caring nothing for the future, they fall an easy prey to the enticements of "Rome."

Dean Inge, writing in the *"Atlantic Monthly"* for February, 1925, discussed the important subject of Religion of the Future." After dealing with the progress and prospects of the Roman Catholic Church, he went on to say: "Protestantism is at present suffering from two causes of weakness, very unlike each other. The first is the collapse of the bibliolatry which used to be one of its chief buttresses. . . . the other reason. . . is the decay of the old Puritan discipline."

In these words the dean placed his finger upon the root-cause of the present situation. The main weakness of Protestantism lies in its new attitude towards the Bible. Captivated by the Darwinian theory of the origin of man and bewitched by the subtle arguments of the Higher Critics, the bulk of the ministry of the great Protestant churches has lost faith in the value and authority of the Book of God. Wholesale criticism of various portions of the Bible has taken place in thousands of pulpits all over the country, with the inevitable result

Protestantism

Undermining the

By A.

Protestantism, when squarely built upon the Bible is the religion of Protestants; read this Book, and preach this Book, so long will they be able to prevent the inroads of Romanism. The Bible and Romanism are mutually exclusive.



Topical Press

Leading dignitaries of the Roman Catholic hierarchy

Imperilled—X

Protestant Defences

well

Word of God, is impregnable. So long as they shall read this Book, believe this to prevent the inroads of Romanism. The one drives out the other.



United States. Cardinal O'Connell of Boston in the centre.

is indeed the Word of God. We may consent to that doctrine and yet be as liable to fall into the snares of Roman Catholicism as any other. Not only must we believe in the Book; we must absorb the Book. The study of it must become a regular habit with us. We must saturate our souls with its sublime teachings and develop a closer and deeper acquaintanceship with its Author. Only by such loyalty to the Word and by such intimate contact with God can we withstand all the deceptions of our time and preserve our personal Protestantism. And only by such individual reconsecration and return to the Word of God multiplied in thousands of cases throughout the land, can there be any hope of successfully repelling the danger that threatens both our nation and the world.

(To be Continued)

that there has been a serious decline in respect for the Word and an almost total cessation of its daily study.

As long as this condition is maintained it will be useless for Protestant leaders to lament the encroachments of Rome. If any solid and enduring work is to be done in combating the advance of Catholicism, then it must begin with the rebuilding of the foundations. It is a sheer impossibility for true Protestantism to exist without the Bible. Consequently it is with the Book that the first plans for defence and counter-attack must be laid. The people of the country must somehow be reinterested in the Bible; reintroduced to its wonderful teachings; in some way helped to understand its priceless value.

But can we still believe the Bible? What of the Higher Criticism? Surely Modernism has made forever impossible the old position regarding the Scriptures. On the contrary, there never was a time when there was so much evidence to prove the accuracy and inspiration of the Book. For a time it seemed that the apostles of the Higher Criticism were having every thing their own way and there was none to gainsay their subtle arguments; but that day has passed. A new group of scientists has arisen which is prepared to contest on scientific grounds the assertions of the Modernists. Among this group we might mention Professor George McCready Price, M. A., whose books, such as "The New Geology," "Back to the Bible," etc., are causing many a critic the world over to pause and reconsider his position.

The fact is that there is no need whatever for us to discard the Bible. It is anything but old-fashioned or out-of-date. All the recent archaeological discoveries in Egypt, Palestine and Babylonia testify to the accuracy of the historical records in the books of the Old Testament. There was a time, for instance, when the critics said that Moses could never have written the Pentateuch, as means of writing were not then known. But the spade of the excavator has brought to light documents antedating even the days of Moses.

It is not many years since Higher Critics were to be found who would have had us believe that Abraham was a mythical figure and Ur of the Chaldees a product of the imagination. To-day a united Anglo-American expedition to Mesopotamia is excavating the foundations of the city of Ur and has discovered the name of the sovereign who reigned there in the time of Abraham.

Geology also is contributing its quota of discoveries testifying to the accuracy of the Bible story of creation and the flood. We have not space here to discuss this most interesting subject, but we refer those who desire to explore it to the books of Professor Price already mentioned.

But it is not sufficient to be convinced that the Bible

"THE way of life and salvation is revealed in the Word of God. Every doctrine which a Christian ought to believe is made known in the Word of God. Every duty which a Christian ought to perform is laid down in the Word of God. He who build upon this Word, builds upon a safe foundation, but he who rests upon the shifting sands of tradition can have no certainty that his house will stand. In the controversy with Rome no Protestant can safely depart in the least degree from the plain statements of the written Word."

THE AMATEUR PHOTOGRAPHER

Printing on Gaslight Paper

F all the forms of printing, Gaslight Paper is certainly the most popular among amateur photographers throughout the world, while in America many professional workers prefer to use this paper rather than Bromide Paper.

There are on the market numerous gaslight papers of which any, by a maker of repute, can be relied upon to give excellent results, providing the instructions are carried out.

Gaslight paper, as its name implies, is printed by artificial light. It is a development paper and after printing the paper appears just the same as before. It is only when placed in a suitable developer that the image appears. It has the advantage that it can be manipulated in the light of an ordinary room providing the direct rays are not allowed to fall on it and that the source of illumination is not too near.

Gaslight paper is usually put up in two or three grades and several surfaces. There is in most varieties a vigorous grade for thin or under-exposed negatives, the normal grade for negatives of average contrast, and occasionally we find a special contrasty grade for extremely thin or under-exposed negatives.

The choice of surface is a matter of individual preference but it must be remembered that a glossy paper gives a more contrasty picture than a matte or semi-matte paper because the reflecting power of the former is greater. Where fine detail is required, such as in pictures of machinery or architectural work then glossy paper is recommended. For the average worker semi-matte paper is usually sufficient.

The question of exposure has to be learnt, and a packet of paper spent in experimental work of this nature will be a real economy, for haphazard guess work increases waste and diminishes the chances of success.

The first thing to do before printing is to sort out the negatives into three batches, thin and under-exposed, negatives of average contrast and negatives of hard or great contrast. The first will require printing on a vigorous paper, and if any of the second are flat due to bad lighting they should be placed in this class also. Select one negative from each class, which is the best average, and now carry out a strip test.

Illumination requires a consideration, it can be too strong for the negative and it can also be so weak as to make the exposures unduly long. Probably the type of illuminant is a half-watt lamp of 100 candle power behind a piece of frosted glass or enclosed in a box with a piece of tracing linen over one end. If the thickness can be varied

so much the better. Some people prefer to use the Magnesium ribbon while the ordinary oil lamp has to serve a good many gaslight workers in this country.

Load the printing frame as you would if you were printing P. O. P. or Self Toning paper. Place the loaded frame a foot from the light having covered it with a card. Now withdraw the card a quarter of the distance up negative giving an exposure of twenty seconds. Move the card up another quarter giving a further twenty seconds, then a third quarter giving twenty seconds more. Finally remove it altogether for the last twenty seconds exposure. This results in a print having received a series of exposures from twenty to eighty seconds. The majority of manufacturers lay down the time of development somewhere between thirty and fifty seconds at 65° temperature. Whenever the manufacturers' developer can be obtained ready made up this should be used. Now develop the print for a period of thirty to fifty seconds according to the makers' instructions and see which of the exposures appears correct. Assuming that forty seconds exposure has proved sufficient, make a full test giving forty seconds exposure to confirm this. Perhaps the correct exposure is not included in this scale, it may be considerably longer or shorter. Repeat the strip test by moving the printing frame nearer or further from the lamp by a definite distance, say, six inches. Perhaps twenty seconds interval has been too much in each case, an interval of fifteen or ten seconds can be tried. Carry out this strip test with each of the three selected negatives and confirm the exposure by making a full trial print which should be fixed and finished for record purposes. You will then have a standard negative of each of the three grades and a standard print with which you can compare other negatives and other prints.

It is usually advisable to rinse gaslight prints between development and before transferring to an acid fixing bath. This should be done quickly in order to prevent any possibility of stains due to oxidation of the developer. When the print is transferred to the acid fixing bath, which should always be used in preference to a plain hypo bath, it should be plunged into the solution and kept submerged for at least two minutes. It is in these first two minutes that harm can be done to the print. After these two minutes it may be examined but it should be left for a period from ten to fifteen minutes to ensure fixation being complete. If a number of prints are to be fixed then two fixing baths should be used and the prints transferred from the first to the second bath after three or four minutes have elapsed.

Washing should present no difficulty if carried out in the manner described in previous articles.

Some people desire to tone their pictures sepia and the essential for this is that the negatives should be a good one and suitable to the paper used while the exposure must be absolutely correct if a good colour of sepia is to be obtained. The cause of muddy sepia-toned gaslight prints is very often

due to the choice of an unsuitable paper which has been given an unsuitable exposure. Of course the previous operations of developing, fixing and washing must be thorough if toning is to be satisfactorily carried out.

Some workers find that their gaslight prints fade in time and experience has proved that it is nearly always due to faulty manipulation with regard to the fixing and subsequent washing. Conditions of storage of the finished print will also affect them, and it is essential to preserve them from bad atmospheres. While the chemical actions which produce the finished print are complete in themselves, the silver image formed is always liable to take up other substances which are sometimes found in the air. For instance: a complaint about prints fading which have been stored in a chemical laboratory where gas fumes are likely to be present would not be a matter for surprise. If the manipulation is sound and the prints properly stored gaslight paper may be considered quite permanent.

Is Krishnamurthi to be the Expected Messiah?

(Continued from page 6)

In the angel's annunciation to Mary of the birth of Christ, he said, "And the Lord God shall give unto Him the throne of *His father David*: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1: 32, 33. Peter, in his sermon on the day of Pentecost, in proving that the One Who was crucified, was the "seed of promise" made unto David, said, "Therefore being a prophet, and knowing that God had sworn with an oath to him, *that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne.*" Acts 2: 30.

From the foregoing it is clear beyond all question that the Son of God is identified with the human race through the seed of Abraham and David. This was the definition of Christ's words to the Samaritan woman by Jacob's well, when He said, "Ye worship ye know not what: we know what we worship: for *salvation is of the Jews.*" John 4:22. That race and people were the chosen vehicle through which the salvation of God was to be revealed. When Jesus returns the second time He will come in the body of His earthly relationship—the seed of Abraham and David—and will then assume the throne of His father David and reign forever and ever.

There are two genealogies of Christ given in the New Testament, one in Matthew's gospel, and the other in Luke's. The one in Matthew begins with Abraham, and traces His genealogy *downward* through a line of kings, to His stepfather, Joseph, thus establishing His *regal* right to the throne of David. The line in Luke is traced *upward* from Mary through Nathan and David to Adam, thus establishing His *legal*, or marriage right to the throne.

No Place for Krishnamurthi

Now if Krishnamurthi is to be the expected Messiah, either by a reincarnation (which we have already shown to be unscriptural) or by any other mystical process that Mrs. Besant's philosophy may devise, he must do three things:

1. He must establish a Jewish parentage.
2. He must find a place for himself in the genealogy of Matthew and Luke.
3. He must thereby prove his *regal* as well as his *legal* right to reign upon the throne of David as his *genealogical successor*.

But Krishnamurthi can establish no such claims to Jewish parentage, royal endowment rights, or marriage relationships. He cannot even boast of a shade of Jewish blood in his veins. It is well known that he is a Madras Brahmin, one of the four sons of G. Narayaniah, a retired sub-Collector of His Majesty's revenues. The Brahmin sect, theoretically are supposed to be a "twice-born" people springing out of Brahma, the Hindu creator of the worlds. Ethnographically, the Brahmin is identified with the Indo-Aryan branch of the human race, whereas, Jesus Christ was born of a Semitic people, the reputed descendants of Shem, one of the sons of Noah, differing widely in characteristics and history from that of the Indo-Aryan branch.

"This Same Jesus."

There is little need of anyone familiar with the first principles of Bible teaching being deceived by the claims of Mrs. Besant on this subject. Contrast some things between the character of Christ and Krishnamurthi.

1. When Jesus was twelve years old He was conscious of His divine mission to this earth, which grew more pronounced from His baptism until His ascension into heaven. He knew that He came from God and went to God.

Krishnamurthi has been under the tutorship of Mrs. Besant for his Messiah role for more than 16 years, and is now 32 years old, lacking a year and a half of being as old as Jesus when He was crucified. But when asked recently by a reporter in Paris if he did not feel it a heavy burden to be regarded as an incarnation of the Deity, he laughingly replied, "I should say it is rather a burden, but really I wish you would say it's all nonsense, that stuff about me saving the world and all that. . . I don't really know how they got all these absurd ideas about me."

2. The life of Jesus in thought and deed was pure and holy. He was undefiled by the world and separate from sinners. The beginning of His ministry (John 2: 14-17) is marked by a consuming zeal against gambling and thieving and all manner of worldliness. His sole thought was the salvation of sinners.

Krishnamurthi follows with great interest the races, the golf and tennis tournaments of both continents, and American base-ball. To a reporter he said, "The thing I am most interested in just now is whether Suzanne Lenglen will be able to hold out against Helen Wills." He loves to fill

his eyes with the half-nude forms of moving picture stars.

3. The Christ of the second advent is the same Christ as in the first. He had no earthly father; and this feature, foretold by the prophet more than 700 years before He came, is the keystone evidence of His Divinity.

Krishnamurthi's father and mother were both human, and his physical being is the result of physical generation between them both. We might go on without end in making contrasts of this kind, but anyone can readily see the clumsy, counterfeit character of Mrs. Besant's claims in behalf of Krishnamurthi as the coming Messiah.

Will Krishnamurthi Come Like This?

4. When Jesus comes to this earth the second time, He comes with flaming fire and all His holy angels with Him. 2 Thess. 1:8; Mark 8:38.

5. His coming will not be of a local character, confined to any one country, district, or community but will be seen from one end of the heavens to the other. Matt. 24:27.

6. He will come with the voice of the Archangel and the trump of God, and the righteous dead will hear His voice and come out of their graves, and together with the righteous living will be caught up into heaven. 1 Thess. 4:16,17.

7. At the time of His ascension, Jesus went to prepare a place for us, and promised to come again, that where He went we might go at His return. John 14:2,3.

Krishnamurthi has recently been in America and France mixing with the "rooters" and "fans" at the baseball games, theatres, and races, from which he will return to Madras to formally assume the role of Messiah. There will evidently be a large multitude who will acclaim him as a saviour after their own heart.

8. When our Lord comes the second time His brightness will slay the wicked, and from His presence the heavens and the earth will flee away. 2 Thess. 2:8; Rev. 20:11

TWO artists each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only stagnation; the last was rest. For in rest there are always two elements,—tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. Thus it was in Christ.—*Henry Drummond.*

"God desires us to make use of every opportunity for securing a preparation for His work. He expects us to put all our energies into its performance, and to keep our hearts alive to its sacredness and its fearful responsibilities."

The Roman Mass

(Continued from page 9)

(Dan. 9:26), says the same apostle, they do it "to themselves" (Heb. 6:6). They speak of "the adorable sacrament of our altars." They proclaim aloud to the world (to quote their own words), "Our unswerving belief in the central mystery of our religion, the fact that our Lord and Saviour Jesus Christ, true God and true Man, ever offers Himself (i. e., is offered by our priests) as a sacrifice upon the altars of our churches, and unceasingly dwells in our tabernacles." He who died once for all, for the sins of the whole world, is thus put to death, if the dogma of transubstantiation will hold, daily in the interests of the Papacy, and for the sole benefit of its adherents, from which benefits all "non-Catholics" (for so they denominate the six-sevenths of the human race) are excluded.

Let us be thankful that St. Peter, who instrumentally opened the kingdom of heaven alike to Jew and Gentile, and St. Paul, whose commission was "to every creature which is under heaven" (Col. 1:23), never preached a "gospel" so un-catholic, sectarian, and exclusive.

The priest had entered upon the conversation evidently under the impression that my purpose was to argue the question of transubstantiation, for to this he reverted. "We believe," he went on to say, "that the sacrifice of the mass is the very same as the sacrifice offered on Calvary;" and looking on the huge block of cold gray stone, "that," said he, "is our Calvary." "And the priests of your church put Christ to death there?" I said. There was a momentary hesitation, when the priest again answered affirmatively. "Well, for some time I have been wanting to put this question to some one qualified to answer it authoritatively," I replied, "and you as a Roman Catholic priest should know the teaching of your church. I felt the doctrine of the mass must involve that conclusion, but was unprepared to hear it openly avowed as you have done. You remember who they were who put our Lord to death upon the cross?" "The Jews," he replied. "And the Romans," I added. "The priests of your church, then, who repeat in the mass the very sacrifice of Calvary, are the successors of the Jews and the Romans: since it was they who put Christ to death by crucifying Him." "O," said he, quickly, visibly embarrassed at the turn the conversation had taken, "the Jews were the instruments;" "And if you," I asked, "as you affirm, put Christ to death on your Calvary, what are you?" "O, but we don't put Him to death really. We haven't His glorified body; that is in heaven. We do it as far as we can." "You do it as far as you can? you would do more if you could?" I queried. "It is not a reality, it is a representation," rejoined the priest. "Then, if it is a representation only, why not tell the people this? Say to them: Good people, this ceremony of the mass is our way of representing, or showing forth, the death of Jesus Christ upon the cross." "No, no, it is a reality;" he exclaimed. "We believe that Christ is really upon (Continued on page 26)



A Little Child's Gratitude



AS the Christmas season approaches, it behooves us to think about our children. Shall we let them look forward to that day as one in which physical and social indulgence alone will be the outstanding feature,—a big dinner, lots of fun and company,—or shall we make an effort to instill in them gratitude, a real thankfulness for the things which come to them day by day? A child is not a grateful little animal by nature; and the mother must, by untiring guidance and care, form this virtue in him if she would have him become a useful and happy member of society.

"Muvver, where milk tum from?" asks three-year-old Danny, stopping in the midst of his cooling drink on a warm August day.

"Why, Mrs. Moore's black-and-white cow gave you the milk, dear. You remember we watched her going down the road last night. Tom brought the milk over and put it on our porch. What do you say to him for bringing your milk?"

"T'ank you," said Danny triumphantly.

"And what shall we say to the good old cow?"

"T'ank you." He waved happily in the direction of the Moore's barn and lane where he had spent many blissful evenings watching Tom drive in the cows.

Little by little our children can be led in this simple way to see the chain of workers behind the food they eat, the clothes they wear, and in fact any and all of their material blessings.

It is only one step more to the loving Father who gives the rain and sun, who causes all growth, to whom our gratitude must go out for His care.

Let Christmas Day, then, be a day when our children remember in thought all those who have helped in gathering together the fine dinner for the day, and further still express this gratitude. No virtue is worthy if not outwardly expressed.

Perhaps there is a needy family who will not have so much for Christmas Day, and the children can help pack a basket and deliver it to them. The mother can sum up her little lessons and say, "So many people have helped us to have Christmas dinner, now we must help some one else to have one." Thus she will turn the little one's spoken gratitude into service.

"Tom has brought our milk every day, let us save this big red apple to give him to show him how thankful we are."

It is when a child truly feels and expresses gratitude that he, in turn, is ready to give and do for others. "*Loving and giving*"—will make sunshine in our world. "God so loved . . . that He gave."

MARY C. TERRY,

National Kindergarten Association.

Paying Children for Small Services

ROSE SEELYE-MILLER



HAVE to pay the children to empty the ashes, now," a neighbour recently said, and seemed to think it rather smart of the children to demand pay.

"Do you charge them for their dinners?" came the quick response from one much older.

"Of course not!" was the laughing answer, but afterward she looked thoughtful.

Should the children help in the ordinary home where the mother does the housework, laundry, cooking, sewing, and all there is to do? Should they be paid for small services?

After many years experience we think that practically all children when little, want to do the things they see their elders doing, but if they are put off and not allowed to "help," as they get older they become so used to having everything done for them that they no longer desire to be useful.

In a home recently visited, a little girl of two is very active. She runs to get the dustpan, the broom, the baby's bib, and to put the baby's bottle away. She wants to help; she finds joy in doing things she thinks will help. It is true that many of the things she does hinder more than they help, but she is cultivating the spirit of helpfulness, just through the joy of doing things; and when she is old enough to be really helpful, there is little danger that she will demand pay for every small service. And, moreover, we believe that she will remain in so close companionship to her mother that she will never need "winning back."

Most of the mothers who are crying, "How shall I gain the confidence of my daughter?" put that confidence aside years ago so effectually that it will be difficult indeed to regain. If parents and children begin right, work together, play together, read together, and share things, there will be very little question of being paid for service.

A mother of three, one a girl of sixteen, the others younger, says, "No, my children don't help; they could, but they don't, and I haven't the heart to make them."

The fault is in their bringing up. They have been defrauded of one of the greatest joys of childhood, the joy of serving in the small ways in which they could serve.

There is no joy in play or study that brings the satisfaction that the knowledge of having done something for mother gives. Let the children help. Do not deprive them of the privilege of service. To do the little, helpful things about the home is as pleasant as play, and very good exercise.

Where True Reform Begins

THE world has seemingly become pleasure-seeking mad. The evils which confront us do not have their birth anywhere but in the home. It is the parents who are largely to blame for their existence. It is a sad thing to say, but it is nevertheless true. If we are to have reform, we must go down to the roots of the evils, and have the courage to deal with them. Mothers no longer are the confidants of their daughters. Fathers are no more the chums of their sons. The old-fashioned home life has disappeared. Mothers, as a rule, are too busy with their membership in various clubs and societies, and with "social" obligations; and fathers, with business and clubs, to keep track of their young sons and daughters during their character-formation period of their lives which most requires regulating and watching; the period when they are both most active and restless, and need the greatest care and most wholesome advice, and which they fail to receive. If, then, they go astray, as they frequently do, the parents, in most instances, are to blame.

The very foundations of our morals are suffering. Religion, which should be the moral prop of human affairs, is being ignored; the churches are empty, or nearly so; while the precepts and teachings are known in many of them by the few instead of by the many. Hypocrisy is largely taking the place of the realities and fundamentals of religion. Herein lies a field for the ministers to do good and productive work.

They can do good service by teaching parents to become acquainted with their children and with their comings and goings, to revive the old-fashioned home life that abounded in pleasures for the young; and in doing this, they will bring about a much-desired changed condition in church affairs; and furthermore will not be obliged to preach to almost empty benches as they are so frequently obliged to do to-day.

Young manhood and womanhood turn to pleasure as the moth seeks the candle. If they can not find it in the homes, they will seek elsewhere for it. They do not find it in many of the present-day homes; consequently it does not take much coaxing to lure them into the cheap theatres, cafes, and dance halls. Unfortunate results follow, and the public then places the blame on the public officials and the owners of the so-called pleasure resorts, instead of placing it where it actually belongs,—on the shoulders of "modern" parents. If we want reform, let us begin where it is most needed.—*The Jewish Times.*

A POOR man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong;

Thou shalt be served thyself by every sense
Of service which thou renderest.

—*Elizabeth Barrett Browning.*

The Secret of Devotion

I KNOW a fortunate mother who has two excellent young sons, and who enjoys the most radiantly happy motherhood. They are manly little fellows, intensely interested in all outdoor sports, and manage to concern themselves, it must be confessed, in all sorts of mischief common to boys of their age.

But no matter how busy they may be about their own concerns, there is one person whose welfare never appears to be out of their minds—mother. If they are off for the day with their chums, they will manage to find a telephone, and over the wire will flit some such message as, "All right, mother? Thought we had better call up and see."

The younger boy has a keen eye for beauty, and may quite often be found with a beautiful flower in his hand which he has purchased with his own pocket money, or perhaps a handful of wild flowers picked during an expedition to the woods or the "swimmin' hole." Any one whom he happens to meet is entirely welcome to exclaim and admire, but the flowers do not leave the young knight's hand until he presents them to his lady mother.

Curious to know the secret of this devotion,—not exceptional, perhaps, but exceptionally expressed,—I questioned this fortunate woman, and she said smilingly:

"It began when the boys were very little fellows, when I tried to show them that these little attentions were necessary to my happiness. As they grew older, I never failed to express my appreciation of the little things they did for me. If it was a tiny shell from the beach, or a smooth stone from the road, or a field flower, I was always delighted with it, and so the giving has become a habit. It means a great deal to me; and I have no doubt some woman will thank me in the future. I have always felt," she added, "that if my boys failed in their attitude to the women who came into their lives, it must not be my fault."—*Jane Howard Latsmer, in the Housekeeper.*

Habit

Habit at first is but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunbeams of summer's day;
A shallow streamlet o'er its bed;
A tiny sapling ere its roots are spread;
A yet unhardened thorn upon the spray;
A lion's whelp that has not scented prey;
A little smiling child obedient led.
Beware! That thread may bind thee as a chain;
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee 'neath his heel.

The Porcelain Stove

IN a little brown house, far, far away in Germany, there lived a father and his children. There were ever so many of them,—let me see,—Hilda, the dear eldest sister, and Hans, the big, strong brother; then Karl and August, and the baby Marta. Just enough for the fingers of one hand. How many is that? But it is Karl that I am going to tell you about. He was nine years old, a rosy little fellow with big bright eyes and a curly head as brown as a ripe nut. The dear mother was dead, and the father was very poor, so that Karl and his brothers and sisters sometimes knew what it was to be hungry; but they were happy, for they loved each other very dearly, and ate their brown bread and milk without wishing it were something nicer. One afternoon Karl had been sent on a long journey. It was winter time, and he had to run fast over the frozen fields of white snow. The night was coming on, and he was hurrying home with a great jug of milk, feeling cold and tired. The mountains looked high and white and still in the cold moonlight, and the stars seemed to say, when they twinkled, "Hurry, Karl! the children are hungry." At last he saw a little brown cottage, with a snow-laden roof and a shining window, through which he could see the bright firelight dancing merrily,—for Hilda never closed the shutters till all the boys were safely inside the house. When he saw the dear home-light he ran as fast as his feet could carry him, burst in at the low front door, kissed Hilda, and shouted:—

"Oh; dear, dear, Hirschvogel; I am so glad to get back to you again; you are every bit as good as the summer time."

Now, Hirschvogel was not one of the family, as you might think, nor even a splendid dog, nor a pony, but it was a large, beautiful porcelain stove, so tall it quite touched the ceiling. It stood at the end of the room, shining with all the hues of a peacock's tail, bright and warm and beautiful; its great golden feet were shaped like the claws of a lion and there was a golden crown on the very top of all. You never have seen a stove like it, for it was white where our stoves are black, and it had flowers and birds and beautiful ladies and grand gentlemen painted all over it, and everywhere it was brilliant with gold and bright colours. It was a very old stove, for sixty years before, Karl's grandfather had dug it up out of some broken-down buildings where he was working, and, finding it strong and whole, had taken it home; and ever since then it had stood in the big room, warming the children, who tumbled like little flowers around its shining feet. The grandfather did not know it, but it was a wonderful stove, for it had been made by a great potter named Hirschvogel.

A potter, you know, children, is a man who makes all sorts of things, dishes and tiles and vases, out of china and porcelain and clay. So the family had always called the stove, Hirschvogel, after the potter, just as if it were alive.

To the children the stove was very dear indeed. In summer they laid a mat of fresh moss all around it, and dressed it up with green boughs and beautiful flowers. In winter, scampering home from school over the ice and snow, they were always happy, knowing that they would soon be cracking nuts or roasting chestnuts in the heat and light of the dear old stove. All the children loved it, but Karl even more than the rest, and he used to say to himself, "When I grow up I will make just such things too, and then I will set Hirschvogel up in a beautiful room that I will build myself. That's what I will do when I'm a man."

After Karl had eaten his supper, this cold night, he lay down on the floor by the stove, the children all around him, on the big wolfskin rug. With some sticks of charcoal he was drawing pictures for them of what he had seen all day. When the children had looked enough at one picture, he would sweep it out with his elbow and make another—faces, and dog's heads, and men on sleds, and old women in their furs, and pine-trees, and all sorts of animals. When they had been playing in this way for some time, Hilda, the eldest sister, said:—

"It is time for you all to go to bed, children. Father is very late to-night; you must not sit up for him."

"Oh, just five minutes more, dear Hilda," they begged, Hirschvogel is so warm, the beds are never so warm as he is."

In the midst of their chatter and laughter the door opened, and in blew the cold wind and snow from outside. Their father had come home. He seemed very tired, and came slowly to his chair. At last he said, "Take the children to bed, daughter."

Karl stayed, curled up before the stove. When Hilda came back, the father said sadly: "Hilda, I have sold Hirschvogel! I have sold it to a travelling peddler, for I need money very much; the winter is so cold and the children are so hungry. The man will take it away to-morrow."

Hilda gave a cry. "Oh, father; the children, in the middle of winter!" and she turned as white as the snow outside.

Karl lay half blind with sleep, staring at his father. "It can't be true, it can't be true!" he cried. "You are making fun, father," it seemed to him that the skies must fall if Hirschvogel were taken away.

"Yes," said the father, "you will find it true enough. The peddler has paid half the money to-night, and will pay me the other half to-morrow when he packs up the stove and takes it away."

"Oh, father! dear father!" cried poor little Karl, "you cannot mean what you say. Send our stove away? We shall all die in the dark and cold. Listen! I will go and try to get work to-morrow. I will ask them to let me cut ice or make the paths through the snow. There must be something I can do, and I will beg the people we owe money to, to wait. They are all neighbours; they will be patient. But sell Hirschvogel! Oh, never, never, never! Give the money back to the man."

The father was so sorry for his little boy that he could not speak. He looked sadly at him; then took the lamp that stood on the table, and left the room.

Hilda knelt down and tried to comfort Karl, but he was too unhappy to listen. "I shall stay here," was all he said, and he lay there all the night long. The lamp went out; the rats came and ran across the room; the room grew colder and colder. Karl did not move, but lay with his face down on the floor by the lovely rainbow-coloured stove. When it grew light, his sister came down with a lamp in her hand to begin her morning work. She crept up to him, and laid her cheek on his softly, and said:—

"Dear Karl, you must be frozen, Karl! do look up; do speak."

"Ah!" said poor Karl, "it will never be warm again."

Soon after some one knocked at the door. A strange voice called through the keyhole,— "Let me in! quick! there is no time to lose. More snow like this and the roads will all be blocked. Let me in! Do you hear? I am come to take the great stove."

Hilda unfastened the door. The man came in at once, and began to wrap the stove in a great many wrappings, and carried it out into the snow, where an ox-cart stood in waiting. In another moment it was gone; gone forever! Karl leaned against the wall, his tears falling like rain down his pale cheeks.

An old neighbour came by just then, and seeing the boy, said to him: "Child, is it true your father is selling that big painted stove?"

Karl nodded his head, and began to sob again. "I love it! I love it!" he said.

"Well, if I were you I would do better than cry. I would go after it when I grew bigger," said the neighbour, trying to cheer him up a little. "Don't cry so loud; you will see your stove again some day," and the old man went away, leaving a new idea in Karl's head.

"Go after it," the old man had said. Karl thought, "Why not go with it?" He loved it better than anything else in the world, even better than Hilda. He ran off quickly after the cart which was carrying the dear Hirschvogel to the station. How he managed it he never knew very well himself, but it was certain that when the freight train moved away from the station Karl was hidden behind the stove. It was very dark, but he wasn't frightened. He was close beside Hirschvogel, but he wanted to be closer

still; he meant to get inside the stove. He set to work like a little mouse to make a hole in the straw and hay. He gnawed and nibbled, and pushed and pulled, making a hole where he guessed that the door might be. At last he found it; he slipped through it, as he had so often done at home for fun, and curled himself up. He drew the hay and straw together carefully, and fixed the ropes, so that no one could have dreamed that a little mouse had been at them. Safe inside his dear Hirschvogel he went as fast asleep as if he were in his own little bed at home. The train rumbled on in its heavy, slow way, and Karl slept soundly for a long time. When he awoke the darkness frightened him, but he felt the cold sides of Hirschvogel, and said softly, "Take care of me, dear Hirschvogel, oh, please take care of me!"

Every time the train stopped, and he heard the banging, stamping, and shouting, his heart seemed to jump up into his mouth. When the people came to lift the stove out would they find him? and if they did find him, would they kill him? The thought, too, of Hilda, kept tugging at his heart now and then, but he said to himself, "If I can take Hirschvogel back to her, how pleased she will be, and how she will clap her hands!" He was not at all selfish in his love for Hirschvogel; he wanted it for them at home quite as much as for himself. That was what he kept thinking of all the way in the darkness and stillness which lasted so long. At last the train stopped, and awoke him from a half sleep. Karl felt the stove lifted by some men, who carried it to a cart, and then they started again on the journey, up hill and down, for what seemed miles and miles. Where they were going Karl had no idea. Finally the cart stopped; then it seemed as though they were carrying the stove up some stairs. The men rested sometimes, and then moved on again, and their feet went so softly he thought they must be walking on thick carpets. By and by the stove was set down again, happily for Karl, for he felt as though he should scream, or do something to make known that he was there. Then the wrappings were taken off, and he heard a voice say, "What a beautiful, beautiful stove!"

Next some one turned the round handle of the brass door, and poor little Karl's heart stood still.

"What is this?" said the man. "A live child!"

Then Karl sprang out of the stove and fell at the feet of the man who had spoken.

"Oh, let me stay, please let me stay!" he said. "I have come all the way with my darling Hirschvogel!"

The man answered kindly, "Poor little child! tell me how you came to hide in the stove. Do not be afraid. I am the king."

Karl was too much in earnest to be afraid; he was so glad, so glad it was the king, for kings must be always kind, he thought.

"Oh, dear king!" he said with a trembling voice, "Hirschvogel was ours, and we have loved it all our lives, and father sold it, and when I saw that it really did go from us, I said to myself that I would go with it; and I do beg you to let me live with it, and I will go out every morning and out wood for it and for all your other stoves, if only you will let me stay beside it. No one has ever fed it with wood but me since I grew big enough, and it loves me; it does indeed!" And then he lifted up his little pale face to the young king, who saw that great tears were running down his cheeks.

"Can't I stay with Hirschvogel?" he pleaded.

"Wait a little," said the king. "What do you want to be when you are a man? Do you want to be a wood-chopper?"

"I want to be a painter," cried Carl. "I want to be what Hirschvogel was. I mean the potter that made my Hirschvogel."

"I understand," answered the king, and he looked down at the child, and smiled. "Get up, my little man," he said in a kind voice; "I will let you stay with your Hirschvogel. You shall stay here, and you shall be taught to be a painter, but you must grow up very good, and when you are twenty-one years old, if you have done well, then I will give you back your beautiful stove." Then he smiled again and stretched out his hand. Karl threw his two arms about the king's knees and kissed his feet, and then all at once he was so tired and so glad and hungry and happy, that he fainted quite away on the floor.

"THE DOCTOR SAYS"

My dentist says all my teeth should be removed; but I do not feel just right about having my eye teeth extracted, as some say it weakens the eyes. Kindly advise regarding the matter.

The term "eye teeth" is applied to the upper canine teeth, but they have no connection with the eyes; the corresponding teeth in the lower jaw are popularly known as "stomach teeth." The term may have originated from some superstition about the teeth reaching up into the orbital cavity, on account of the long roots which these teeth possess.

What can be done for infection in the bones? It acts much like inflammatory rheumatism. Is an operation necessary? What treatment will help? Will medicine be of any permanent benefit?

Infection in the bones is not inflammatory rheumatism. The latter is a condition accompanied by fever, inflammation of the various joints, and frequently inflammation affecting the lining of the heart. It is also known as rheumatic fever. Infection in the bones may be tuberculous in origin; it may also be caused by the common pus-producing organisms, or at times by the typhoid bacillus. The patient should be seen by a competent physician. An operation is some times necessary in cases of bone tuberculosis, or in cases of osteomyelitis. Medicines are of little value.

How long may one safely fast?

The length of time that a person may fast is dependent upon various factors; the physical condition of the patient; the climatic conditions under which the fast is undertaken; and the object for which the fast is undertaken being the chief factors. Mahatma Gandhi within the past two years has undergone a fast of about 20 days without seeming to have suffered any ill-effects. Christ fasted 40 days. Any patient proposing to go on a fast should be examined by a reliable physician before and during the fast, in order to watch out for danger signals. I would not recommend a fast exceeding three days duration to anyone except in certain cases.

What are symptoms of hookworm infection, and what is the remedy?

The symptoms of hookworm infestation are 1. anaemia, 2. laziness, listlessness, 4. frequently loss of appetite and loss of weight, 5. lack of concentration in school children and adults, and 6. often general body weakness. Some patients complain of what is known as "ground itch," caused by the entrance of the hookworm larvae into the skin of the toes. The treatment of hookworm infestation consists in administering one drop of oil of chenopodium (wormseed oil) for every year of age up to fifteen years. The oil is conveniently administered to a child by placing on a teaspoonful of granulated sugar, and followed in two hours by a dose of castor oil, two teaspoonful for a child of five years. The following prescription can be prepared in the chemist shop, and does away with the use of castor oil, which many children do not like. For a child of five years,

Oil. Chenopodium, 5 drops.
Magnesium Sulphate, Saturated Solution,
1 Ounce.

Directions: Shake well to mix, and administer immediately. Occasionally the child will present symptoms of absorption, such as drowsiness and depression. If such appears, give another dose of Epsom Salts, (Magnesium Sulphate) two teaspoonful dissolved in hot water.

I have what one doctor calls gallstones; another doctor says the gallstones have not formed yet, but that the bile is dried and thick. I also have congestion of liver and catarrh of stomach. What treatment that can be given at home will be good? Will olive oil help the condition of the gall bladder? Will any medicine help?

I do not know what the method is by which your doctor decides that the gall-stones have not formed, but that the bile is dried and thick. It is possible that you have

HEALTH NEWS AND VIEWS

From "Hygeia"

How Soundly We Sleep Subject of New Study

Contrary to popular conception, a normal person sleeping soundly lies without stirring for an average length of only eleven minutes, according to reports of a recent study on sleep described in *Hygeia*.

Out of over 14,000 measurements, only one rest period of more than three hours was observed. Absence of motion was used as a sign of rest. The subjects slept in beds with special apparatus to record very slight movements. They were all normal, healthy persons who retired at 11 p. m. and slept in a quiet, well ventilated room until 7 a. m.

Cattle Disease Carried To Man By Bite of Tick

No less than twenty-two human infections are known to be transmitted by the bites of insects, says Dr. R. R. Spencer in *Hygeia*. Three of these are transmitted by a bloodsucking parasite of North America, known as the tick. The most feared of the three is Rocky Mountain spotted fever.

The infection is frequently fatal, the mortality in some years reaching 90 per cent in certain areas in which the disease exists in a particularly virulent form. It is naturally prevalent among foresters, lumbermen, sheep herders, surveyors, hunters, prospectors, fishermen, vacationists and those who undertake to study it.

All of the large domestic and wild animals are immune to this disease, but man, monkeys and guinea-pigs are highly susceptible. Symptoms of the disease begin from two to nine days after the tick bite. Chills and fever, severe muscular and joint pains, extreme prostration and the typical rash are characteristic of the disease.

Clean Teeth With Brush And Water

The chief value of flavoured mouth washes, tooth powders and pastes is suggestive, as most persons are more likely to use them regularly than they would use tooth brush and plain water, states Dr. Bernard Fantus in *Hygeia*. Antiseptics are entirely superfluous in mouth hygiene. Poisons that would kill the bacteria in the mouth would also destroy the cells lining the mucous membrane of the mouth.

Even if the mouth could be sterilised or rendered alkaline, as is claimed for some mouth washes, it could not be kept so. As soon as the mouth is opened, it would probably be contaminated with the micro-organisms that are present nearly everywhere, and the constant flow of saliva would quickly wash the antiseptic solutions out of the mouth.

Without food, the micro-organisms cannot multiply, so, by keeping the mouth free from food particles and other dead material, their reproduction can be minimized to such an extent that they can do no harm. The saliva could do this if it were not for the natural crevices between the teeth and gums. Animals keep these crevices clean by their coarse food.

Because civilised man eats soft food and has a very small jaw bone, with the teeth set close together, he must use a toothbrush and wash his mouth with water. This water may or may not be flavoured and coloured. Prepared chalk, which is cheap and safe, may be used instead of the more expensive pastes and powders.

Cure of Tuberculosis Based on Rest, Air, Food

The present treatment of pulmonary tuberculosis is based on three things: fresh air, proper food and rest, the greatest being rest, says Dr. E. A. Gray in *Hygeia*. However, the main point in the treatment is the patient's ability to stick, to be faithful to the job.

The lungs may be rested by going to bed and staying there, which gives the lungs the least possible amount of work to do. One lung may be rested by surgical procedure or by a treatment known as artificial pneumothorax. By

congestion of the liver. Also "catarrh" of the stomach. Many patients have "catarrh" of the stomach but are unable to explain to the physician what this consists of. Of what does your catarrh of the stomach consist? Catarrh is a term which is often used without knowing what it means. Its simplest definition is a simple inflammation of any mucous membrane, attended by a discharge of mucous or mucopus. It may be acute or chronic. Chronic gastric catarrh is frequently the result of excesses in drinking; it is often seen in beer drinkers. The congestion of the liver may be due to faulty heart-action. Olive oil will indirectly help the condition of the gall bladder, if it is true that the bile has become inspissated. It will not dissolve gall-stones. Olive oil is no better than epsom salts however, as far as stimulating the gall-bladder is concerned. There is no medicine that will dissolve gall-stones, nor any medicine that will make the contents of the gall-bladder more fluid, if the bile has become thickened. I know of no home treatment which will affect the gall-bladder contents. For the gastric catarrh, a simple non-stimulating diet, chiefly vegetables, fruits, and milk products is indicated. Rich meats and alcohol should be cut out entirely. Plenty of water is essential.

What is good for the itch? For some time we have been thinking that it was chiggers that were bothering us, but since the weather got cooler, we have about decided that it is the itch.

The treatment for the itch is simple and easily applied. It consist in applying sulphur ointment 10% to the affected parts every night for seven nights in succession. The patient should sleep in a special under-garment which should not be washed until the treatment is finished. It is a good plan to take a hot bath on beginning the treatment, using plenty of soap. The affected parts should then be anointed with the ointment and well rubbed into the skin. Each night a new supply of ointment is rubbed in. After the course is finished, the patient may bathe. Here in India it would not be advisable to suggest that the patient go without bathing for a week.

What should one do to get rid of tapeworm?

To get rid of tapeworm the following may be done:

The diagnosis of the presence of the tapeworm is of first importance, and consists in finding segments of the worm in the motion. Indefinite pains, a sense of distention, ravenous hunger etc. are not unusual symptoms. Before the drug is given, it is wise to spend some time in getting the system ready for the same. The patient should take only a light liquid diet and should gradually cleanse the bowel by the use of the following prescription:

Magnesii sulphatis,	Grams 60
Spiritus chloroformi,	Fluid ounces 3
Aquae, q. s. ad,	Fluid ounces 6

A tablespoonful, in water, three times a day, an hour after meals. An enema of soap and water may be given at night. The above programme can be followed for two days preceding the day on which the anthelmintic is to be taken. The night preceding the final treatment the patient takes two tablespoonfuls of the above mixture, no food, and but little liquids. The next morning after the bowels have moved the drug may be given as follows:

Oleoresinae aspidii, Dram 1.
In 8 capsules.

At 9 A. M. 4 capsules are taken with half a glass of hot water. At 10 A. M. the remaining 4 capsules are taken with hot water. At 12 noon, 3 tablespoonfuls of the magnesium sulphate mixture are taken. The capsules before being taken are uncapped, and the cap lightly placed on the container.

The motions are to be preserved and preferably passed into a receptacle so that they may be examined for the head of the tapeworm, as the treatment is a failure unless the head be secured. It is advisable to have a physician within convenient reach if untoward symptoms develop from absorption of the drug. The patient should take no food until the salts have acted. After that he may go about his usual occupation and take food as desired.

either of these methods, the diseased lung is collapsed or closed down on itself so that the poison in it cannot escape into the system in such large quantities.

Patients are no longer fattened or exposed to all the elements on a windswept porch. If the patient is resting, his appetite will improve, and also his digestion, so that he can eat enough food to bring his weight up to normal. Fresh air is essential, but the patient must be kept warm and comfortable. An open, airy room is often sufficient.

Nails Tell Much of Health And Habits

Much may be learned about one's general health, habits and personality from the condition and appearance of the nails, think Drs. Cregor and Gastineau, writing in *Hygeia*. Well-cared-for nails indicate that the person is in the leisureed, more particular class of people. The nail that is broken off, bitten and gnawed indicates nervous instability.

Elderly persons frequently have discoloured and twisted nails, usually because they refuse to give any care to their nails. There may be a congenital overgrowth, absence or other deformity of the nails. Environment and occupation will influence their appearance.

Disease and infections, either local or general, will sometimes affect the nails. If the condition is due to a general disturbance, it will not clear up until the general health is improved. Infections at the base or matrix of the nail may yield to local treatment.

Torpid Liver

"Give menu for torpid liver and thickening of the bile, in a patient who has biliary colic every few weeks."

You probably need something more than diet, but you might try the following:

Use freely of fruits, especially oranges and lemons. Avoid beans, eggs, and "heavy" foods.

Your trouble is probably digestive; but whatever the condition, you will do better if under the personal care of a competent physician.

Get Rid of That Headache

(Continued from page 7)

syrups. Water is valuable as a cleanser only when it is pure. Take three or four glasses of cold water before breakfast. This should help to give good bowel action, as well as help eliminate poisons through the kidneys. In addition, take from four to eight more glasses of water during the day, preferably not at mealtimes.

5. By means of hot baths and physical exercise, especially exercises involving the trunk muscles, keep the skin active, and secure free elimination through the skin.

If these suggestions are faithfully followed, and the headache remains, then look for some local condition in the head (tumour, inflammation), some reflex from the ear or nose, or some condition in the circulation. You will probably require the services of a skilled diagnostician to find it.

FOR all true words that have been spoken,

For all brave deeds that have been done,

For every loaf in kindness broken,

For every race in valour run,

For martyr lips that have not failed

To give God praise and smile to rest,

For knightly souls that have not quailed

At stubborn strife or lonesome quest;

Lord, unto whom we stand in thrall,

We give thee thanks for all, for all.

—Margaret E. Sangster.

As Old As Your Teeth

(Continued from page 4)

hesitancy in adopting this measure in the presence of systemic disease. In such cases we would expect treatment to be unsuccessful because of low general tissue vitality. The teeth themselves may act as a stress, hindering recovery from a more serious condition.

The importance of the general treatment is obvious. It is of great importance in caring for any infection to induce a rapid and thorough circulation of the blood. What affects the circulation of the whole body certainly affects that of the mouth. Research workers claim to have found germs in large numbers in stagnant blood taken from unhealthy gums. The complete circulation of good rich blood into the very tiniest arterioles, and its rapid removal when laden with the poisonous products of cell life, is important in itself. The germs are found mostly in these smallest lymph and blood channels. How much more important it is in the presence of infection to have good circulation! The blueness of pyorrhoea gums is evidence of stagnation of the blood. Daily exercise, water treatments, and all measures which improve the general circulation, are recommended.

Companions of Pyorrhoea

The general treatment may necessitate the care of a physician. Many diseases are associated with pyorrhoea. It has been claimed that 90 per cent of the patients with diabetes, and a high per cent with rachitis, gout, syphilis, and tuberculosis, have this as an accompanying infection. Other conditions are less frequently observed with pyorrhoea. The dentist may well suspicion a systemic disease when there is a lack of causative evidence in the mouth. Such cases do not recover from pyorrhoea until the major disease is improved or cured. Senility and pyorrhoea frequently go together. Extraction is the only treatment recommended in elderly people who show this marked wasting of the tissue. People may grow old and keep all their teeth in good condition. I believe there is nothing elderly people take more pride in than their teeth, if they have their own and the prospects of keeping them. "See! doctor, see!" and with beaming faces they have drawn back the lips, and then told me how they have never had any use for the dentist all their lives. Will I see teeth that look like those of children?—No; they will be worn down, way down, in many cases almost to the gums. We have been intelligently made by our Creator. Every little curvature on a tooth has a good reason for its being just so. They are wonderfully adapted to *chewing*. Use them and you will save them.

NONE has reason to be ashamed because there are places into which he dare not venture, habits he fears to allow, indulgences upon which he can not trust himself to look. Those who thus work out their salvation with fear and trembling are the bravest, manliest, and noblest of us all.

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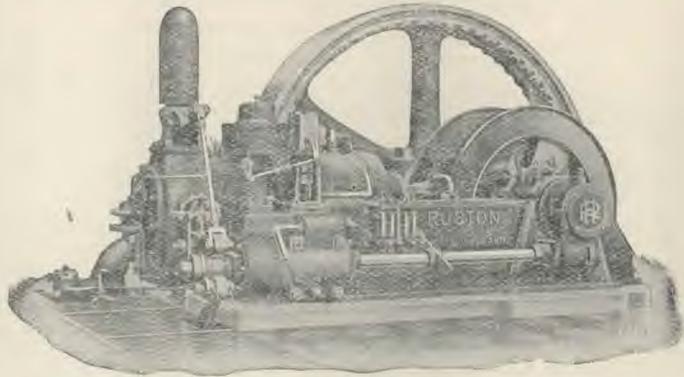


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IN the November issue of the ORIENTAL WATCHMAN we printed a report of the Eucharistic Congress held in Chicago, U. S. A., during the month of June, in which we quoted published statements made by the dignitaries of the Roman Catholic Church as to their purpose in holding the Congress, and also statements from leading Protestant Clergymen acquiescing in the teachings of the Roman Church concerning the Eucharist.

Inquiries are now being made, "What is the correct teaching of the Roman Catholic Church concerning the Eucharist, and how does their teaching differ from that of Protestants concerning the Communion services observed in most non-Catholic Churches?"

There is a difference as wide as the poles between these two services, and that difference is vital to the true teachings of Christianity. In answer to the first part of this question we refer the reader to an article on page 9 of this issue, entitled, "The Roman Mass. A Conversation With A Roman Catholic Priest." We will answer the last half of the question in a later issue of this paper.

IT seems unthinkable that men should ask their Creator, who would be their Saviour, to leave them forever. Yet men are doing this to-day, and they have always done it. In the book which is believed to be the oldest of the Scriptures, written perhaps three thousand five hundred years ago we find Job saying concerning such men; "Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways. What is the Almighty, that we should serve Him? and what profit should we have if we pray unto Him?" Job. 21: 14, 15. This is startlingly like statements made to-day by members of the American Association for the Advancement of Atheism, and similar organisations. The tragedy of it is that these who insist upon God leaving them are going to have their demand granted. And that is the second death. Surely those who rejoice in God's presence and fellowship should be faithful in witnessing to the blessing and life that they have in Him through His Son our Saviour."

—Sunday School Times.

The Roman Mass

(Continued from page 18)

the altar after transubstantiation under the outward forms of the species—as we say."

I said again: "Whether the miracle of transubstantiation does or does not take place, is just now not my point. I know your dogma asserts Christ to be substantially there,—'His flesh, bones, nerves, and divinity,'—under the 'accidents' of bread and wine (according to the catechism of the Council of Trent), from which their own substances have miraculously disappeared. My point is, I repeat once more, when you have Christ thus upon your Calvary, and so under your power, and hold Him in your hands, then what becomes of Him? What do you do with Him? Do you put Him to death?" Again the priest's answer performance was, "Yes." "I affirm, then, that upon your own showing, by their own words, your priests prove themselves the successors not of the apostles, as they claim to be, but the successors and representatives of the Jews and Romans."

Once more the priest changed round and protested it was only a representation. "You must forgive me," I replied, "if I say you seem somewhat in a fog about this subject. A thing cannot be at once merely a representation of a reality and the reality itself. Either it is a real sacrifice of Jesus Christ you immolate on your altars, or its no sacrifice of Him at all. If you profess to put Jesus Christ to death in the sacrifice of the mass, do you not see that you crucify Him afresh, and thus declare and convict yourselves as the successors of those on whom St. Peter himself charged the crime, 'Ye killed the Prince of life' (Acts 3: 15), and St. Stephen branded as His 'betrayers and murderers' (7: 52)? But," I continued, "'Christ being raised from the dead dieth no more; death hath no more dominion over Him;' therefore your dogma of a reiterated sacrifice of Christ in the mass is false."

By this time the priest looked very uncomfortable, and as I said the words, "If you have founded your position on a dogma which falsifies God's immutable truth, your position cannot stand; it must fall, and Rome with it," he abruptly quitted me and hastily disappeared through a door at the back of the tribune.—"The Roman Mass Versus Communion," London, C. J. Thynne.

A Feast for Oriental Watchman Readers in 1927

WE have already planned a feast of good things for the ORIENTAL WATCHMAN family for 1927. One of our New Year resolutions, made in the closing months of the Old Year, was to make this magazine for 1927 the best that it has ever been. The ORIENTAL WATCHMAN has ever stood for a definite message of spiritual reform and uplift. In the year 1927 it will continue in its established policy of "speaking the truth in love," and

earnestly advocating "the faith once delivered unto the saints."

Here are a few things we will spread on the WATCHMAN table for the feast in 1927:

Six splendid articles on 'THE SIGNS OF OUR TIMES,' and their meaning to every human soul. These will be original contributions by Pastor P. C. Poley, a very logical and forceful contributor to the WATCHMAN columns, already favourably known to our readers. These articles will be illustrated. Pastor Poley will discuss the Signs of the Times as they relate themselves to the natural, religious, political, social, and scientific phases of life.

Along with these we will have a number of articles on the greatest of all religious topics of the day; one that never fails to call forth intense interest and study—"IMMORTALITY." When, where, and how will it be realised? All through the ages since the introduction of that mysterious phenomena, death, men have sought for a true knowledge of this all-important subject. You can know the truth of the whole matter from these articles.

"THE GREAT JUDGMENT DAY" is the thrilling title of other articles to be presented. Is the world to be judged? When? Who will be the judge and jury? What witnesses are to be examined? What is the reward or punishment? You have asked yourself these questions many times. These articles will answer them to your full satisfaction.

Several very enlightening and timely articles by well-known scientists on MODERN EVOLUTION a subject forming the center of much interest and discussion, and destined to hold the center of the stage indefinitely, will be presented. These articles have been written for the man in the street, as well as the scientist and scholar.

The medical and health phase of our magazine, which has been a blessing to so many in the past, and for which we have had so many words of commendation and appreciation, will be made larger and more helpful than ever. And we can say the same for "OUR HOMES" and the "CHILDREN'S PAGE."

Added to these principal dishes of the yearly menu will be the world's news as seen in the prophetic message of the Bible, beside inspirational articles of a general character. Don't fail to sit at this feast with the large circle of ORIENTAL WATCHMAN readers who will be taking the magazine for 1927. Send in your subscription at once to begin with the January issue. One year, Rs. 3/8. Three years, Rs. 10/- post paid. Address ORIENTAL WATCHMAN PUBLISHING ASSN., Box 35, Poona, India.

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I Love that Story

By Eleanor Andronescue

I JUST love to hear about Jesus." The speaker was a lovely eight-year-old girl, my fellow passenger on a big ocean liner *en route* from America to the Orient. Such an interesting child she was, with every evidence of wealth and culture about her, but also a very lonely child. I had watched her on deck, and noticed that she would often leave the other children at play and stand by the rail, looking longingly out upon the water.

Her beautiful mother had no time for her. She slept through the morning, rising for lunch in her stateroom, and for gossip or cards with other ladies in her section in the afternoon, only blossoming out in her beautiful gowns for dinner, to dance and flirt long into the night.

It was not long before the girl spied us where we were always to be found if the weather permitted, in our steamer chairs in a shady corner of the deck, and always with books and magazines or needle work to keep us busy while we enjoyed the air and the incidents of the voyage. We must have looked promising for she was soon hanging on my chair, begging for stories and listening with wide eyes to all tales of the baby Jesus, never tiring, but always calling for more, more. "I just love (with long accent) to hear about Jesus."

How my heart ached for the beautiful lady who had no time to tell her child these stories of Jesus, *if indeed, she knew them!* I had a copy of Luke's Gospel, pocket edition, with me, and I gave it to the child, and helped her to read the chapters about the Saviour's birth. She carried it around wherever she went, day by day, laying it by her plate at meals, and waving her hand with the book in it to me as she rode away from the big boat in a tiny one when she reached her destination.

Oh, the yearning of that cry,—"I just love to hear about Jesus!" It may be the silent call of those all around us, and we do not have time to heed. Even now I think with shame how that sometimes I grew weary of the child's insistence, and wanted to take a nap or to talk with some of the elders; and, sometimes I put her off "till after lunch," or "in the morning." God forgive me, and water the seed sown so imperfectly in her little heart.

As time grows shorter, how earnest we should be to tell the good news to all the little ones, and the big ones too. We may not have time to instruct them in all the dogmas of the church; but if we can only point them to Jesus, they will find the satisfaction for which their souls are craving, and the Spirit will lead them into the light.

