

The ORIENTAL WATCHMAN

and

HERALD OF HEALTH

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How is Your Health? Blood Pressure, Heart Fatigue, Paralysis

By A. W. Truman, M. D.

A WEALTHY business man who was languishing upon a bed of sickness in a hospital, one evening remarked to his nurse, "I would give you any amount of money for one night's freedom from pain." This man was a great sufferer, and he was deeply in earnest in this remark, but his desire could not be granted. The cause of his suffering was his own life. The laws of physical peace and quietness had been repeatedly and flagrantly violated, and the mandate, "Whatsoever a man soweth, that shall he also reap," was meeting its certain fulfilment. Says the Book, "He that soweth to his flesh shall of the flesh reap corruption." If any are inclined to question the certainty and accuracy of the operation of the law of cause and effect in the physical realm, we need only to glance about us and observe its solemn demonstration.

Much of the physical strength and health assets of which men boast may be compared in value to the "wild cat" oil and mining stocks of some scheming promoter. Men who one day may compute their holdings in terms of seven figures are suddenly disillusioned to find that their millions are about as precious as were so many German marks. It is highly desirable that the defenses of the body against disease shall be kept strong and vigorous, and that there shall be a reserve fund of strength for an emergency. It has frequently been

noted that men and women who may appear to be fat and healthy and who boast that they need give no thought or attention to the laws of health, are among the first to go down before the onslaught of some epidemic disease.

In the great Japanese disaster, buildings which had the outside appearance of strength and indestructibility, but which were carelessly constructed out of cheap and flimsy materials, when put to the test of quake and fire soon revealed the quality of their materials.

A structure built of "wood, hay, and stubble" upon a sandy foundation, may do very well until the forces of fire, flood, and quake are brought to bear upon it, but no quality of workmanship can compensate for the lack of quality in the materials used. No greater carelessness is shown in the selection of materials for the erection of some purely temporary structure, to be

used for a little time and then torn down, than is evidenced by many in the building and care of the body.

It has been estimated that whereas a few centuries ago somewhere near seventy-five per cent of deaths were due to acute illness from germ diseases, an equally high mortality now results from chronic degenerative diseases of the heart, liver, kidneys, and blood vessels, the direct result of faulty habits of living.

If an artery or a vein is severed, the blood



will escape because it is under pressure. This is the "blood pressure," by which is meant the pressure exerted upon the blood by the walls of the blood vessels. From the severed artery the escape of the blood is in jets because the pressure is intermittent, being influenced by each heartbeat. From the vein the escape is continuous because the pressure here is constant, the force of the heartbeats being consumed in overcoming the resistance of the smaller terminal arteries and the tiny capillaries which connect the arteries with the veins. It is evident that no fluid would circulate through a system of tubes unless that fluid were under pressure and unless a difference of pressure were maintained at the beginning and termination of the circuit. This is the purpose of the heart, that is, to act as a force pump, taking the blood from the veins and forcibly pumping it into the arteries, thus maintaining the circulation by keeping up a difference in pressure throughout the circuit. It is clear that you cannot have pressure upon a fluid without compression, and that the amount or height of the blood pressure will vary with the resistance to the flow of the blood through the blood vessels and with the force or driving power of the pump, i. e., the heart.

Heart Strain, Heart Fatigue, and Heart Failure

In the light of the increasing frequency of deaths from heart failure, it is well to study carefully the causes of heart strain and heart

fatigue. It is plain that the amount of strain upon the heart is determined by the height of the blood pressure, and the amount of resistance which the heart must overcome in maintaining the circulation. This resistance to the flow of the blood through the blood vessels may be greatly increased either by the hardening of the arteries (i. e., arteriosclerosis), which renders these tubes more rigid and reduces their calibre and capacity, or by increasing the sticky, glue-like "internal friction" of the blood, known as its viscosity. A simple question may help to make clear this latter point. Which would require the greater strain upon a force pump, to deliver a given amount of treacle through a system of tubes in a certain unit of time, or to deliver the same quantity of water? Now this difference is due to the great difference in the viscosity of the treacle and water. In this respect the blood more nearly resembles treacle. Were it water instead of blood which the heart must pump, the work and strain upon this organ would be reduced seventy-five per cent. The important thing to remember is, that this sticky

viscid quality of the blood may be greatly increased, thus increasing the blood pressure and consequent strain upon the heart. This is particularly the result of the very prevalent and excessive consumption of sweets and of flesh foods. Strength for physical labour and heat to keep the body warm come chiefly from the oxidation of carbonaceous food materials. These carbonaceous foods are mainly the starches and sugars. The blood, however, contains no starch. All the starches taken as foods are changed by the digestive process into sugar, and appear in the blood in the form of blood sugar. With the usual excess in the consumption of sweets, sugar, and desserts, the blood sugar is greatly increased, the blood viscosity and internal friction are increased, and the blood pressure rises. "Sugar clogs the system." In addition, the sugar-regulating mechanism of the body becomes deranged and broken up, and the body may lose its power to assimilate this element at all. The excretory organs begin to eliminate it in large quantities, and the curtain is drawn upon a well-developed case of sugar diabetes.

Normally the blood is alkaline in nature. Life is incompatible with an acid blood. Any-

thing which reduces its alkalinity, increases the blood viscosity and tends toward elevating the blood pressure. An excess of sugar uses up the alkali reserve of the blood, increases the amount of carbonic acid, and increases the viscosity. In



diabetes the blood alkalinity is reduced, and acidosis may develop, accompanied by coma, or unconsciousness. Regarding the influence of flesh foods upon the blood viscosity, "Burton-Opitz has shown that hunger reduces viscosity and meat diet raises it to a great height, while carbohydrates with fat diet gives average values to it."—*Text-book of Physiologu*, by Isaac Ott, p. 175.

Arteriosclerosis and Paralysis

As age advances, the arteries naturally become less elastic and more rigid and fibrous. But in these days it is not uncommon to find "pipe stem" arteries in a man of twenty-five or thirty which show a greater degree of sclerosis or hardening than should be found at the age of seventy-five. The renowned Dr. William Osler says, "Longevity is a vascular question which has been well expressed in the axiom that 'a man is only as old as his arteries.'" And we might add that his health is just as good as his blood. Indeed, the quality and quantity have much to do with premature hardening of the blood vessels. One of the most common causes of (*Turn to page 18*)

The New and Living Way

By Frederick Lee

THE climax of Christian experience is reached when Christ comes the second time. (Hebrews 9:28) At the first coming of Christ, He bore the sins of many, in the court, and by His righteous life burst the tomb asunder, opening the veil into the holy place by this act. Thus He established a new and living way, the way of holy living, for all those who would follow His footsteps. This way, made sure by Christ's first coming, leads right up to the throne of God.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering;.....and let us consider one another to provoke unto love and to good works." Hebrews 10:19-24.

Here we have related by Paul the whole experience of the Christian, as pictured in the sanctuary service. After the author has described the service of the sanctuary in chapters seven, eight, and nine, and the first part of chapter ten of his letter to the Hebrews, he makes a full application of these wonderful truths to the life of the Christian. Indeed, what is the profit in this most wonderful study unless its teachings are applied to the daily life?

Having been "washed with pure water" in the court, and cleansed of "an evil conscience," the Christian is to take up the holy way with boldness. With faith in the One Who has opened the way into the holy place, he is to march on "with full

assurance" and faith unwavering, and with an earnest hope that finally he will stand within the holy of holies.

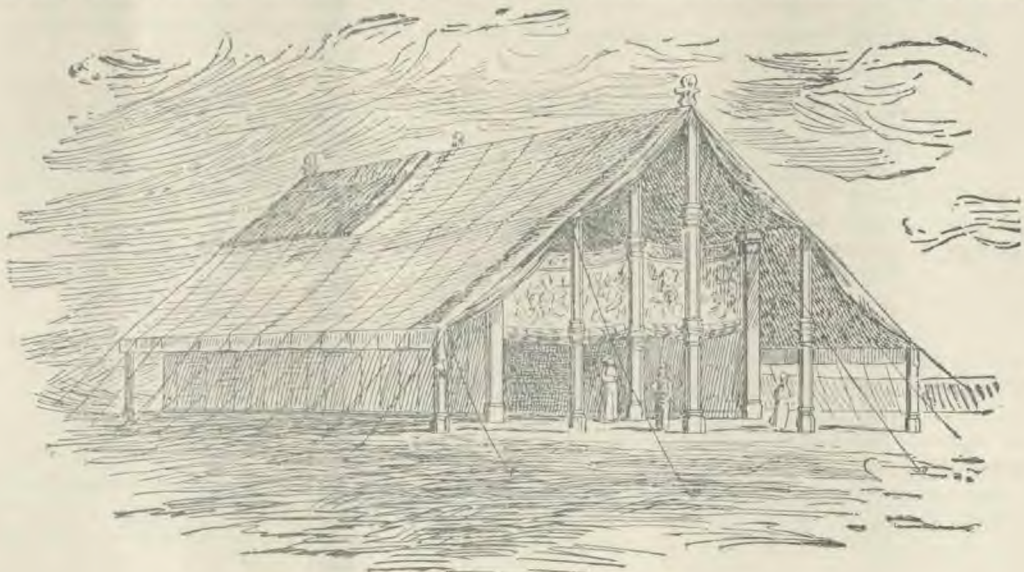
While still contemplating the scene, and with his heart bursting with this hope, the apostle exclaims, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:35-37.

Thus those who walk, never doubting, in this way of the sanctuary, will at last be standing before the final portal of separation, the inner veil, when, in all His glory, Christ will come the second time and burst asunder the tomb; and, separating the second veil, will open a way into the very presence of God for all those who are worthy of this reward.

Three Distinct Stages

We have found, then, in our study of the sanctuary, that in the life of the Christian there are three distinct stages, separated by two special experiences. The first stage is the experience in the court, or the cleansing from sin, which was made possible by the death of Christ. But before entering on the second stage of the journey, the veil of separation must be passed, and the Christian must enter into the life of holiness,— of separation from worldliness, which is sin. This was made possible at the first coming of Christ, when He arose from the dead and secured to His followers the way to holy living. The Christian then enters the holy place, where he must live a life of love and good works in Christ Jesus.

The life of the Christian is a progressive one;



The Tabernacle

he never looks back; he is ever pressing to the mark, which is just ahead of him, beyond the second veil. He thus finally comes to the second special experience, represented by the inner veil, which is granted to him at the second coming of Christ, when the inner veil is opened forever, and he experiences a full and complete separation from the past. Once he was corrupt, now he is incorrupt. Once his body was dishonourable, now it is a glorious one. (1 Cor. 15:42-44; 51-53.)

In the Most Holy

The man of God then comes to the third stage of his journey, the stage which is in the holy of holies and which never ends. Forever he lives in the presence of God. God becomes truly his God, and he becomes God's son. (Rev. 21:7.) What wonderful mystery is wrapped up in this kindergarten of God, wherein He reveals His great and marvellous will.

We now desire to understand the teaching that is portrayed in the most holy place and the ark of the covenant which is therein. Here is revealed the precious character of the true God. Though we may secure glimpses of His glory from the holy place, even as the brightness of the Shekinah shone out into the holy place of the sanctuary, the full majesty of the great God was shielded from vision by the inner veil. Moses desired once to look behind that veil, and see God face to face in all His glory. This was denied him as well as the high priest, who entered into the most holy place only after the glory had been shrouded by a cloud of incense.

God, who revealed Himself to Moses more than to any man, said, "There shall no man (that is, sinful and corrupt man) see Me, and live." Exodus 33:20. But God granted Moses a most wonderful vision. Though Moses could not look upon God's countenance, yet he was permitted to see the glorious form of the Creator, and to learn more of His character, which is reflected in His glory. (Exodus 33:19, 21-23.)

The character of God was thus revealed to Moses, "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." Exodus 34:5-7.

Having thus seen the vision of the glorious character of God, the face of Moses shone with the reflected brightness. Indeed, the only reason why God gives these glimpses of His character is that we may reflect some of His glory. This is the purpose of the most holy place. Here we are to see the character of God revealed, and by beholding, we are to become changed into that character, from glory to glory. (2 Corinthians 3:18; 2 Peter 1:3, 4.)

In the character of God as given to Moses, we

have the positive and negative elements exposed. In every dynamo of power, there are these two elements which carry the current through the whole circle of action. In the mighty power of God, we have these elements, but, thank God, the positive ones predominate. In the category of the attributes of God, the positive ones stand first. "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." He is not, however, a weak God, and we are assured of His negative character when He declares that He will by no means clear the guilty, but will visit their iniquity upon their heads. He is also a God of law and justice.

Thus in the ark of the covenant in the most holy place we have a type of these qualities of the great God. For a description of the ark of the covenant, read Exodus 25:10-22; 37:1-9; 40:3, 20, 21. This is none other than a type of the throne of God. Within the ark were placed the Ten Commandments, the law of heaven (Deut. 10:2), which is the foundation of God's government.

Upon the ark was the mercy seat, the place of God's rule. On either side of the mercy seat stood the cherubim, and all about the room on the inner covering, and on the veil, were embroidered angels (Exodus 26:1), types of the thousand times ten thousands of angels who wait upon the living God and minister to His children on earth.

Thus we have justice, mercy, and service depicted in the most holy place. We are told that the angels are loving messengers of God sent to minister unto those who are to be the heirs of salvation. (Hebrews 1:14.) Through the seat of mercy, God looks upon His law. Here, as the psalmist declares, "mercy and truth are met together: righteousness and peace have kissed each other." Mercy, the merit of Christ, and truth, the merit of law, are here mingled. Through the merit of Christ we may receive the merit of the law. Righteousness, the attribute of the law—which man needs to bring him into conformity to the will of God, has through the ministration of Christ, the Prince of Peace, been offered to man.

Thus we have pictured again, in the sanctuary, the wonderful relation between the law and the gospel. The law, at the left hand of God, as it were, demands the life of the man who stands condemned. But mercy, manifested in Christ, at the right hand of God, takes the condemnation and the penalty unto itself and frees the sinner. The sinner, looking up and beholding the righteous law which he has broken, trembles as he realizes the penalty which he deserves. In his distress, he beholds the sympathizing face of Christ, and reaching out, he accepts the salvation which is so kindly offered.

No wonder that the apostle Paul, when contemplating the atonement of Christ, exclaims: "I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38, 39.

Overcoming Sleeplessness

By A. B. Olsen, M. D., D. P. H.

MOST people sleep without effort and only require the necessary time; but there are a large number, who, for one reason or another, find themselves too wakeful and restless at night to get sufficient sleep. It is the purpose of this article to help those who suffer from insomnia or sleeplessness of a comparatively mild sort, and not involving organic disease or serious functional disorder, as these should be treated by the family doctor.

Most Complete Rest

Sound sleep gives the most complete and perfect rest that the body gets. Such sleep is more refreshing and invigorating than any medicinal tonic. The various organs of the body, the muscles, and especially the nervous system and brain need the rest and refreshment that sleep brings, for it is a fact that one can do without food longer than one can do without sleep. So vitally important is sleep to the maintenance of health that it has well been called the "divine healer." There is no sleeping draught that quiets excited nerves and calms the distraught mind so successfully as sleep. It is the safest as well as the gentlest of anodynes or pain killers, and it is the best soothing medicine for the nerves. It may, in fact, be regarded as Nature's hypnotic.

In dealing with sleeplessness it is well to ascertain the cause if possible, and then remove it. But the cause or causes are not always obvious, and it is often a difficult matter to find them. Failing this, the next step is to seek the best means of overcoming the sleeplessness, and getting back into a more natural and healthful state of existence.

Habit Formation

The body and all the organs and functions of the body are prone to form habits and follow them. Sleep is to some extent a habit with many people, and if lost, it can often be restored by a little patient training. To accomplish this it is necessary to have a fixed time for going to bed, not later than ten, if possible, and then to retire promptly at that hour each night. Punctuality and perseverance are necessary to success.

The Sleeping Chamber

The bedroom should be well ventilated, and situated on the quiet side of the house. Fresh air is essential to sound sleep, and a screened sleeping veranda is a boon to most people. Cold air is a fine tonic, and to breathe it throughout the night means increasing vigour and vim for the following day. On the other hand, ample light, woolen blankets should be provided, for comfortable warmth is necessary for sleep. But too much bedding is destructive to sound sleep, and the bed should not be overloaded with blankets or other covers.

Darkness as well as quietness is an aid to

sleep. Very few people sleep well in a lighted room. If a light is necessary it should be adequately dimmed and shaded. Rest and sleep come more readily in a quiet, dark room.

Digestion and Elimination

Good digestion and freedom from disturbances of both stomach and bowels conduce to sleep. Experience teaches us that a rather light, early evening meal favours sound sleep. By taking the last meal early, say, at six o'clock, time is given for gastric digestion, and there is less likelihood of unpleasant dreams and nightmare.

Constipation not only tends to wakefulness but is otherwise a menace to health. It is a good practice to take a cleansing saline (one teaspoonful of salt to each pint of water) enema (105°F.) before retiring, if there has not been a recent evacuation of the bowels. A neglected colon (large bowel) becomes a foul garbage bin in the course of a few hours, and the poisons resulting from bacterial activity are speedily absorbed into the blood stream and cause a varying degree of autointoxication or self-poisoning. This poisoning may be sufficient to produce restlessness and vague aches and discomfort enough to prevent sleep or make it light and fitful. The bowels should be emptied as regularly and as frequently as the meals are taken. Much ignorance prevails with regard to the disorder that may arise from constipation.

Exercise and Fatigue

Muscular exercise, short of excessive fatigue, encourages sleep, Nature's great restorer. The daily use of the limbs as in walking, rowing or swimming, by which the large skeletal muscles are brought into play, is helpful in promoting sleep. People leading an indoor, sedentary life often suffer from insomnia. If they would take up golf, tennis, walking or some other form of muscular activity their condition would soon be ameliorated. A daily sweat from muscular labour of one kind or another is a fine tonic and helps very materially in promoting good sleep. It is to be expected that both muscular and mental labour will bring repose with its recuperating effects. Inactivity and idleness, on the other hand, encourage sleeplessness.

Noises

Of the two classes of noises, outdoor and indoor, the latter are far more annoying, and should be under better control. It is well nigh impossible to escape the jarring sounds of traffic of all kinds and one must simply learn to ignore them. Treat them as you unconsciously treat the ticking of the clock, that is, don't listen to them. It is wonderful how readily one can learn to shut out annoying sounds of all kinds. At first it requires considerable determination and will power, but perseverance will win.

With indoor noises that are under control it is

a different matter, and everything possible should be done to secure quietness at night. As a rule the indoor noises are more irritating than the outside traffic, whatever it may be.

Peace of Mind

The state of the mind has a great deal to do with sleep. The harassing activity of the mind associated with worry and anxiety is sure to drive away sleep, no matter how tired the patient or how favourable the environment. A mind distracted with fears and worries is difficult to compose and put to sleep. It is futile to expect sleep as long as the mind is agitated by forbodings or in a state of excitement, whatever the cause may be.

The details and troubles of business or professional work should be left at the office and not brought home. A peaceful evening given to music, reading or quiet games at home with wife and children favours sleep, if other conditions are satisfactory. To be able to go to bed at night, and at peace with God and man means sound, restful sleep, and fitness for the duties of the following day.

Sleep-inducing Procedures

Before opening the windows wide and turning out the light, provide a hot water bottle or sand-bag if the feet are cold. If in a state of restlessness, take a warm or neutral full bath, 92° to 98° F., neither hot nor chilling, for ten to thirty minutes, then dry the skin gently and slip into bed. This is the ideal bath for sleeplessness. Two or three fomentations to the spine or a brief hot foot bath will put some insomnia patients to sleep. Others respond better to soothing massage of the head or back, while a moist abdominal bandage suits still others. Stomach ache or abdominal discomfort can often be speedily relieved by a hot soap enema or hot fomentations to the abdomen or by drinking hot water, or all three procedures combined.

Dropping Off

Always go to bed expecting to sleep, but don't start worrying about it if you fail to drop off at once. Find a comfortable position and then endeavour to rest quietly with a blank mind until sleep comes. It is a mistake to make a great effort of one kind or another, like counting sheep, for the very effort itself is often sufficient to maintain a wakeful state.

Saying prayers or repeating a few familiar Bible verses may prove helpful, if the effort is not too great. Try to adopt an attitude of restfulness and say to yourself: "Never mind about sleep; I can at least relax and rest quietly." This attitude of itself will often woo sound slumber. But worrying because you do not fall asleep soon is only a hindrance and simply means still further delay in getting to sleep. The late Sir Thomas Clouston of Edinburgh recommended "going over pleasant parts of their past lives" to his patients. Pleasant thoughts have a soothing, calming effect that ought to promote sleep.

Wakefulness

If the condition is one of extreme wakeful-

ness, and the neutral bath and other soothing measures have been tried in vain, it may be well to read an instructive rather than an entertaining book, one that is somewhat abstruse or complex. As soon as the sleepy feeling comes, get into bed as quietly as possible, so as not to lose the spell. Some times deep breathing will overcome the wakefulness and induce slumber. This is particularly true if cold fresh air is available. A quiet walk for half an hour or more in the evening, just sufficient to bring physical tiredness, is a valuable procedure for sedentary workers who have no time for exercise during the day.

In some cases it might be well to sip a glass of hot water, or even hot malted milk (made plain, with one tablespoonful to six or eight ounces of water), or milk and water (equal parts). If preferred, hot lemonade, orangeade or some other fruit drink may be taken. Such hot drinks are comforting and sometimes make a good nightcap. More substantial nourishment just before retiring is not desirable as a rule.

Sleeping Medicine

The use of narcotic drugs for insomnia should be confined strictly to the prescription of the family physician, who is acquainted with the patient and knows the conditions that have to be dealt with. Such drugs should be avoided as far as possible and only resorted to temporarily for very special reasons. All must recognize that there are times and conditions when the administration of a sleeping draught is in order, but these times are rare, and everything possible should be done to avoid all forms of so-called "dope."

In many cases all that is needed is a little patience, and the ability to rest quietly even if the perfect repose of sleep does not come. Quiet rest with complete relaxation is usually more refreshing than the morbid sleep produced by medicine. Going without sleep for a night or even a succession of a few nights, is no excuse for the use of narcotic drugs.

Hypnotics are more or less dangerous, and seldom fail to cause other damage as well as unconsciousness. The fact is that they do not bring normal sleep, merely a state of unconsciousness; a considerable difference. But they do drive away natural sleep. A drug that is powerful enough to paralyze consciousness is surely capable of doing harm, and this is true in varying degree of hypnotics generally. They are liable to cause headache or backache, upset digestion, disturb the liver, irritate and poison the kidneys, and encourage constipation. They stun the senses and have a benumbing and deadening effect upon the nerves and brain.

In conclusion, we may say that while hypnotics do produce hypnosis, a pathological quietness and unconsciousness, their tendency is to destroy natural sleep and prolong insomnia. Therefore it is wise to exhaust every possible means of inducing natural sleep before resorting to any hypnotics, no matter what may be claimed for them and then only on the advice of the family doctor should they be employed.

The Punishment of the Wicked

By Carlyle B. Haynes

TO MANY people religion is merely a fire-escape. They have been scared into accepting it by hearing descriptions of a place which burns eternally, and into which they are told they will be cast at death if they do not get religion and join the church. As we have already seen, a terrible lake of fire is painted, in which the lost will suffer the most excruciating tortures, which will be eternal in their duration, where imps of the devil will torment them in every way known to the ingenuity of devils.

Now there is no such place except in worn-out systems of theology. The place itself does not exist.



A Mohammedan Mosque in Southfields, London. In this world wheat and tares grow together on the same soil, and human eyes cannot judge which is which. But the judgment will make the proper separation between them.

Let it be understood at the very beginning that by this statement it is not meant to convey the idea that there will be no punishment for sin, or that all men will be saved. Nothing of this kind is meant, nor does the Bible teach either doctrine. What is meant is that the perfervid descriptions of the place of torment, quoted in last month's issue, were born only in imaginations driven crazy by the heat generated by a false theology, and have no place in fact or in the teachings of the Bible.

Retribution is Still Future

There is no place of torment now, nor will there be until the end of the world. Men do not go to hell when they die. This has been conclusively shown. Dead men who have been wicked during their lives are not in hell now, but in their graves, at rest, perfectly unconscious.

If the doctrine which teaches that at death a wicked man will go to a place of torment is true, there would be no need of a resurrection from the dead in order that men might receive their reward or their punishment. Why need they be raised from the dead to receive a punishment which they are already receiving in death?

If this doctrine of punishment in hell at death is true, there would be no need of a future judgment, which the Bible teaches will take place at the second coming of Christ. If men are already receiving all the torments of hell, what need would there be of judging them? Shall they be brought forth from hell to see if a mistake has been made in their cases, and whether they, after all, should have been sent to heaven instead of hell?

The great biblical doctrines of the resurrection and the future judgment must be given up if this antiscriptural doctrine of rewards and punishment at death is retained. They cannot both be believed at the same time.

For nineteen centuries the story of Jesus and His love and His sufferings for men has been told with tears. Multitudes have heard it and wept. Hardened hearts have been broken by it and souls have grown sick of sin because of its love and pathos. Now, can it be possible that the same God Whose love was so great for men that He sent His only begotten Son into the world to save them, has, during these same nineteen hundred years, compelled innumerable hosts of immortal

souls to remain in the most awful torment which could be suggested by His wisdom or inflicted by His power?

No, the Bible does not teach that there is a place of torment in which the wicked are suffering now. The Bible does teach a future state of rewards and punishments beyond this world, and on the other side of death. This punishment takes place, not while men are dead, but after they are raised from the dead. And it will not be eternal, but will continue only long enough to inflict upon men that just punishment which is their due according to the deeds committed in this life.

Nothing in addition to the plain words of the Scriptures is needed to show the truth of this. And turning to this, our sole teacher, we will permit it to speak for itself.

Solomon saw clearly the need of a future judgment, when he said: "I saw under the sun the

lace of judgment that wickedness was there; and the place of righteousness, that iniquity was there." If justice cannot be obtained in this world, if it becomes vitiated by the ungodliness of men, then there must surely be a great and supreme court of final appeal. And this Solomon declares: "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccles. 3:17. Beyond all doubt, therefore, the Scriptures teach a future judgment.

Judgment Not at Death

And this judgment is not at death nor in death. Nor does it immediately follow after death. This will be evident from the fact that God holds men responsible, not only for the commission of their own deeds, but also for the consequences resulting from their deeds. Thus Jeremiah declares that God's "eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings." Jer. 32: 19. And, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 10.

Now, it is obvious that while the ways of a man may be manifest at his death the "fruit of his doings" will not be manifest until the very end of time. Thus the streams of poison which had their sources in infidel pens may continue to flow through all time, while the Christian fortitude of the martyrs, and the faithful, self-sacrificing zeal and earnestness of true Christians may be a fountain of perpetual blessing to the world until the close of human probation. Therefore the final reward or punishment must be delayed until the ultimate results of every good and evil action can be surveyed at a glance and the fruit of a man's doing rightly estimated. It is beyond the domain of death that the Scriptures fix the judgment.

"It is appointed unto men once to die, but after this the judgment." Heb. 9: 27.

Job fixes the future judgment after death, not in death. Seeing that such a judgment was required by the inequalities of life, he said:

"One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them. Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? have ye not asked them that go by the way? and do ye not know their tokens, that the wicked are reserved to the day of destruction? they shall be brought forth to the day of wrath." Job 21: 28-30.

And this same truth that the wicked are not now being punished in hell, but are being reserved in their graves to the day of judgment, is taught by Peter:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah

into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly . . . The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2: 4-9.

Peter's argument is clear. God, in times past, has wrought great deliverance and great judgments. Therefore He is a judge of men. And these past acts of God are but types of future deliverances and punishments. God will deliver the "godly," and will "reserve the unjust unto the day of judgment to be punished." The "day of judgment" is not at death: men are only reserved in the prison-house of death "to be brought forth to the day of wrath." The judgment is after death.

Judgment at the Coming of Christ

One of the most ancient prophecies recorded in the Bible fixes the day of judgment at the coming of Christ.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

"These," of whom Jude spoke, have long since been dead. But judgment was not to be executed upon them while they were dead but at the time when "the Lord cometh with ten thousands of His saints." Then, at the coming of Christ, the Lord will "execute judgment upon all."

Isaiah fixes the time of future judgment at the time when

"The windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24: 18-23.

Hence the day of judgment will be when the Lord shall reign in glory upon Mount Zion and in the New Jerusalem. This will be at the time when the new earth shall be established as the eternal home of the redeemed of the Lord.

In the second chapter of Daniel a dream was given to Nebuchadnezzar, the king of Babylon, of a great image with head of gold, breast and arms of silver, waist and thighs of brass, legs of iron, and feet and toes part of iron and part of clay. A great stone was thrown by an unseen hand, and struck the image upon its feet, and then all of the materials of the image, the clay, the iron, the brass, the silver, and the gold, were ground to powder, and blown away by the winds, while the stone became a great mountain and filled the whole earth.

According to the interpretation given to this dream by Daniel, the (Turn to page 12)

The Home Medicine Chest

By Franke Cobban

THE medicine chest should be one of the most carefully kept places in the home. Carelessness in the keeping or the using of medicines, drugs, or disinfectants, denotes ignorance, and usually wilful ignorance. It should be a cupboard out of the reach of children, and if possible it should be kept locked. Left over bits of medicines which have been given on a Physician's prescription, should not be allowed to accumulate.

Disinfectants and medicines to be used externally should be kept in a different part of the cupboard from those for internal use. All should be labelled and poisons should be plainly marked. It is well to have on poisons a special cap of paper, held on the bottle with a rubber band. Then if the bottle is picked up hurriedly, one is reminded by having to remove the cork without having a reminder that he is handling a poison. The importance of carefulness cannot be too strongly emphasized. All too often we hear of accidents, such as Lysol being given for syrup, oxalic crystals used for boric acid or Epsom salts, iodine for cascara, and so on; or of the death of a child as the result of some one's carelessly leaving medicine or poison within his reach. Carelessness in this matter is absolutely inexcusable.

When administering medicine the label should always be read at least twice, once before pouring the medicine and again afterward, and this should be where there is plenty of light, so that no mistake is possible. All bottles should be kept stoppered, as some medicines deteriorate on exposure to the air, and also to avoid spilling if a bottle is accidentally tipped over. The cupboard should not be over or very near a radiator or hot-air register, and oily substances especially should be kept cool. In pouring from a bottle, pour from the side opposite the label, in order to keep the label clean. Measure accurately.

In the well-kept medicine chest should be found two or three simple cathartics, gargles, disinfectants, something for treatment of burns, vaseline, adhesive tape, absorbent cotton, gauze or old clean muslin, and possibly aromatic spirits of ammonia, oil of cloves, and mustard.

The most commonly used cathartics are castor oil, Epsom salts, and cascara. The secondary effect of castor oil is constipating, and for this



reason it is useful in diarrhoea. It can be administered in different ways, but one of the best is as follows: Place in a glass the juice of half a lemon, add one tablespoonful of water, and sugar; mix with this the desired amount of castor oil, and just before giving to the patient, stir in a pinch of baking soda, having the patient drink the mixture while it is effervescing. The action of salts will be more prompt if taken in hot water. All medicines act more quickly if taken when the stomach is empty.

Iodine is useful as a gargle and also to disinfect wounds. The suggestive table below gives directions for using as gargle. For wounds, it should be diluted one half with water, and any excess should be mopped up with cotton or gauze. Other good gargles are peroxide of hydrogen and listerine.

For treating burns, bicarbonate of soda is excellent. Also carron oil and picric acid. Carron oil is made by mixing equal parts of lime water and linseed oil.

Mustard is useful as an emetic, in the foot bath, or for plasters. A small pledget of cotton dipped in oil of cloves and pressed into the cavity of an aching tooth, will give relief. Oil of cloves also acts as a counter-irritant if rubbed on the gum over the painful tooth.

Chloride of lime, lysol, carbolic acid, and boric acid are commonly used disinfectants and antiseptics. Special care should be taken in preparing carbolic solution, as carbolic acid does not mix readily with water. Unless thoroughly mixed, the acid settles to the bottom of the vessel in globules, leaving the upper part of the solution too weak to be efficient and the lower part strong enough to burn. This can be avoided if the acid is added to hot water and stirred until no globules appear.

The following tables of usual dosage and solutions will be found helpful if placed in a convenient place, such as the inside of the medicine cupboard door:

1 teaspoonful	1 dram
1 tablespoonful	$\frac{1}{2}$ ounce
1 large glassful	8 ounces
3 large glassfuls	1 pint

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EDITORIAL



Lawless Christians

THE foregoing title is a contradiction of terms, for there is no one, strictly speaking, who should be more fully committed to the principles of law and government, both temporal and spiritual, than those who follow the teachings of the Lord Jesus Christ. But we occasionally meet with those who profess to have yielded their lives to Christ, who do not understand their relation to the claims of moral law, particularly the law of God, commonly spoken of as the Ten Commandments.

God is the embodiment of law and government. Every human conception of order, system, justice, equity, righteousness and love, grows out of our imperfect knowledge of God. Every code of man is a dim approach to those higher and perfect laws by which the Omnipotent governs the universe. The laws by which all things were brought into existence and by which all things are upheld and kept in their order, are the laws of the eternal One. The laws of life, growth, love, and worship, have their source in Him. It therefore stands to reason, that those who constitute the crowning act of His creation, made in His image, gifted with will, reason, thought, and a sense of moral responsibility to a higher Being, should hold in the highest esteem those laws by which he has his existence, and by which he is recovered from the ruin of sin.

Many are willing to recognize the operation of law in the realm of nations, society, and in the home. The need of a basic law upon which a proper government may operate is self-evident. But in their relation to God, and things spiritual, the notion too often obtains that a Christian's deportment is not to be governed by a divine law which sets forth its principles by specific formulas. They reason that their guiding law is their conscience, or their moral sense of right and wrong, or the way in which they were brought up, or their likes and dislikes, all of which vary in different degrees in different individuals, according to their education and training.

When the sovereignty of God's law, and its binding claims are pressed home to those who are disobedient to its teachings, the defence is often made that "we are not under the law, but under grace," or "the Christian is under the law of Christ," or "the law has been done away in Christ," etc., all of which are more or less contradictory in meaning, and incapable of a clear and consistent definition.

The Christian first, last, and always must recognize the place and authority of divine law—the Ten Commandments—in the spiritual world, even as he must recognize the government of God;

for no such government could exist unless it were based upon a moral law.

The Christian must acknowledge the sovereignty of this law in his own life, even as the Master did in His. The life of Jesus upon earth was ordered according to the principles of the ten Commandments; for to have lived otherwise would have been a denial of His own character, a transcript of which is expressed in written form in the law of God as delivered to Moses on Mt. Sinai. The earthly life of Christ was lived for the purpose of demonstrating that it was possible for the human family to live in harmony with the principles of the Ten Commandments. In His sermon on the mount of beatitudes, He clearly declared, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17. In fulfilment of Isaiah's prophecy concerning the purpose of His work, Jesus came to "magnify the law, and make it honourable." Isaiah 42:21. This He did by setting forth its principles in their true light, and freeing it from the mass of human interpretation and tradition which the Jewish nation had heaped upon it. The abrogation of this law was the remotest thing in His thoughts. To the contrary, He declares its perpetuity by saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

A true Christian is one who has been saved from sin, not saved *in* sin. Sin is defined by the apostle John as "the transgression of the law." He will therefore take no pleasure in breaking God's law, for Christ has redeemed him from his lawlessness. If God's law is not now in force there is no means of determining the moral from the unmoral. As expressed in the words of the apostle Paul, "Where no law is, there is no transgression." Romans 4:15. We see sin everywhere in the world to-day, therefore we know the moral law must still be in effect.

Again, the Christian is one in whose life is reflected the character of God as exemplified in Jesus Christ. God's character is fully set forth in the law which He gave to man, on the same principle that human laws express the character of those who enact them. The Ten Commandments are far more than prohibitory or negative in nature, being given simply to check or restrain the evil tendencies of the heart. God's law contains all there is of positive truth. As the man of wisdom expresses it, they contain "the whole duty of man." Eccl. 12:13. They present to us as it were, eternal principles that come to

us in two great streams—love to God, and love to man having but one fountain, which embodies all the truths of Scripture. Matt. 22:35-40.

To what extent the law of God is a revelation of His character, may be seen in part by the comparisons in the accompanying diagram.

<i>God</i>	<i>Attributes</i>	<i>Law</i>
John 3:16	Love	Matt. 22:36-40
1 Peter 1:15, 16	Holiness	Romans 7:12
Psa. 145:17	Righteousness	Isaiah 51:6,7
Matt. 5:48	Perfection	Psalms 19:7
Ex. 34:6	Goodness	Romans 7:12
John 14:6	Truth	Psalms 119:142
Ex. 34:6	Mercy	Matt. 23:23
Romans 16:20	Peace	Psalms 119:165
Malachi 3:6	Unchangeableness	Matt. 5:17-19
Hebrews 13:8	Spirit	Romans 7:14

The forgiveness of sins does not cancel the Christian's obligation to obey the law of God, any more than would a thief who had stolen an automobile be released from his obligation to obey the civil law against stealing simply because some friend paid his fine or went to prison in his place. By taking the penalty of the law upon him, he would free the culprit from "the condemnation of the law," but never from his obligation to keep it. The law which he broke, for the breaking of which another suffered in his place, still stands to condemn him or anyone else who thereafter should be found guilty of stealing.

Our Lord took upon Himself the punishment that was our due, freeing us from the penalty of the law which is death. But as in the case of the woman whose great sin He forgave, He tells us to "go and sin no more," and we go, never again to return to a life of law-breaking, but to continue "in the liberty wherewith Christ hath made us free," by loving, grateful obedience to His commandments.

The degenerate heart of man, once transformed by the love of Christ, will delight in the principles of God's law, for they witness to each other. An unregenerated heart, at variance with the principles of righteousness expressed by the Ten Commandments, is the only thing the law condemns. All evil hates the light, and shuns detection. The sinful heart cries out against that which lays bare its hideousness and hypocrisy. But as one stands in the presence of God's law, which the apostle James terms "the perfect law of liberty," and which reveals to him the defect of his character as a mirror reveals his image, he longs to be made whole, and seeks the remedy in the cleansing blood shed in his behalf on Calvary.

We must therefore conclude with the apostle Paul, that "the law is holy, and the commandment holy, and just, and good," ... and "spiritual" (Romans 7:12, 14), and that the child of God will delight in the law of God after the inward man" (Romans 7:22), and by faith in the atoning blood of his Saviour, will establish the claims of God's law. Romans 3:31.

Our Message and Work

FOR more than twenty-five years the ORIENTAL WATCHMAN has been an exponent of Bible truth to its many readers in and outside of British India. It has never been the purpose of this magazine to rest content with the preaching of a common-place, conventional gospel. It has never felt that it was brought into existence to join the chorus of discordant and clashing strains so noticeable in Christian teaching at the present time, but to emphasize and defend the great fundamental teachings of the Bible which, during the past two decades, have been so ruthlessly and impiously thrust aside to make room for the vagaries of human speculation and philosophy.

The editors of the ORIENTAL WATCHMAN are not attempting to preach a gospel that will meet with popular acceptance. Its work is not a play to the galleries for their plaudits and huzzahs. There are others who play that game to a fine art, and enjoy it; but it is our work to preach the pure doctrines of Scripture, and call wayward men and women to repentance and an acceptance of that Saviour Who alone, can rescue and keep from sin.

The ORIENTAL WATCHMAN stand as a part of a great world-wide movement, commissioned to its work by divine appointment, as foretold by the Apocalyptic seer in Revelation 14: 6-10. Two millenniums ago the prophet looked forward to this very hour, and saw a condition among men which made necessary a message calling them back to the worship of the One Who made the heaven and the earth, the sea, and the fountains of waters. He saw atheism, infidelity, evolutionary teaching, modernism, and an apostasy from the old landmarks of Scriptural faith, sweeping the earth like a flood. It was to this very time the Saviour alluded, when He said, "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8.

The message which God is sending to the world to-day, calling them back to the worship of the great Creator of all things, is also to prepare them for the scenes of the judgment hour, which is immediately followed by the second coming of Christ and the end of the world. This momentous event, the greatest and most far-reaching of all time, will not be permitted by God to come to the inhabitants of the earth without first giving them warning of its near approach, in order that they may prepare their hearts to welcome Him.

The prophecies of the Bible stand out prominently among truths being emphasized by God's last message. These prophecies of the Bible point with unerring accuracy to the working out of future events in God's great plan of salvation. Many of these prophecies furnish an answer to that question asked the Lord by the disciples at a time when He was teaching them concerning the end of all things. "Tell us," said they as they pressed close about Him, "when shall these things be? and what shall be the sign of Thy coming and the end of the world?" Matt. 24:3.

It has been the work of the ORIENTAL WATCHMAN from its founding, to hold (Turn to Page 30)

The Punishment of the Wicked

(Continued from page 8)

head of gold represented Babylon, the breast and arms of silver, Medo-Persia, the waist and thighs of brass, Greece, the legs of iron, Rome, and the feet and toes of iron and clay, the modern nations of Europe to-day. The stone represents the kingdom of God which is to destroy the existing nations and which will take their place in the earth, filling the entire earth and remaining forever.

This destruction has not yet taken place. The feet of iron and clay still exist in the modern nations of Europe. The stone has not yet struck them. But the preceding kingdoms, Babylon, Medo-Persia, Greece, and Rome, have long since passed away. . . . Those who composed the subjects of these kingdoms are dead. This prophecy, however, informs us that when the stone strikes, when the kingdom of God comes, then the iron, clay, brass, silver, and gold are to be broken to pieces *together*, and be carried away so that no place will be found for them. But those represented by the gold, silver, brass, iron, and clay are dead, and therefore must be raised from the dead to receive the punishment predicted in this prophecy, for all are to be destroyed *together*, and sent into eternal destruction, as a punishment for their sins in a day long ago.

Jesus clearly fixed the time of future judgment when He said:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16: 26, 27.

Every man, then, is to be rewarded "when the Son of man shall come in the glory of His Father." All are comprehended in that expression "every man," both righteous and wicked, living and dead. There can be no doubt from this passage that the future state of rewards and punishments will begin at the second appearing of the Lord.

Judgment at the Last Day

Jesus said again:

"He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 48.

Every person, wicked or good, those who receive the Word of God, and those who reject it, will be called to meet God. But the judgment which is pronounced on the rejecters of the Word is not in this life, nor in death, but will be "in the last day."

A passage which proves conclusively that there is no punishment for the wicked while they are dead will be found in Luke 13: 25-30.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our

streets. But He shall say, I tell you, I know you not whence ye are: depart from Me, all ye workers of iniquity! There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

Here are persons who have been dead for ages, in whose streets Jesus taught, who ate and drank in His presence, and they are lost, but they have known nothing about it, and do not discover it until the day of judgment. So far from having been punished at death, or during death, they do not even know their doom when they enter into the judgment. How, then, could they have been in hell for nineteen hundred years and then when judged never know they were lost? This passage of Scripture would be utterly impossible if the dead were being punished now.

And, reader, let us be admonished by this passage. It will not be long before "the master of the house is risen up, and hath shut to the door." At that time not only those who heard Jesus preach, but we also who have had the privilege of reading and hearing His Word, will find our destinies decided. Every soul must appear before that judgment seat. There is no escape from it. You will be there. I will be there. We shall see the judge. His decision we must abide. There will be no place to hide. There will be no shelter in that day. You cannot bribe God. Acquittal cannot be bought for money. Our sins cannot be concealed by any special and skilful pleader. Exceptions to the verdict cannot be taken. No appeal can be made to a higher court, for there is none. Our doom cannot be prevented by an injunction. The Judge will not be blinded by excuses. A lie cannot avail. Perjury will not stand.

Are you ready for that day? Has Christ covered your sins with His own life? Are you safe? Can you face the Judge with confidence? Have you been obedient to the commandments of God? Have you repented of all your sins? Oh, have you believed to the saving of your soul? There is time now, but there will be no time then. Then, while mercy still lingers,—while the door is still open and the master of the house has not yet risen up to shut it—make your peace with God now, that it may be well with you in that day.

WE are all approaching that dread tribunal. However diversified our paths, they all converge toward that common centre. The young, with their elastic tread, are striding to the judgment; the old, with their tottering limbs, are creeping to the judgment; the rich, in their splendid equipages, are driving to the judgment, the poor, in rags and barefooted, are walking to the judgment. The Christian making God's statutes his song, is a pilgrim to the judgment; the sinner treading upon the mercy of Jesus and trampling upon His blood, is hastening to the judgment. "We must all appear before the judgment seat of Christ."—Richard Fuller.

Sunday the Sign of Apostasy

By Charles Thompson

THE apostasy of the ages is found in the history of Babylon, ancient and modern. The sin of Babylon has ever been to substitute some person, place, or thing, for the person of Christ. The prophet Jeremiah was commissioned to speak concerning Babylon, and one statement from him will give the key to the controversy. He says, "The word that Jehovah spake concerning Babylon." "A drought is upon her waters, and they shall be dried up; for it is a land of graven images, and they are mad over idols." Jer. 50:1, 38, A. R. V.

In the New Testament we have revealed a form of idolatry. The record is, "Because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened, . . . and changed the glory of the incorruptible God for the likeness of an image: . . . for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator." Romans 1; 21-25.

Here it will be noted that the apostle Paul classes those who change the truth of God for a lie with those who worship images. Note the closing words of the first epistle of John, "My little children, guard yourselves from idols." 1 John 5: 21. John uses the very endearing expression, "My little children," emphasizing the fact that his letter was addressed to the church, the beloved of God, with his mind on the last days, for he says, "Little children, it is the last hour: and as ye heard that Antichrist cometh, even now have there arisen many Antichrists: wherby we know that it is the last hour." "Who is the liar but he that denieth that Jesus is the Christ. This is the Antichrist; even he that denieth the Father and the Son." Chapter 2: 18, 22. As to the meaning of Antichrist, Bishop Westcott, in the Speaker's Commentary on St. John's Epistles, says: "It seems most consonant to the context to hold that 'Antichrist' here describes one who, assuming the guise of Christ, opposes Christ."

A Counterfeit Christ

Opposing Christ under the guise of being Christ, or a counterfeit Christ, is the danger. Observe the question John asks, "Who is the liar?" not "a liar" but "the liar." The answer is, "He that denieth that Jesus is the Christ." "This is the Antichrist." In other words, "the liar" of the ages is Antichrist, or he that opposes Christ by substitution, setting something up to take the place of Christ. "My little children, guard yourselves from idols," admonishes the apostle. To accept a substitute person for Christ is idolatry; and to accept a substitute doctrine or teaching instead of the doctrine and teaching of Christ is idolatry, for it is a denial of Christ, and false worship. Christ says, "In vain do they worship Me,

teaching as their doctrines the precepts of men." Matthew 15: 9.

Therefore we must conclude that it is just as truly idolatry, and equally offensive to Jehovah, to substitute the teaching of men for the teaching of Christ and the commandments of God as it is to make a graven image and worship it as God.

The prophet Isaiah describes in chapter 44 the idolatry of ancient Babylon—how they fashioned graven images; the smith with the hammer and coals, the carpenter with line, pencil, etc., making a god, and then worshipping it. Then, summing it up, he says, "A deceived heart hath turned him aside; and he can not deliver his soul, nor say, Is there not a lie in my right hand?" Isaiah 44: 20. Then we have the contrast: "Thus saith Jehovah, thy Redeemer, and He that formed thee from the womb: I am Jehovah, that maketh all things; that stretcheth forth the heavens alone: that spreadeth abroad the earth: . . . that frustrateth the signs of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish." Verses 24, 25.

It was Isaiah who also saw the end of this whole system. He says, "Thus saith the Lord Jehovah, . . . I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isaiah 28: 16, 17.

These quotations will suffice to make clear our position in the beginning of this article that the apostasy of the ages is seen alike in ancient and in modern Babylon. The hail referred to above evidently has reference to the plagues to be visited upon the ungodly following the close of probation, and we have emphasized that in ancient as well as in modern Babylon the substituting of something for God is "the lie." Beginning with Lucifer, who said in his heart, "I will make myself like the Most High" (Isaiah 14: 14), and ending when the man of sin, who exalted himself above God, is cast into the lake of fire, "whosoever loveth and maketh a lie" will be destroyed (Revelation 21: 8; 22: 15).

The Papacy, Modern Babylon

The New Testament outline of modern Babylon is represented in the papacy. The apostle Paul, with prophetic vision, saw in his day a power arising from apostasy, which he denominated "the man of sin," or "the lawless one," "the son of perdition." This power, yes, this *person*, was seen by him to oppose God, to exalt himself against all that is called God or that is worshipped. He saw him sitting in the sanctuary of God, setting himself forth as God. Paul saw not only his rise and development, but he saw his end. He saw him slain by the breath of Christ's mouth, and brought to naught by the manifestation of His coming. (2 Thessalonians 2: 1-8.)

This power, whatever it is, is to meet its end

by the presence of Christ at His second coming, and Paul calls it "the mystery of iniquity." Taking these two earmarks of identity, we go to Revelation, chapter 17, and John describes there in symbolic language a woman sitting upon a scarlet-coloured beast. The woman was arrayed in purple and scarlet, decked with gold, and had a golden cup in her hand, full of abominations. The woman was also charged with fornication. Upon her forehead was a name written, "Mystery" (and she was iniquitous, for she was a harlot and the mother of harlots), "Babylon the Great." In the eighteenth chapter the revelator heard the divine call given, "Come out of her, My people;" and later he saw a strong angel take up "a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all." Revelation 18: 21. In chapter 19 John saw the coming of the Lord. He said: "The beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire." Revelation 19: 20. This description seems to be but the end of the fully developed power Paul referred to in 2 Thessalonians 2: 1-7. He said it was "the mystery of iniquity." This power is "iniquitous" and is "mysterious." It is "Babylon the Great" and is destroyed at the coming of the Lord. But this power in Revelation 19: 20 is connected definitely with the beast power of Revelation 13, for here attention is called to the mark of the beast and the image of the beast. We believe Dr. Scofield gives a correct statement in his note on Revelation 13: 16, and we quote it here: "The many Antichrists precede and prepare the way for the Antichrist who is the beast out of the earth of Revelation 13: 11-17, and the false prophet of Revelation 16: 13; 19: 20; 20: 10." (*Scofield Reference Bible.*)

It is the beast of Revelation 13: 11 to which is given all the authority of the first beast before it, that is to make an image to the beast and enforce the mark of the beast under the pressure of boycott and sentence of death. (Verse 12-17.)

In a former article we showed the first beast of Revelation 13, whose distinguishing characteristic was blasphemy, to be that power on earth headed by a man claiming to be God, and claiming power to pardon sin. The one power on earth answering and acknowledging such characteristics is the papacy. Therefore it is clear that the mark of the beast, which is enforced under pressure and penalties, is the sign of the papacy. And as the papacy is the apostasy, the sign of the papacy is the sign of apostasy.

Their Own Claim

We turn now to the standard and authorized works of the papacy and present their own claim.

"*Ques.*—Which is the Sabbath day?

"*Ans.*—Saturday is the Sabbath day.

"*Ques.*—Why do we observe Sunday instead of Saturday?

"*Ans.*—We observe Sunday instead of Sat-

urday because the Catholic Church, in the council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.—"*The Convert's Catechism of Catholic Doctrine,*" page 50, 2d edition, 1910.

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.—"*A Doctrinal Catechism,*" Rev. Stephen Keenan, page 174.

"*Ques.*—By whom was it [the Sabbath] changed?

"*Ans.*—By the governors of the church, the apostles, who also kept it; for St. John was in the Spirit on the Lord's day (which was Sunday), Apoc. 1: 10.

"*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*—How prove you that?

"*Ans.*—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power.—"*An Abridgment of the Christian Doctrine,*" Rev. Henry Tuberville, D. D., page 58.

Sunday, the Mark

And we could quote *ad infinitum*, but this will suffice to make clear that Sunday substituted for the Sabbath is the mark of her power. Again we are reminded of Dr. Hiscox's (author of "The Baptist Manual") statements quoted in another article, a paragraph of which I reproduce here. "Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes braided with the mark of paganism [italics ours], and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"

We close, urging acceptance of the earnest admonition of the Lord through the prophet Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, and the holy of Jehovah honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it." Isaiah 58: 13, 14.

Laxative Remedies : Agar

J. L. Grisham, R. N.

AGAR is a dried mucilaginous material extracted by hot water from certain Japanese sea weed. It is almost indigestible in our alimentary tract, so passes through the intestines, adding bulk to the intestinal contents, softening them by its ability to retain moisture.

Agar generally occurs in bundles of translucent pieces, but for medicinal purposes it is best obtained in shreds or very coarse powder. Fine powder may produce colic. It has a slight odour and a mucilaginous taste. It dissolves slowly in hot water. A 1.5 per cent solution produces quite a stiff jelly on cooling. Because of this, it can easily be made up with some flavouring or with finely chopped fruits into a jelly dessert.

Agar is useful in those cases of chronic constipation where it is desirable to increase the bulk of the intestinal content, and where bran does not act well. Agar does not influence the peristalsis or produce gas. Agar is likely to be useless in cases of constipation of the aged, yet it may be used to best advantage in mucous colitis, or in inflamed conditions of the intestines.

Agar, like bran, must be taken regularly in large and liberal doses. Usually the patient is directed to take one or two heaping teaspoonfuls once a day before or with his breakfast. After three or four days, if there has been no result, this may be increased by taking it with two meals. Once regularity has been established for a week or two, the patient should reduce the dose to the smallest amount needed. This may have to be continued for several months or indefinitely. As it is really an article of diet, we must resort to the art of cookery to make it palatable, or it will be discarded sooner or later, even though it produces excellent results.

Adults usually prefer to take it in shredded form with some cereal breakfast food. It may also be added to cooked vegetables or thick soup. It may also be used instead of bran in the various recipes given in connection with bran.

Children require agar in liquid form. When shredded, they may separate each piece in their mouth and spit it out. To liquefy agar, it must be boiled with water until it becomes a thick soup. Several hours of hard boiling may be required.

If it is found necessary to add a cathartic to agar, the cathartic should be given separately. Then it will be possible to adjust the dosage to the needs of the individual patient, and to reduce the active cathartic until the patient is weaned from it. There is no harm in taking agar indefinitely.

Bran

When there is constipation, the question is whether to increase the cellulose or not. Bran contains a high percentage of cellulose, and persons in whose intestines cellulose is digested to an

excess are apt to find bran, like any other fermentable cellulose, troublesome because it produces gas. Cellulose may be added to the diet in fruits, vegetables, and bran. Of these three, bran is the richest in cellulose, and is one of the best preventives of constipation.

In view of the fact that farmers give animals bran mash for constipation, it is strange that doctors do not make use of the bran more than they do. Perhaps it is because bran is not a drug, and very little information is to be found in books on its use.

Owing to its toughness, it is very difficult to reduce bran to a fine powder, and when the miller rejects the bran, he discards some of the most useful elements of wheat, the most significant of which is cellulose. It is in a woody form almost indigestible in the intestinal tract. Bran does not irritate the walls of the intestines because of its spicate shapes, for when properly moistened and heated, it becomes soft and pliable as wet paper.

As in the use of agar, bran should be used in the cooking, and it is really the only way bran can be made use of as a curative agent in constipation. The following are some bran recipes:

Bran Fruit Cake

- 1 cup lukewarm milk
- 1 cake compressed yeast
- 2 cups pastry flour, sifted before measuring
- $\frac{1}{2}$ cup solid vegetable shortening
- 1 cup brown sugar
- 1 egg
- 1 level teaspoon salt
- 2 cups bran
- $\frac{1}{2}$ cup raisins
- $\frac{1}{2}$ cup dried currants
- $\frac{1}{2}$ cup broken walnut meats
- 1 teaspoon vanilla flavouring

Bran Gems

- $\frac{3}{4}$ cup milk
- 2 tablespoons cooking oil
- 2 tablespoons treacle
- 1 egg
- $\frac{1}{4}$ level teaspoon salt
- $1\frac{1}{2}$ cups bran
- $\frac{1}{4}$ cup flour
- $\frac{1}{4}$ cup raisins

Mineral Oil Mayonnaise

- 1 egg yolk
- Juice of one small lemon
- 1 cup mineral oil
- $\frac{1}{2}$ level teaspoon salt

Put the egg yolk and lemon juice into a small bowl, and beat them together with an egg beater. Then have some one pour the oil very slowly into the egg mixture while you are beating with the egg beater. Success in making the mayonnaise depends upon pouring the oil in slowly enough. If it is poured in too fast, the mixture will not properly thicken.

This mayonnaise may be used in all the ways that ordinary mayonnaise is used. Raw vegetable salads with this mineral oil mayonnaise are especially laxative.

AT THE present time evolutionists have no satisfactory explanation to offer on the three major problems that lie at the foundation of the whole question; namely, the origin of our present earth, the origin of life, and the origin of species. This fact we learned from the confessions of leading evolutionists, which were quoted in our article last month. We closed that article by stating that though *to-day* they have no answer, *yesterday* they did, that a generation ago you would have received from them a ready, dogmatic reply. In this issue we shall examine briefly these now out-of-date explanations.

Formerly the nebular hypothesis was universally accepted as the explanation of the origin of the earth. As Dr. J. W. Gregory of the University of Glasgow declares: "This theory (nebular hypothesis) brought into one logical and consistent scheme so much observational material that it was almost at once accepted, and for a century and a half dominated speculations on the history of the solar system and interpretation of the heavenly bodies."—*Encyclopædia Britannica, Volume 31, page 209.*

The origin of life was formerly considered a simple proposition, for could not anyone see that decaying matter brought forth countless numbers of small animals? Life simply originated spontaneously.

Likewise with the question of the origin of species. Darwin and Lamarck had answered it to the complete satisfaction of almost all evolutionists. And a person who was unable to appreciate the explanation offered, was simply considered a numskull, or at least a "back number."

Why the Uncertainty To-day?

What, then, has brought all the present-day uncertainty? There is a question worth studying. Its answer should serve as a guide and a caution in considering theories in general and the evolutionary theory in particular. And what is the answer?

What made the once universally accepted nebular hypothesis fall into disrepute?—More facts, new discoveries as to the workings of the heavenly universe; for example, that the moons of Neptune revolved the wrong way. Poor little moons, they knew not that their mode of revolution was contradicting evolution.

Formerly it was thought that we could see in the various kinds of nebulae in the starry heavens an illustration of how our solar system evolved; but Dr. J. H. Jeans, an eminent astronomer of England, now maintains that this idea is false. Writing in the official organ of the British Association for the Advancement of Science, he says: "Not a single system is known outside our solar system which resembles it in the least degree."—*Nature, March 1, 1924.*

Of course some evolutionists still hold on to the discredited nebular hypothesis, while others hold to a substitute, the planetesimal theory. So, then, in answer to the question, What do they

know of the origin of the earth? It would not be exactly correct to answer: "Nothing," for those who still hold the old view will tell you that the earth is the result of the cooling and shrinking of an immense, attenuated mass of particles, and that at first the atmosphere was too heavy for life to exist. But the other group—those who have accepted the planetesimal theory—disown this old view as false, and inform you that our earth is the result of an enlarging mass of cold particles, and that at first the air was too light to sustain life.

Theory Died by Sterilization

What made the very plausible theory of spontaneous generation fall into disrepute?—The discovery of the fact that there are invisible microbes which will grow unless killed by heat. We learned of germs and sterilization, and the spontaneous generation theory died with the germs.

The only truly scientific fact known as to life is that life cannot be produced except from life. But their theory of evolution demands the opposite, and so they are baffled.

Finally, why did the very plausible theories of Lamarck and Darwin as to the origin of species go into the discard?—For the same reason. A wealth of new facts have come in, until both theories have collapsed under the weight.

Speaking of Lamarck's theory as to the origin of species, Dr. Vernon Kellogg declares: "A plausible explanation, but one wholly dependent on the 'inheritance of acquired characters,' which, unfortunately, does not seem to happen. Both extensive observation and intensive experimentation unite in shattering this absolutely essential assumption in the Lamarckian explanation of evolution."—*"Evolution, the Way of Man," page 97.* Of Darwin's theory, he says: "Darwin's explanation of species change



EXPLODE

By Fr



THEORIES

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ions which we believe are not warranted by the facts. We were formerly charged with opposing science when we fought Darwinism. We were charged with belonging to bygone times, but the truth of the matter is that we were half a century ahead of the foremost scientists, who now rudgingly, but nevertheless quite unanimously, reject Darwin's explanation of the origin of species.

Of course, to be exact, we should say that there are a few who still hold on to Darwin's explanation of the origin of species by means of a long train of gradual changes, and that there are also some who hold a new, contradictory theory that species are the result of a sudden jump, or mutation. These theories devour each other, as do the two theories on the origin of the earth, leaving the bulk of the biologists in the same plight as the astronomers,—

and adaptation is based, like Lamarck's, on both certain observed facts and certain assumptions. . . . Also a plausible explanation, but weakened, if not shattered, as far as species forming is concerned, by the results of modern biological study."—*Id.*, page 98, 99.

A Poor Foundation

Mark well those two points: first, that the theories were based on a combination of facts and assumptions; and secondly, that they were "plausible." Evidently, then, plausibility is no proof of the truth of a theory. And a combination of facts and assumptions is a rather questionable foundation on which to build a doctrine, for it is almost certain in the end to meet the same fate as that Biblical image whose feet were partly of iron and partly of clay.

It cannot be too strongly emphasized how revolutionary may be the effect upon a theory of one new fact. And right here it is appropriate for me to say a word in answer to the charge that we are opposing science when we oppose evolution. We are simply opposing speculations and conclu-

uncertainty.

Evolution Theories an Air Castle

The threefold foundation, therefore, on which evolution should logically rest—a scientific explanation of the origin of our present earth, of life, and of species—is lacking. And the evolutionist is therefore driven to the extremity of having to call to his aid certain circumstantial evidence in order to give plausibility to his theory, hoping against hope that some day he may be able to place under this superstructure of loosely connected, equivocal evidence the threefold foundation I have just described. And, by the way, a house without a foundation is generally spoken of as an air castle. That is exactly what the theory of evolution proves to be—an air castle—as we believe will be fully demonstrated when we have finished our examination of the evidence that is alleged to support it.

The first point that should be emphasized in introducing the discussion of this circumstantial evidence is that at best it can tend to establish only one of three essential features of the question before us; namely, the origin of species.

The Story of the Murdered Man

The second point that needs to be borne in mind is that circumstantial evidence has an inherent weakness in that the facts may possibly be explained in an entirely different way. Let me illustrate: Suppose a murdered man were found one morning in a vacant lot. The police learn from a person living in that block that he saw a man, hatless, running down the street in the middle of the night, and that he saw him enter a certain house farther down the street. The police go to this house and find a man there. They inquire as to the time he came home the night before. He tells them, "Midnight." By now we are ready to have the grand jury indict him. The police take him to the station for further questioning. And, behold, they discover that midnight is his regular time to come along that street because he works on a night shift at a certain factory, and that he always came along that specific street because it is the shortest way between the factory and his home; further, that he had lost his hat that night at the factory, and had stated to some of the employees—who were called in to verify his statement—that he supposed he'd have to run all the way home to keep from catching cold. Immediately we say, "Release him."

So it becomes evident that circumstantial evidence is not all that might be hoped for. In other words, the man who brings forth circumstantial evidence to prove his case must show not only that the facts set forth harmonize beautifully with the theory he is trying to establish, but that these facts cannot possibly be harmonized with any other theory. An authoritative work on law gives the following rule governing circumstantial evidence: "In order to sustain a conviction on circumstantial evidence, all the circumstances proved must be consistent with the hypothesis that accused is guilty, and at the same time inconsistent with the hypothesis that he is innocent, and

with every other rational hypothesis except that of guilt." *16 Corpus Juris* 765.

The tremendous difficulty of complying with this most necessary rule becomes immediately evident when we remember that the case before us runs the whole gamut from "star dust to the mind of man," and that at best we are acquainted with but a paltry fraction of the facts bearing on the case.

The Choicest Illustration of All

We have already given abundant illustrations of how plausible theories have had to be discarded because the addition of further facts allowed of an entirely different explanation; but so vital is this point that I wish to cite one more illustration, an illustration which, to my mind, is the choicest, the most pertinent that could be desired, for it is taken directly from Darwin himself.

In the concluding chapter of his famous work, entitled the "Origin of Species," which bewilders one with its wealth of observations on the facts of nature, he bursts forth with this apparently unanswerable argument in behalf of his theory of natural selection: "It can hardly be supposed that a false theory would explain, in so satisfactory a manner, as does the theory of natural selection, the several large classes of facts above specified."

But if the verdict of a host of present-day scientists can be accepted, his theory is false, despite the fact that it harmonizes so many facts so satisfactorily. Indeed, as the famous English paleobotanist, Scott, ironically declares: "A new generation has grown up that knows not Darwin." — *Nature*, September 29, 1921.

Unconvincing Proof

Despite this object lesson before them, evolutionists employ the very same reasoning to establish the general theory of evolution as did Darwin to support his theory of the causes of evolution. Listen to the words of Professor H. H. Newman: "The nature of the proof of organic evolution, then, is this: That, using the concept of organic evolution as a working hypothesis, it has been possible to nationalize and render intelligible a vast array of observed phenomena." *Readings in Evolution*, page 59.

Does not logic demand that we give no more weight to this argument than we would to that of Darwin? And does not the fate of Darwin's theory, which was built on such an argument, warn us to place small confidence in the general theory of evolution, which rests upon a similar argument?

The reason why evolutionists rely on such equivocal evidence is for the simple reason that there is no better kind. Dr. Newman, from whom we have just quoted, and whose work constitutes the latest source book on the subject, confesses: "Reluctant as he may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution." — *Id.*, page 57.

How is Your Health?

(Continued from page 2)

arteriosclerosis and high blood pressure is excess in the amount of food eaten. A great many people eat too much. Upon this point Dr. Osler said, "I am more and more impressed with the part played by overeating in inducing arteriosclerosis. There are many cases in which there is no other factor." — *The Principles and Practice of Medicine*, p. 843.

Brain Hemorrhage and Paralysis

Who has not seen some poor man or woman limping along carrying a useless arm bent at the elbow and wrist, with fingers tightly clenched and all held rigid at the side? One lower limb also, stiff and almost powerless and being swung from the hip, outward and forward, as a peg leg in the so-called "sickle gait." Closer observation or a brief conversation might also betray a partial paralysis of the muscles of speech, with the drawing of the face to one side; and worse still is the damage done to the brain itself, with the "organic dementia" which too often follows. But what are the causes of such a physical calamity? Such a case of paralysis is due to a small blood clot within the brain, following a rupture of the wall of a blood vessel. This occurs as a result of arteriosclerosis and high blood pressure. A hardened artery is a diseased artery. In this condition we have increased pressure and diminished power of the diseased vessel wall to support that pressure. A rupture occurs with hemorrhage, a blood clot, destruction of brain substance, and paralysis. Unfortunately, such a hemorrhage usually occurs within the brain instead of in a hand or foot, where the result would be less serious. In the brain, where the blood supply must be so abundant, the arteries are very large, very tortuous and closer to the heart, where the blood pressure is highest. Then again the cerebral arteries are not protected and supported by surrounding muscles or connective tissues as found elsewhere. Let us once more quote the late Dr. Osler, as to the cause of hemorrhage of the brain: "The conditions which produce degeneration of the blood vessels play the important part. . . . Individuals with progressive renal (kidney) disease and consecutive arteriosclerosis and hypertrophy (enlargement) of the heart are particularly liable to cerebral hemorrhage. The causes of arteriosclerosis, such as alcohol, immoderate eating, prolonged muscular exertion, syphilis, chronic lead poisoning and gout, are antecedents in many cases." — *Id.*, p. 988.

There is little doubt but that the majority of cases of hardening of the arteries, with the attendant increase of blood pressure, disease of the kidneys, strain upon the heart, and danger to brain structures, might be avoided by proper attention to the laws of health as related to eating, drinking, resting, exercise, sleep, etc. How is your health, and how will it be five or ten years hence? The answer rests with each individual.

The Doctor's Story

WON'T you take a glass of wine?" said an old doctor to me one afternoon, when, as a stranger, I had called on him at the request of a friend. He resided in a seaport where I was temporarily staying and having like myself lived abroad, it was thought that there would be much in common between us. "Shall it be Marsala or port? Which do you prefer?"

"I take neither, thank you," I said. "I am an abstainer, and have been one from my youth."

"Nonsense! You need a stimulant. Have some hot whisky and water, then; unless you would rather have a drop of 'old Scotch' neat, or shall it be 'Irish?'"

"You are very hospitable, but, as I have told you, I do not drink."

"Ah, well, you teetotal fellows are the ruin of us doctors."

"How is that?" I inquired.

"You can stand much more, and rally more quickly, than the moderate drinker. Even the insurance companies will tell you that; for they accept lower premiums from abstainers, who get many advantages over their other clients. I was only testing you, trying you, young man, to see what you were made of, and whether from fear of giving offense to one so much older than yourself, or for the sake of politeness and sociability, you would accede to my proposal."

Inwardly he gave a sort of chuckle, and a broad smile spread over his countenance as he exclaimed:—

"Had you yielded to my offer, there would have been nothing for you to drink; for I have myself taken nothing for years,—though I am not pledged,—and I may say that I've enjoyed much better health without than with alcohol. The stimulant and tonic which you want, young man, are plenty of fresh air, good exercise, and simple nutritious food."

My tempter was well past fourscore years of age, and proved a most interesting character, and some of his reminiscences may be recorded here.

Dr. Belleville was "stone blind," as he himself described his affliction; but his eyes were open, and he had a shrewd, keen look, and intellectual appearance, which showed that his severe trial was being borne with fortitude and patience.

He was a tall, erect man of gentlemanly aspect, one whose manner and bearing betokened him a practitioner of the old school. He was very bright and cheery, and I soon made the discovery that he knew and realized the love of his Heavenly Father, of whose care through many years he never tired of speaking.

"Well," I remarked, "since you have been facetious enough, Dr. Belleville, to probe a stranger on the temperance habit, may I inquire from you how you became an abstainer?"

"Some years ago, after I had sold my large London practice, the continuous strain of which, at my age, had affected my health and nerves, I retired for rest and quiet, to live near a pretty

country town in the south of England. There were fewer than two thousand inhabitants, and yet there were no less than a dozen public houses, all of which seemed to be in a thriving condition. I used to tell the men that they ought to save their money, and not spend it in drink; and they would retort by asking me what I had taken at luncheon or dinner. My reply always was: 'I am a moderate man; two glasses of wine a day hurts neither my body nor my pocket, while you fellows who spend at least three shillings a week out of your wages, might put by nearly £8 per annum by going without your beer.' That sum I knew was far less than their actual expenditure; for the score of not a few at the Dragon, the Bear, the Lion, and other houses with equally appropriate names, was three times as much, and many spent more than half their earnings in drink.

"Although the men took kindly to me, and were always deferential and respectful, yet I inwardly felt that I was making, in the matter of temperance, no headway with them. It seemed to me they loafed about, wasting their time, and that they spent their hard-earned money all too freely. Wages ought to have gone to wives and children in their cottage homes, many of which were wretched in the extreme, owing to the ravages of drink. Things went on like this for a considerable time, and I was far from satisfied, as I felt that my influence as a Christian man ought to be of greater service.

"Walking down the road leisurely one day, I saw a group of men who seemed to pull themselves upright when they caught sight of me. One put his slouch hat on straight, another pulled his necktie in the middle, and I could see—for blindness had not come upon my eyes at that time—that they were expecting me to stop and have a word with them.

"Well, men," I said, "it's a pleasant, bright day. I wonder you're not in your cottage gardens digging up potatoes or attending to your flowers, now that your work is over."

"Aye, aye, sir," said they, "but we like a bit of a chat together." "Yes, yes, no doubt, and a glass of beer."

"Then one of the fellows stepped forward, and, with a merry twinkle in his eye, exclaimed; 'Sir, we right down appreciate your thought for us men, but there's an old proverb which says, "What's sauce for the goose is sauce for the gander," and I think what's good for the patient should be good for the doctor, and "example is better than precept." I know you won't take our thoughts amiss, sir, but them's the opinions of all of us.'"

The doctor turning to me as he related his story, continued;—

"Those words went through me like an electric shock. I had never so much as given it a thought that I was their stumblingblock. The speech, made in the presence of so many, hit me hard, as no doubt it was intended to do, for I saw that they considered my glass of wine was as much to me as their beer to (*Turn to page 27*)



OUR BIBLE READING

"The entrance of Thy Word giveth light"



The Time of His Coming

1. *What question did the disciples ask Jesus privately?*

"As he sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

2. *After predicting the fall of Jerusalem and the persecution of the Dark Ages, what definite sign of Christ's coming was to follow immediately?*

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matthew 24:29.

3. *How quickly did the supernatural darkening of the sun and moon follow the persecution of the Dark Ages?*

The abolition of the inquisition and the suppression of the activity of the Jesuits about 1773 marked the close of the long period of persecution.

"The dark day of New England," so familiar to old and young, came May 19, 1780...Near eleven o'clock, it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts ...

"Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbours to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meetinghouses to call on God to preserve them...At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper."—*"History of Weare, New Hampshire," 1735-1888, Wm. Little, Lowell, Mass., p. 276. Printed by S. W. Huse and Co., 1888. (Boston Public Library.)*

4. *What was to be the next specific sign in the heavens?*

"The stars shall fall from heaven." Matthew 24:29.

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record,—that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was

witnessed generally throughout North America... Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snow-storm, or to the raindrops in a shower."—*"The Encyclopædia Americana," art. "Meteors or Shooting Stars." The American Company, New York, 1903.*

5. *Are we to know the day or hour of Christ's coming?*

"But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36.

6. *What are we to know as we witness these signs?*

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24:32-34.

With what striking statement does our Lord back up His prophecy?

"Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35.

The Three Icebergs

NOT long since I called on a Christian lady who has many times received convincing proof that God hears and answers prayer.

I was much interested in hearing her relate the deliverances the Lord had wrought on her behalf, and the remarkable answers to prayer she had received from time to time.

She formerly resided in England; but some years ago her husband, with some of the older children, went to America and after getting into business, sent back for the mother and younger children. It was quite an undertaking for her to cross the ocean with several children. Naturally afraid of the water, how could she venture with little ones to traverse the mighty deep, with no companion near on whom she could lean when sickness threatened or danger approached!

But she knew in Whom she believed, and she took her burden to the Lord in prayer. He heard her cry, and filled her heart with peace. She had no fear nor dread, but with perfect trust in Israel's God, she left her kindred and (*Turn to page 29*)



Asking a Question of the Girl

A YOUNG man is always asked by the father of the girl he wants to marry: "What are your prospects? What are your business qualifications to support my daughter?" And upon his ability to answer these questions satisfactorily depends largely whether he gets the father's consent. Now by the same token why is not the young man's mother justified in going to the girl and asking her: "What are your domestic qualifications to make a home for my son? What do you know about housekeeping, wifehood, and motherhood?" It is never—or rarely—done, but if the young man is quizzed, why not the girl? Upon the girl's ability in her sphere depends quite as much as upon the young fellow's ability in his sphere. Suppose the young man said to the father, "I know nothing of business," what kind of a figure would he cut? Yet is that not precisely the figure that the average girl presents when she is about to marry? She can learn, you say, when she gets her home; but suppose we left it for our young men to learn business after they had a home to support? Would we parents look with complacency upon our daughter's future with such a young man? True, marriage is a partnership, and to a partnership each member is supposed to bring his share of a special individual ability. It is so in business; should it be less true of a partnership far more vital and deep-rooted? We parents may well ask ourselves if we have played exactly fair in this game of marriage where our daughters are concerned, expecting a definite condition on the part of the young man, and permitting a sadly indefinite condition on the part of the girl. If we are in earnest in our desire to elevate marriage, it is just such points as this that we must face and think about—and solve!—*Ladies Home Journal*.

Certificate of Good Health Before Marriage

ONE commonwealth requires both the men and the women who want to get married to produce a licence. They have to be of a certain age, they have to make known certain facts in regard to their home, their race, and their previous condition as regards family, whether they have been married before or not, etc.

Another commonwealth is trying to go a step further with a bill providing for a certificate of good health before marriage can be sanctioned. Why is not this a wise step? Why should sick and invalid people be allowed to bring children into the world to become possibly a burden on the State? Why

should a wicked and diseased old bouncer be allowed to marry any pure and innocent girl whom he can persuade to take the foolish step, ignorant as she is of the peril of disease and suffering which she is surely facing?

The number of wives whose health is ruined and the number of children doomed to a losing fight with the world because of the contagion of vile disease is appalling. Not a few wise fathers now demand a clean bill of health from the young man who seeks a daughter in marriage, and this demand ought to be universal.—*The Healthy Home*.

II. Discipline Through Rewards. Training the Child to Obey

BY SMILEY BLANTON AND MARGARET GRAY BLANTON

PARENTS often ask: "Shall I reward my child for doing necessary things, such as dressing in the morning or eating the food that is put in front of him? Shall the child be paid for doing necessary chores about the house, such as hanging up his clothes or picking up his toys?" Some maintain that the child should do these chores around the home for the love and care that the parents give him. In a sense this is true, but this love and care must be made concrete to the child through definite acts of punishments and rewards.

Other Rewards Besides Money

It is sound psychology to reward the child for doing things by letting him do some pleasurable act. It is quite all right to reward him with sweets, toys or money for doing certain chores especially unpleasant ones. It is quite unwise, however, to get into the practice of paying him for everything he does. This must not be carried to the point at which the child feels that he must be paid in money or given some pleasurable excitement for everything he does. He must be taught to work for things because he receives the approval of his parents and his companions. A pat, a kiss, a smile, a complimentary word—these, as well as gifts, should be used for rewarding the child for desirable conduct.

There are many types of rewards. Perhaps the most important are: (1) the absence of punishment, which is an equivalent to a reward; (2) a gift to the child, such as sweets, toys, or money; (3) permission for the child to do something that is pleasurable to him such as boating or swimming, and (4) the approval of the social group, especially of his parents and his playmates.

It may seem unusual to say that lack of punishment is a reward, but a study of children's behaviour shows that this is true. Betty, aged four, was in the habit of gaining her mother's attention by standing on the edge of her chair, screaming and pinching at her mother's arm. The mother often threatened to whip Betty or to put her to bed or to lock her in a room, but she never did. Betty was never punished for the temper tantrum, but at the same time she gained a certain amount of attention from her mother. The types of rewards listed are overlapping, and no one case illustrates only one type. But in this case just mentioned, it is certainly plain that the absence of punishment was in a sense a certain reward.

Escaped Punishment as a Reward

A small boy had the habit of walking around the coping

of a school building. This had been strictly forbidden by the janitor. Nevertheless this boy was able, by planning carefully, to walk around the building from time to time without being seen by the janitor.

One day as the boy was passing a window on the coping he was heard to say to another boy, "Come on, John; walk around with me."

John replied, "I'm afraid of the janitor."

The first boy replied, "Oh, no! I've done it lots of times, and he never caught me. It's fun!"

The very fact that the act was forbidden lent a certain charm to it, and that he could do a forbidden act and not be punished was in itself a certain reward.

In paying the child for doing certain things, great care must be exercised that he does not become too selfish or assume that he can demand payment for everything he does. A few selected things should be chosen for which the child is paid in money or in gifts. Anything that the child must do for his own health or for the rights of others should not be paid for. He should be made to do these things regardless of paying. A child should be paid for only those things that are not absolutely essential.

To Pick up All Toys May be Too Much

One of the best ways of persuading the child to do the things he ought to do is to pay him for right doing by allowing him certain privileges. There are certain things, however, that must be kept in mind. The job that you ask the child to do in order to win the privilege must not be too hard. Allowance must be made for the child's mental and physical capacity.

It is not wise to ask a child of three or four to pick up all the toys in the room because that may be too much for him. If he picks up a few of them, it may be sufficient. One must be sure, however, that the privilege that is allowed the child is something that he really wants. Sometimes the parents assume that the child ought to want things when in reality he does not want them, and so these privileges offered as a reward are no incentive to him at all.

The approval of the social group, especially the approval of the child's playmates, is the most important means we have of rewarding the child. It has been found that the child, at least of kindergarten age, desires more than anything else to receive attention, and some children seem to appreciate attention even in the form of disapproval as much as in the form of approval. To give a kindergarten child a great deal of attention by scolding him because he will not eat his vegetables gives him almost as much pleasure as does praise.

Most parents are familiar with the method of using a chart on which are printed in large letters the various duties that the child is expected to perform, such as eating the food that is placed in front of him, going to bed when he is told, and picking up his toys. He is given a star for each one of these duties carried out satisfactorily for the day. Sometimes parents wait until the end of the week to give the child a star. This is too distant a reward for a child of from three to six. When the child has earned it, he must get his star each day. It is sometimes well to give a very large and different coloured star at the end of the week as a reward for getting daily stars.

A working mother had to leave her two children, aged three and five, with the nurse. The nurse was an intelligent, kindly woman, but she found it difficult to get the same discipline from the children that the mother got, especially as regards the eating. The mother arranged with the nurse to give the children stars for each day that they ate their food promptly and without objection. The mother allowed the nurse to decide whether the children had earned these stars, and then the children pasted the stars on the charts with quite a ceremony.

This not only trained them to eat their food properly, but at the same time completely changed their attitude toward the nurse. Instead of regarding her as an unfriendly substitute for the mother, they treated her with much more respect and consideration, and she was able to manage the children in many other ways much better than she did before.

In using the chart it is frequently necessary to change the items on the chart in order to keep the child's interest alive. It is often necessary to change the rewards from a star to some small, bright-coloured picture.

Pattie's Way of Helping

By Maud Wilcox Niedermeyer

PATRICIA was her real name, but the name was too big and the little girl so tiny that everybody called her Pattie.

Pattie had been going to Sunday school only a short time, when she began to want to do something for Jesus.

"There really isn't anything that little girls can do," she confided to Jinks, the puppy.

Jinks barked and wagged his tail as though he agreed heartily with his tiny mistress. Sometimes Jinks wagged his tail so hard that Pattie was afraid he might wag it off.

"If I was as big as Miss Seaver, I could go to China and be a missionary," continued Pattie. "Dear me, I wish there was something I could do for Jesus." The little girl sat very quiet and still, her elbows on her knees, her chin cupped in her hands.

Suddenly, Aunt Kate appeared in the doorway of the play room. "There!" she exclaimed, "I've left my ball of yarn downstairs. Pattie, dear, please run down and get it for auntie."

For an instant Pattie felt cross. She was busy thinking hard and didn't want to be disturbed. She stretched her arms and her legs lazily. Then she thought, "If I jump right up quick and get the ball, I'll have more time to sit and think afterward." So down the stairs she hurried.

"Here it is, Aunt Kate," she said a few minutes later, putting the ball in her aunt's lap.

"Thank you, dear," said Aunt Kate.

Pattie went back to the play room and sat down again to think. "If I was big and could take music lessons, I'd sing in the choir. Yes, I'd sing all over the world," went Pattie's thoughts. "Then I surely would be doing something for Jesus."

"Pattie, where's my little girl, Pattie?" called mother from downstairs.

Just for a second Pattie did not answer. She didn't want anyone to know where she was, because she wanted to sit still and think. Then she remembered that it was very wrong not to answer mother. She got up and hurried out into the hall.

"I'm right here, mother," she said from the top step.

"Pattie, it's time the chickens were fed, and Carl hasn't come home yet. Run out to the yard, dear, and scatter some corn about for mother."

"Oh, dear, if it was only for Jesus," sighed Pattie. It just seemed as though they wouldn't let her alone.

But it was fun to feed the chickens. How they did cackle! And how they did snap up those grains of corn! Pattie had a pet chick, and she coaxed it to eat out of her hand. It took a great deal of patience, for the chick was timid. It would take a step nearer the little girl, and then hop back two. Finally, it came close, quite close, and nip went a grain of corn out of Pattie's hand, and nip, nip went two more grains!

Pattie had such a good time feeding the chickens that she almost forgot that she had wanted all her time to think up something special. Almost, but not quite, for when she went back to the house, she said to her mother,

"Mother, isn't there something that little girls can do for Jesus?"

Mother stopped setting the table for supper, and put her arms around her daughter.

"Who ran and got Aunt Kate's ball of yarn for her and didn't whine?" she asked, lovingly.

"Why, I did, mother," answered Pattie.

"And who just now left her playroom without even putting and fed the chickens?"

"I did, mother," said Pattie, and she remembered that for one dreadful moment she had thought that she wouldn't answer when her mother called. My! How glad she was now that she had!

"When we do our tasks willingly, dear, and with a smile, then the heavenly Father is glad," explained her mother, smoothing Pattie's curls.

"Really? Do you think He was glad when I took special pains that the little sick chicken got some corn and that fat old rooster didn't get it all?" asked Pattie, greatly pleased.

"Yes, indeed!"

"So all the time I was really doing something for Jesus!" A happy little feeling crept over Pattie.

Just then Jinks barked and wagged his tail excitedly.

"May be that's a dog's way of smiling," said Pattie, patting him. "Come on, Jinks, its time you had your supper now."

A Boy and a Dog

BY ANGELO PATRI

HARRY presented himself at the kitchen door. He had his arms clasped about a struggling bundle buttoned under his jacket. A moist black snoot protruded just under his chin, and a curly black tail wagged wildly just below it.

"Mother, I know where there is a dog. He's a clean dog, mother. He's an awful good dog. He doesn't bite nor anything. And he's a nice dog, too, mother."

His mother tried not to see the pleading eyes and the wistful mouth of the boy begging for the stray dog he held under his coat.

"A dog, Harry? We don't want a dog. They are a great deal of trouble, scratching things up and may be biting people. They have to be fed, too, and looked after just like children. No, son, we don't want a dog."

Harry made another effort. "But he's such a kind dog, mother. And I know where to get him, and he hasn't anything to eat."

"Well, you might take him a bone or a piece of bread but don't bring him home."

Harry turned toward the gate and slowly made his way to the street, when he set his prisoner free. The dog jumped and frisked joyously about the boy, who went down the street with him.

"Not such a bad-looking dog," said Harry's mother, peeping through the curtain. "But I can't have him bringing all the animals he finds home. I'd soon have a menagerie."

That evening Harry was very sober, and went to bed early. The house was still and everybody asleep when there came a barking and scratching at the back door. Harry tumbled out of bed and went downstairs and held a conversation with the dog.

"I'm awful sorry, but you have to go and sleep in the barrel over in Bink's compound. You're my dog, but you have to sleep over in Bink's. Now, run back and go to sleep. That's a good dog. Go to bed now."

The door closed, and Harry went back to bed. When this had happened the third time, his mother called, "Harry, perhaps you'd better put that dog in the old basket, and let him sleep in your room to-night, so you can get some sleep."

No sooner said than done, and quiet settled once more over the disturbed household. In the morning when Harry's mother went into his room to call him, he lay fast asleep with his arm over a curly black bunch that lay snuggled against him. It stirred and wagged a tail when she came closer to look.

"Well, I suppose you'll have to stay. But you'll have to have a bath if you are going to sleep in the bed."

"Whatever you say, madam," wagged the curly black tail. "It shall be just as you say."

"I'M tired of don'ts," said Dorothy B.,

"Just as tired of don'ts as I can be;

For it's 'Don't do this' and 'Don't do that,'

'Don't worry the dog,' and 'Don't scare the cat;'

'Don't be untidy,' and 'Don't be vain;'

'Don't interrupt,' 'Don't do it again,'

'Don't bite your nails,' 'Don't gobble your food;'

'Don't speak so loud, it's dreadfully rude;'

'Don't mumble your words,' 'Don't say "I won't."'

Oh, all day long it's nothing but 'Don't!'

Some day or other I hope, don't you?

Some one or other will say, 'Please do.' "

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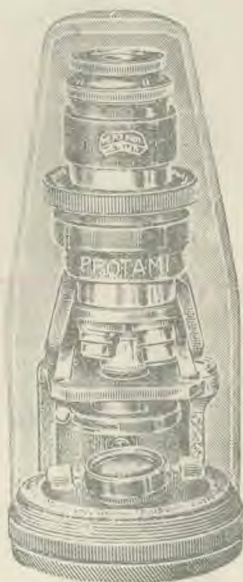
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The DOCTOR SAYS

"What is the value of insulin in the treatment of diabetes? Is it a drug? Does insulin treatment take the place of dieting?"

Insulin is a preparation from the "islands" of Langerhans,—tissues occurring in the pancreas, which give off a secretion that causes the burning of sugar in the body. When the function of these "islands" is defective, the body loses the power of consuming sugar, which then is excreted by the kidneys.

Insulin is given to make up for the defect of the "islands" of the pancreas. It certainly seems to have value in the treatment of diabetes. Perhaps the administration of this substance will never make it unnecessary for the diabetic to be careful of his diet.

"Are adenoids diseased tissue?"

Adenoid tissue is normal. Every one should have it. What are known as adenoid growths, are overgrowths of adenoid tissue at the back of the throat, above the level of the uvula. Adenoid growths interfere with breathing, increase the danger and severity of colds, retard the progress at school, cause ear trouble, and misshape the mouth and face. They should be removed. The operation is simple and without danger.

"Baby catches cold easily. How can we prevent it?"

Remember that there are at least two important factors, or causes, in most colds—chilling, and infection or germs.

To avoid the danger of germs: never allow others to kiss baby. Never allow any one with a cold or sore throat or chronic catarrh to go near it.

To avoid chilling: Avoid drafts, unequal clothing, and going out from a stuffy room to the cold air without adding wraps. Be sure to dress lightly enough in warm weather. Do not dress baby for out doors in cool weather, and then keep it on in the warm house for a quarter of an hour, else perspiration will be free, with resulting chill afterward. Go out as soon as it is dressed for outdoors.

"Can one use antitoxin with the assurance that it is perfectly safe? Is it not possible that such injections may be injurious?"

It is not possible to assure one that any antitoxin or serum is absolutely safe. There have been deaths following the use of antitoxins, but the number of lives saved by the use of these serums is so incomparably greater than the number of lives lost, that no one would be justified in neglecting to use this preventive measure in case of exposure.

"Is there any method by which hair on the lip can be removed permanently?"

There is one method,—slow, painful, and expensive,—that is, by electric puncture, the needle being driven into the root of each hair and the current turned on. Aside from this I know of no method that gives permanent results, and some methods have a damaging effect on the skin. There are pastes that remove the hair temporarily, but I am not certain that their use is without danger.

"What iron preparation would you recommend for thin blood?"

I should recommend a preparation of spinach once a day with meals. Have it well cooked. Save the water in which it is cooked for soup. Spinach is the best, but any other green vegetable is good.

"I have a ringing or rumbling noise in my ears. It is getting to be annoying. I do not hear so well as formerly. What should I do about it?"

There are three possible causes. Ringing is sometimes caused by the accumulation of wax in the outer ear; sometimes by catarrh of the middle ear, probably following catarrh of the nose and throat; sometimes by disease of the internal ear.

You should go to an ear specialist, and have an examination in order to determine the proper treatment. If caused by the accumulation of wax, relief is a matter of a few minutes' treatment. Catarrh of the middle ear will require more persistent treatment; disease of the internal ear is not remedied by any treatment.

"Why should I become dizzy when I arise, either from bed or from a chair, after being seated for a long time?"

The sudden change in position diverts some blood from the head, so that for a brief period the brain is insufficiently nourished. This is more likely to be the case where, because of weak abdominal walls, there is a low intra-abdominal pressure.

"I am five feet six inches in height, and weigh only eight stone. Two years ago I weighed nine stone. I have no disease to keep me down. Can you suggest anything that will increase my weight?"

Perhaps your light weight is due to something besides diet. There may be an incipient tuberculosis, or something of that nature, that prevents your getting the weight that you naturally would have, and possibly a thorough examination by a competent physician would indicate just what the trouble is.

On the other hand, you may not be eating sufficient food. Your appetite may not call for enough food to keep your weight up, and you may need to cultivate a taste for fat-forming foods.

I should suggest that you take from a teaspoonful to a tablespoonful of pure olive oil at each meal, also that you eat quite freely of butter on bread, and that you use a more liberal supply of cream than you have been using.

Potatoes are, to a certain extent, fattening, as are all sugars. The only difficulty about sugar is that the use of sweets is liable to cause some loss of appetite, so you would not eat so much of other foods as otherwise. Eat an abundance of fruits and green vegetables, and a good supply of milk.

"What is diabetes? What is its cause? Is it a curable disease?"

Diabetes is a disease in which the body is unable to utilize the sugar that comes to it in the food, or that is made in the body as a result of breaking up of other foods or of the tissues. As the sugar accumulates in excess in the blood, it is eliminated by the kidneys. So sugar in the urine is generally supposed to be indicative of diabetes. But a healthy person who eats a great excess of sugar, may have part of it excreted in this way.

Usually diabetes is caused by a disturbance of the pancreas, which in health secretes a hormone that in some way facilitates the burning up of sugar by the body.

Diabetes in the aged is often not a serious disease: but in the young it is more serious. Before the modern methods of treatment, it was nearly always fatal. But with proper handling and diet, diabetes now has a much more favourable outlook than before.

"Kindly give advice as to eliminating the excess of oil on hair and scalp of two or three years' standing. I have used a cocoanut shampoo, but have not had good results."

I think a good soap shampoo will remove the oil from your hair better than some prepared shampoo. However it is not well to remove all the oil from the hair, as some is essential. A little powdered borax added to your shampoo will make it more drying.



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TOMATO SOUP

One ounce crushed tapioca, 1 pound ripe or tinned tomatoes, $1\frac{1}{2}$ pints hot water, 1 onion, 1 oz. butter or fat, 1 carrot, $\frac{1}{2}$ cup milk, seasoning if required, and 1 good teaspoonful MARMITE.

Melt the butter in a saucepan; add to this the MARMITE dissolved in hot water, and the vegetables (sliced), stir and fry for a few minutes. Simmer slowly until tender, then rub through a fine sieve. Add the milk, and seasoning if necessary. Bring the soup to a boil until it is clear and serve hot with small fried bread croutons.

DUCHESS POTATOES

Two pounds potatoes, yolks of 2 eggs, 2 oz. butter, 1 tablespoonful cream, seasoning to taste, and 1 teaspoonful MARMITE.

Wash, peel and boil the potatoes till soft; then rub them quickly through a wire sieve. While they are warm mix them with the egg yolks, butter, cream and MARMITE. Season to taste. Lay mixture on a floured board, and divide into 12 pieces of equal size, shape each piece into a square, mark with a knife, egg over the surface, bake in a quick oven, dish up and serve.

TOMATO AND MACARONI PIE

Take $\frac{3}{4}$ lb. macaroni, 1 lb. tomatoes, 2 oz. grated cheese, $\frac{1}{2}$ peeled and chopped onion, $\frac{1}{2}$ cup milk or MARMITE gravy, 1 oz. browned breadcrumbs, $\frac{1}{2}$ oz. butter, $\frac{1}{2}$ pint white cheese or onion sauce and seasoning.

Break the macaroni into small pieces and cook them in boiling, salted water until tender, peel the tomatoes and cut them into thin slices, and season them with salt and pepper. Place a layer of tomatoes at the bottom of a greased pie-dish, over this sprinkle a layer of grated cheese, some of the chopped onion and parsley, and then put in the macaroni. Sprinkle the remainder of the cheese, chopped onion and parsley over the macaroni, and place the rest of the tomatoes neatly on top. Pour over the milk or MARMITE gravy, or else a mixture of the two, sprinkle some browned bread crumbs over the surface.

SPANISH SALAD

2 slices of tomato	2 tablespoonfuls sliced celery
2 tablespoonfuls cabbage, (shredded)	1 teaspoonful mayonnaise dressing
	pimiento

Arrange the tomato on a lettuce leaf and on top place the cabbage and celery mixed, and sprinkle with salt. Dot the top with mayonnaise, and garnish with strips of pimiento. This makes one serving.

CUCUMBER CUPS

Pare cucumber and remove a thick slice from each end. With a sharp pointed knife make eight grooves at equal distances lengthwise of the cucumber. One long cucumber may be divided into three parts by cutting crosswise. Remove some of the inside, leaving cups; then cut in thin slices crosswise, keeping the original shapes. Arrange on lettuce leaves and fill the centre of cucumber basket with cream mayonnaise.

RIBBON SANDWICHES

1 loaf white bread	1 loaf whole wheat bread
	butter which has been creamed

Remove the crusts from each loaf of bread, and trim until they are just the same size. Cut each loaf lengthwise into slices one inch thick. Butter generously with creamed butter and put together a slice of whole wheat, then white bread and again whole wheat, until three slices of whole wheat and two slices of white have been used, which will make a loaf of bread. Slice this loaf into slices as any ordinary loaf of bread. Cut sandwiches thin, into "ladyfingers" or attractive pieces easy to eat.

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The Doctor's Story

(Continued from page 19)

them; and I declared there and then that I would never drink again, and then the men—many of whom were really fond of me—tossed their caps into the air, lifted me shoulder high, and carried me home, singing, 'He's a jolly good fellow.' "

My doctor friend had been a well-known practitioner,—both at home and abroad,—private physician to one of England's wealthiest and noblest families, and had mixed with all classes of society. In his time he had been a very handsome and commanding-looking man, whose skill and experience were eagerly sought. His portrait was painted by three of the best and most widely known artists, and his striking long hair made him, as one of them considered, a fit subject for "Samson," in which character he has figured in one of England's famous portrait galleries. I looked at him with respect and admiration, and rejoiced that he had been led to take the definite step of which he had told me.

"I'm nearly ninety," he continued, "and you young man, are but a chicken." I frankly admitted my lack of experience in comparison with his own, and he related story after story for my edification. He rambled on, and when he came back to the drink question, I explained to him how seriously ill I had been, my life having been despaired of by three physicians, upon which he said emphatically:—

"It was, humanly speaking, because you were an abstainer that you pulled through. A man naturally weak who does not poison his constitution with alcohol has far better chances than a strong man who is even a moderate drinker. In my old age I enjoy better health than I ever did. A basin of gruel at bedtime is far more effective as a nightcap than spirits and water. Since the day I gave up my wine, I have never advised alcohol even in minute doses, and before that very rarely indeed, and only in the most extreme cases. If you are cold, or feel a cold coming on, a rub-down with turpentine will set you right; but never fear fresh air, young man; take plenty of exercise, and don't mollycoddle."

Dr. Belleville and I had to part after much more pleasant conversation, and I shall never forget the look on the old man's face as I said:—

"If we do not meet again on earth, we shall do so in the heavenly city, where 'shall in no wise enter into it anything that defleth;' but where those who 'have washed their robes, and made them white in the blood of the Lamb,' have an abundant entrance ministered unto them."

"Yes, yes!" he said, "the blood of Christ, the precious blood of Christ! what more is needed? what more?"
—*Courthope Todd, in the Alliance News and Temperance Reformer.*

EVEN in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves. —*Mrs. Besant.*

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My Favourite Text and Why

"I can do all things through Christ which
strengtheneth me." *Philippians 4: 13.*

FREDERICK BOHNER

ALMOST ten years have passed since this text first proved a great help to me. For the second time within a few months opportunity was presented to me fully and completely to line up on the Lord's side, and to acknowledge Him publicly as my Lord and my Saviour through the ordinance of baptism. When my faithful companion left home for teachers' meeting that critical Sabbath morning, she expressed her earnest hope that I would take my stand for Christ that very day.

She had scarcely left the house when a real battle was on within me for the second time. Doubt and lack of faith in God's keeping power had won the day before, and now the enemy of souls again worked all his plans in masterly fashion. How foolish, he suggested, for a prosperous young business man, already on the high road to success, to give up a most promising future and all that goes with it! Besides, he argued, you could not, even if you would, permanently give up the theatre, the club, the social glass, and the cigar, so why try and thus become the laughingstock of your friends?

Back and forth raged the battle until I picked up the Bible to read my daily three chapters. I had reached Paul's epistle to the Philippians, and when I read the thirteenth verse of the fourth chapter, it struck me with peculiar force.

I read again and again those victorious words of the apostle, and then compared the little, and mostly harmful, things that were holding me back with all Paul gladly gave up for the sake of Christ. It dawned on me that the same Lord who helped Paul to be an overcomer stood ready to help me. I believed it, and thanked God.

Victory was mine, the decision for Christ was made. This precious text helped me not only to win this first victory, but it has helped me win many others since. It has, therefore, become increasingly precious to me during the intervening years.

Yes, the Lord is good, and happy the man who puts his trust in Him and accepts His word as the rule and guide for his faith and practice through life.

LIFE is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest day adds to the invisible building."—*J. R. Miller.*

The Three Icebergs

(Continued from page 20)

native land, bade farewell to all the associations of childhood, to the dear Christian society with whom she had enjoyed sweet fellowship so long, to her aged pastor, who prayed earnestly that God would shield her from all harm and guide her safely over the rough sea, and went on board the vessel as calmly and peacefully as she would have gone into the little room where she had slept securely for many years.

Awakened by a Tumult

Days passed. The shores of old England disappeared. Then her mind went forward to the land where her future home was to be,—a land of strangers, but her loved ones were there; and she could not be lonely if all her family were once more gathered about her. The old ship rode gallantly on the waves, and the voyage was passing very pleasantly, without accident or harm, when one night she was awakened by a great tumult on deck. Cries of alarm mingled with shouts of the captain and crew. The passengers were running about and screaming in terror. All was confusion.

This lady started from her berth, and was about to run on deck; but she stopped and looked around. Her children were asleep; what could she do? She said to herself, "God can take care of my children as well here as anywhere." So she knelt and committed them all into His care in earnest prayer, and then laid herself down and slept. When she awoke, it was morning, bright and fair, and all was quiet. She arose, and after returning thanks, went on deck.

Perfect Trust in God

As she stood by the side of the ship, looking out over the calm water and meditating on the goodness and tender care of her loving Father, the captain came to her and said, "Madam, were you not frightened last night? We had a very narrow escape."

"Did we? I heard a noise and cries of alarm, but went to sleep again, and knew not the cause."

"Is it possible," said he, "that you went to sleep in that confusion?"

"Yes," she replied, "because I was in my Father's care. But what was the trouble?"

Turning and pointing his finger over the water to the leeward, he said solemnly, "Look there!" She looked, and saw towering upward like giants of evil, three huge icebergs! And then he went on to tell her that when they were discovered, the vessel was between two of them, and the other was directly ahead. Destruction seemed inevitable. The stout hearts of the oldest sailors quaked. The captain thought their doom sealed. Human skill and human strength seemed powerless now, and yet they escaped.

The Lord's Providential Care

What was it that so suddenly turned the iceberg one way and the ship the other? What guided the vessel safely by, within a few inches of that huge mountain of ice?

Away down in the ship's cabin, quiet and calm, unseen and almost unknown, was a child of God, who trusted in a Father's protecting care. Who will say that the earnest prayer uttered by that believing heart, with other cries in the time of peril, did not bring help from One that was mighty? Prayer moves the arm that moves the universe! That arm can guide the ship when the helmsman's skill is exercised in vain. God's voice can still the storm when a poor child cries, "Lord, save, or I perish!" and He can roll back the sea, or stay the mighty waters in their course, that His people may pass through dry shod.

Oh, why do we so fear to trust in a God Who can help in every time of need? Little do we know how many humble, trusting hearts, hidden away from the world and claiming no honour nor distinction among men, are bringing down blessings and mercies for suffering, fallen humanity, by fervent, effectual prayer!

Well, our friend learned another lesson of trust from that night's experience, and went on her way rejoicing. She reached her journey's end safely, and still lives, and still believes that Christ is the hope of His people, and that the name of the Lord is a strong tower, into which the righteous run and are safe.—*The Christian*.

The Home Medicine Chest

(Continued from page 9)

USUAL DOSAGE

Epsom salts	$\frac{1}{2}$ to 1 ounce
Castor oil	$\frac{1}{2}$ to 1 ounce
Cascara	$\frac{1}{2}$ to 2 drams
Aromatic spirits of ammonia	$\frac{1}{2}$ dram in water
Mustard emetic	$\frac{1}{2}$ to 1 dram in glass of warm water

USUAL SOLUTIONS OF DISINFECTANTS

Boric acid	Saturate
Lysol	1 dram to 1 pint of water
4% chloride of lime	6 ounces to 1 gallon of water
5% carbolic*	7 ounces to 1 gallon of water

GARGLES

Iodine	$\frac{1}{2}$ dram plus $\frac{1}{2}$ dram salt to 8 ounces of water
Peroxide	1 part to 4 parts water
Listerine	1 dram to 2 ounces of water

* Carbolic acid and water will not mix if more than 5 percent of acid is used. The amount above this proportion will be left undissolved in the bottom.

While we catch disease with difficulty, we catch health easily; the wind is full of it; the sky is covered with it, and the glorious sunshine strikes health into our bodies.

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and
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Our Message and Work

(Continued from page 11)

before its readers the testimony of the prophetic word, and point to the rapidly multiplying signs, displayed everywhere in the world to-day. To us this is and has been a blessed ministry. Those who teach and preach such things are not always understood, and sometimes are misrepresented. A judgment-hour message, which strikes down every idol of the human heart, calling for a clearing of the King's highway, and the setting of every house in order, is not a popular message. It will not be embraced by the majority, but it will be the precious heritage of that "little flock" of God.

The ORIENTAL WATCHMAN holds to a firm belief in God as the Creator and Upholder of all things; in the Sabbath of the Fourth Commandment as a perpetual memorial of His power to create and redeem; in a fully inspired Bible from Genesis to Revelation; in the gift of the Lord Jesus Christ as the Son of God in human flesh according to the Scripture, to live a life of spotless holiness as an example for our living; in His death upon the cross to atone for the sins of all who yield themselves to Him in faithful obedience; in His resurrection from the dead by which He gives assurance to all of life beyond the shadows of the tomb; in His ascension to heaven, from whence He sent forth, according to promise, the gift of the Holy Spirit to be His personal representative in the earth, and a Comforter, Guide, and Teacher to the Church to the end of its earthly pilgrimage; in His personal, visible, second coming to this earth to gather out from the nations, and from all time, those who have been washed from their sins in His blood; in a new heavens and a new earth, purified by fire, and made the home of the redeemed throughout endless ages.

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Around the World

MRS. Esther Meidell, of the town of Kongsberg, Norway, recently wrote a cookbook in which she said monthly meals for a family of four should not cost over five pounds. City housewives challenged her figures, and Mrs. Meidell went to Oslo, and gave a public demonstration. Judges decided in her favour. Socialists who have used the high-cost-of-living argument to demand more pay are incensed, and some husbands are said to have reduced their wives' allowance. Mrs. Meidell advocates less meat and more vegetables.

A pair of women's silk stockings weighing a quarter of an ounce contains between thirty-one and thirty-two yards of silk.

Announcement is made that the Eastern Telegraph Company has signed a thirty-year contract with the Turkish government, restoring to it cable connections with Europe which had been severed since the withdrawal of the Allies after the war. Telegraph offices will be reopened in Smyrna and Constantinople.

The largest underground waterway in the world was recently opened in France. For four and one-third miles the Rove Tunnel, a canal seventy-two feet wide and fifty feet high, cuts under the mountains of Nerthe from the port of Marseilles to the lake of Berre. Out of the mountains were hewn 2,500,000 cubic metres of dirt and rock to make a tube nearly three times as large as a two-track railway tunnel. It forms the most important link in a series of canals and dikes that will unite the Rhone River and central France with Marseilles.

A giant arum lily at Kew Gardens, England, produced its first bloom in nearly forty years. The flower is five feet high and measures three feet in diameter when open.

John L. Baird, the inventor of television, recently demonstrated "noctovision" his new discovery, before a committee of experts in London. By it he expects to furnish a means whereby fog will no longer be a menace and whereby in future wars smoke screens will be useless. Mr. Baird said that "noctovision" had been discovered accidentally. While "televising" a motion picture of a boy smoking a cigarette, he noticed that the smoke did not appear in the resulting image. Later he established that smoke was as transparent as air to the television rays. The practical use of "noctovision" in fogs will be demonstrated shortly at sea.

Lost Herculaneum is soon to be explored as one phase of Mussolini's policy of restoring ancient glories for the greater honour of modern Italy. About £20,000 has been appropriated in this year's budget, and as much more will be needed annually for ten years—£200,000 to reclaim a city of the Cæsars! Nowhere else in the world, archaeologists declare, may we hope to learn so much about life as it was lived in the Roman Empire, 1848 years ago, when floods

of lava swept down from Vesuvius, burying Herculaneum under more than sixty-five feet of lava at the same time that Pompeii was overwhelmed. Pompeii has yielded up its treasures to the excavator, and now its partner in misfortune is to do likewise, with perhaps richer results, for modern research.

Twenty-two years after the event one of the memorials of the British and Foreign Bible Society's centenary has now been issued, namely, Dr. Ginsburg's monumental edition of the Hebrew Bible. Many causes have delayed its completion. Dr. Ginsburg died in 1914, when the proof reading had reached Job 21: 9. The Rev. H. E. Holmes, who had been associated with Dr. Ginsburg, prepared the rest of the edition, in co-operation with Professor A. S. Geden, and had concluded his labours when he died in October, 1925. Fifty years ago Dr. Ginsburg lamented that no one, "not even the Bible Society," would undertake a revised edition of the Hebrew Bible prepared by the famous Jacob ben Chayim ibn Adonijah. The reproach has now been taken away, and the dream of Dr. Ginsburg's life has been fulfilled. For many years the learned editor sat in one of the rooms of the British Museum library (kindly placed at his disposal by the trustees), surrounded by more than seventy Hebrew MSS. and many ancient versions. He examined every jot and tittle of these many volumes, and gathered into his notes every important variation in orthography, vowel pointing, accent, and reading. The whole of his work is now available. It is published by the British and Foreign Bible Society in four volumes.

Bible students should be especially interested in the report made by C. Leonard Woolley, of the expedition excavating on the site of ancient Ur for the British Museum and the University of Pennsylvania. A large number of valuable tablets have been found. "Of immediate interest," says Dr. Woolley, "are the houses in which the tablets were found. These date just around the time when Abraham was living at Ur. They were first put up about 2100 B.C., and were inhabited, with various minor building repairs, for some 200 years. What strikes one at once, is the high degree of comfort and even luxury to which the ruins bear witness. Two-storied buildings solidly constructed in burnt brick (some of the walls to-day stand between fifteen and twenty feet high) were almost exactly like the best houses of modern Bagdad. There was a central court with the wooden gallery running around it on to which the upper rooms opened. The family lived above. On the ground floor were the reception room and the domestic offices, kitchens, and servants' quarters. The rooms were lofty. In one case the brick staircase is preserved up to ten feet; and was originally carried up higher in wood, so that the ground-floor rooms must have been twelve or fifteen feet high. Although all traces of decoration have gone, and we have only the walls, with occasionally a little mud plastering and whitewash, yet we can scarcely be wrong in supposing that the furnishings matched the excellence of the construction. This is the first time that private houses of the period have been discovered, and the discovery changes altogether our ideas of how men lived then.

"I Pour Contempt on All My Pride"



THE life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank.—"Is not this the carpenter's son?"

Pride of wealth.—"The Son of man hath not where to lay His head."

Pride of respectability.—"Can there any good thing come out of Nazareth?"

Pride of personal appearance.—"He hath no form nor comeliness."

Pride of reputation.—"Behold a man gluttonous, and a winebibber, a friend of publicans and sinners."

Pride of independence.—"Many others, which ministered unto Him of their substance."

Pride of learning.—"How knoweth this man letters having never learned."

Pride of superiority.—"I am among you as he that serveth." "He humbled Himself." "Made a curse for us."

Pride of success.—"He came unto His own, and His own received Him not." "Neither did His brethren believe on Him." "He is despised and rejected of men."

Pride of self-reliance.—"He went down with them, and came to Nazareth, and was subject unto them."

Pride of ability.—"I can of Mine own self do nothing."

Pride of intellect.—"As My Father hath taught Me, I speak these things."

Pride of bigotry.—"Forbid him not, for he that is not against us is for us."

Pride of resentment.—"Father, forgive them, for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve.—"My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me."

Pride of sanctity.—"This man receiveth sinners, and eateth with them."
—*Selected.*

