

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

AN INDIAN VILLAGE



Russian Central Asia is the scene of various efforts by Soviet legislation to provide education for women. In Uzbekistan, where in 1920 not a single woman was literate, 9000 girls are in school. In Turkmenistan, one-tenth of the schools are reserved for girls. Among the nomad Kalmucks, a movable tent-schoolhouse follows the tribe about. Thus another remote and dark region is being prepared for the entrance of the last gospel message before Jesus comes.

A super-telescope, with four times the magnifying power of the largest now in existence, will soon be erected on a mountain in California. It will have a reflector 200 inches in diameter, and will penetrate millions of light years into space, bringing to view hundreds of millions of stars now unseen.

Another modern marvel is the teletypesetter, an invention just now being demonstrated, that sets type by telegraph. "The secret of the new device is an electric typewriter which perforates ticker tape, each group of perforations corresponding to a letter or numeral. The code on the tape is then flashed electrically to one or more newspaper offices, it may be thousands of miles away, and a tape in the latter office is similarly perforated. This second tape is then put through a device attached to the Linotype machine, and electrical impulses operate the machine as would a human operator." Obviously the usefulness of this invention is largely confined to the transmitting of news and syndicated material. Not only are many linotypists eliminated altogether, but it is said that typesetting machines can be speeded up to produce three times as much work as human operators can accomplish. While lamenting the unemployment this invention may entail we rejoice in view of the greater facility given by it to quick and wide flung communication throughout the world.

Drillers for oil at Maple, Ontario, where operations began in 1922, after an interval were recently resumed, were rewarded for the persistent effort when at a depth of 4300 feet water was struck, carrying a strong solution of radium and declared by medical authorities to possess curative properties for arthritis, high blood pressure, rheumatic conditions, and neurasthenia.

Indication of the awakening in the East is the evolving by a Yale graduate, Mr. Jim Yen, of an alphabet of one thousand characters replacing the fourteen thousand characters that have made Chinese such a difficult, unwieldy language. Tens of thousands of Chinese are learning the simpler alphabet and literacy is spreading rapidly. China is rapidly becoming unified and modernized.

The sending of radio greetings by station KDKA of Pittsburgh late Christmas night to the members of the party of Commander Byrd near the South Pole and to Mounted Police and others in the Arctic circle, with return greetings from Byrd, is in marked contrast with conditions in 1847 when Sir John Franklin was lost in the frozen wastes of the Arctic and thirty years were required to locate the remains of the party.

On New Year's day a marvellous spectacle was seen in Turkey when every Turk between the ages of sixteen and forty who could not read and write hastened to enrol as a pupil in the day schools in obedience to the recent edict of

Kemal Pasha. Ninety per cent of the Turkish population is illiterate. The Latin alphabet is being substituted for the Arabic and the two national broadcasting stations are devoting considerable attention to this educational campaign.

By 1934, every Russian must be able to read and write—so the government of the Soviet States has decreed. The immensity of this undertaking can be sensed when it is known that there are now about 15,000,000 adults in Russia who can neither read nor write. Though there is grave doubt that Russia will accomplish the desired result in six years, yet it is a step in the right direction, and will do a great deal of good.

"Back to the country," is the latest command of Prime Minister Benito Mussolini. All peasant families who have recently moved to Italian cities are to be sent back to their farms, thus helping to relieve urban unemployment, and to achieve Signor Mussolini's famed "internal land reclamation," upon which the state proposes to spend £65,000,000 in the next fourteen years. Lists and descriptions of residents in towns and cities who have moved in from the country in the last five years are being prepared in order to ascertain the number and classification of peasants to be sent back to the country. Three months is the limit of time given for these one-time farmers to move out to the country. Then, announced Il Duco, forced deportation will begin.

"To the northwest, young men, young women, of China," was the keynote of a stirring talk given by Marshal Feng Yu-hsiang, war minister of the new Nationalist University of Nanking. This Daniel Boone of China went on to say that while in the south, China is overcrowded, yet in the northwest there are great expanses where one can travel for days and hardly meet a fellowtraveller. This great country is a land of broad spaces and fertile fields, a land producing coal, iron, and oil—in short, a land of opportunity.

In the Bering Strait are two little dots of land, the Diomed Islands, which bear a strange relationship to one another. One of these islands is part of Asia, and the other is part of North America. In the winter, when the strait is jammed with ice floes, one can walk from one island, in Asia, to the other, in North America, in an hour. Another interesting fact about these islands is that a person travelling from Big Diomed to Little Diomed, arrives at his destination the day before he started, the reason for this being that the date line stretches between the two islands. In other respects these islands are very similar. The inhabitants of both islands live in small cavelike huts, made of rock or sod. One enters these dwellings through a tunnel. Heat and light are furnished by lamps, which burn seal oil. If you should visit one of these Diomed homes at dinner time, you would partake of wild rhubarb, potatoes topped off with ice cream made of rancid seal oil beaten up with snow. The natives of the islands know little about the outside world, and care less. They are busy with their hunting, fishing, and ceremonies, the latter consisting to a great extent in endeavours to keep ghosts away. There is considerable rivalry between the people of the two islands. "We are Little Diomed people," boasts one man, "Little Diomed more better." "We are Big Diomed people," returns his neighbour, "Big Diomed much best."

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Happiness and Health

By W. A. Ruble, M. D.

"The Stanbroughs," Watford, England

IT is becoming more and more a recognized fact that the mind has a great influence over the activities of the body, and that the state of mind has much to do with the activity of the organs of the body. The old Romans made every effort to keep the physical side of their being fit for the best service to the state. In order to do this they also gave much attention to preserving a joyous phase to their activities. The fact of their great interest in preserving health is evidenced by the wonderful bathing facilities, still to be seen in Roman ruins. One of their mottoes was, "*Mens sana in corpore sano*," which being interpreted, means, "A sound mind in a sound body."

It is true that the Romans carried this matter of pleasure to excess, until, by catering to pleasure making and debauchery, they became weakened physically, morally, and nationally. In the strong days of their existence they practiced every art and device that could be thought out to develop strong men for the use of the state. In order to make these sports enjoyable, great contests were arranged, races planned, and gladiatorial combats provided that all might become enthusiastic over developing into strong physical beings. Much thought was given to make these contests enjoyable and to preserve a happy state of mind in them all.

The field of sport, however, is not the only place where a happy state of mind should be cultivated. Teachers recognize the fact that children do better with their lessons if they can be kept in a pleasant state of mind. The old saying, "All work and no play makes Jack a dull boy," is quite true, and this adage might be paraphrased to read, "All drudge and no joy makes Jack an ill boy," and be just as true.

That the state of mind has a great influence over the functions of the body has been noted by many physiologists. This is a matter of common observation in animals. The writer recalls some

interesting experiments performed while in medical study. Observations had been made that a state of anger or fear greatly delayed the action of digestion in cats. A favourite tabby was induced to take a liberal meal of milk mixed with bismuth powder.

As is known, this mixture throws a shadow with the X-ray when exposed. Tabby was coaxed to lie quietly under the X-ray for observation as the meal wended its way through her tortuous intestines. This went on merrily, showing beautiful peristalsis, or intestinal movements, as long as pussy was kept happy. When tabby was annoyed in any way the movements of the intestines were greatly delayed. Finally pussy was held in position, and a dog, against which she had a great aversion, was permitted to approach her and even bark at her, with the result that

the movements of the food in the intestines entirely ceased for a time.

A great Russian investigator, Pavlof, a few years ago performed some interesting experiments with dogs. He fed them well and observed the results of fear, anxiety, expectation, and other states of mind (if dogs can be said to have minds), and proved that a definite influence over the activity of the digestive glands and movements could be produced by these different states of mental activity.

Our own observations in our experiments prove to us the great influence emotions have over the body. Sorrow will take away one's appetite, deprive him of sleep, cause him to lose weight, and eventually often bring on a spell of illness. How often patients who have neuritis, indigestion, and other ailments, mental and physical, trace it to some great sorrow!

Fear is a great depressant to the human functions. Men who have been in war know of the effect of fear when entering a battle. Every activity of the bodily organs is interrupted. Diarrhœa, vomiting, extreme prostration, headache, and nervous collapse take place. Many a



Laugh and the world laughs with you

soldier, and officer, has been severely punished for desertion because he could not control the physical activities of the body owing to fear. It is probable that much of the disturbance accompanying seasickness is due to fear.

Recognizing the depressing influence of fear over the activity of the salivary glands, the Chinese are said to use a special process in trying criminals. They require them, while on trial, to chew a mouthful of dry rice. While the crime and its punishment is vividly presented before the prisoner he must masticate the rice. If his salivary glands function so that he can swallow the rice, he is considered innocent but if not, and the rice remains dry, it is a sure sign to the judge that he is guilty. There is much good sense in this test, but possibly it is a bit too drastic.

Fear may go so far as to paralyze every activity of the body, voluntary and involuntary. One cannot speak, move, or even cry out under the influence of fear. It is no exaggeration to say that persons have been "scared to death."

Melancholia is a good example of the physical effect that the state of the mind has over the activities of the body. In this disease the working of the body is all below par. The appetite is poor; the digestion is slow; sufferers are constipated. Their breathing is slow and very shallow. Even the action of the heart is less frequent than normal. The skin is sallow and inactive. Everything is on a low level.

On the other hand, a happy disposition and a joyous state of mind are conducive to the best functioning of the organs of the body. Pavlov's dogs, under gentle treatment and the anticipation of a good meal, would produce digestive juices of great activity. Even the smell of food would cause the salivary glands to produce abundantly and the gastric and intestinal juices to flow freely and with great digestive potency. How like these dogs we ourselves are! A specially tempting dinner or article of food makes our mouths water. Even the smell of a savoury meal produces appetite juice in abundance.

A physiological lesson is to be learned here that should be put into daily use. Too often the meal hour at home is the occasion for a general round-up of all the members of the family. Billy gets a slap for spilling his soup. Mary is rebuked for eating with her spoon rather than with her fork. Johnny is scolded for being bad in school and daddy or mummy gets a part of the general powwow for some trivial matter. The meal hour should be made the most pleasant hour of the day. This is conducive to health.

One wonders if it is always a coincidence that fat people are jolly, or vice versa. No, there is a reason for it. Happiness is productive of health and good feeling. The good Book says, "A merry heart doeth good like a medicine." So let us cultivate sensible jollity, happiness, and a pleasant mien in all our associations together. It will pay and we shall all live longer and enjoy better health withal.

The Heartless Joke in the Cigarette Ad

By Wayne Morris

For many years I have watched with suspicious interest the development of cigarette advertising. The tobacco companies began their campaign for the cigarette some years ago by trying to fool some of the people some of the time. Then, as their effort showed some signs of success, they attempted to fool some of the people all of the time. Now they are making a tremendous effort to fool all of the people all of the time.

More millions of money are now being spent in cigarette advertising than ever before. Impossible pictures of pretty girls, basking luxuriously in a poison halo of tobacco fumes created by a handsome slave to the cigarette habit, monopolize the roadside billboards and the pages of magazines and newspapers that will accept such advertising. In virtually every motion picture shown these days the business of smoking cigarettes is given a forced prominence that savours of stupid propaganda. Novels and short stories reek with disgusting reference to this filthy habit.

The unscrupulous promoters of the cigarette have in some mysterious manner been able to exert their malignant influence in the public schools to the extent that they have had virtually all reference to the evils of their business eliminated from the present-day textbooks on physiology. These books do make some reference to the danger of indulging in narcotics, but the old plan of setting forth specifically the damage that alcohol and tobacco do to the various organs of the body has been entirely abandoned.

It is little wonder, therefore, that cigarette slavery has increased alarmingly among the young people of to-day. The knowledge of the evil results of the smoking habit, which fortified the boys and girls of a generation ago against this insidious enemy, is denied the youth of the present, and they are left to the tender mercies of the cigarette manufacturers who employ the greatest advertising experts in the country to demonstrate to them, by every conceivable means, that black is white.

Ask any pupil in school why he smokes cigarettes and he will instantly reply, "because smoking doesn't do you any harm." And he actually believes it. He has not learned anything at school to combat the insidious influence of the omnipresent cigarette advertisements, and perhaps he is studying under teachers, both male and female, who are themselves slaves to the habit. The truth of the matter is the present generation haven't got the shadow of a chance.

To people who are fortunate enough to be familiar with the terrible evils of the tobacco business, cigarette advertising is a heartless joke, and if it were not for the alarming results, they would get endless amusement from the efforts of the smart advertisement writer to prove that a sow's ear is a silk purse. (Turn to page 14)

Why did God Permit Sin?

By Carlyle B. Haynes

It is impossible to discuss the origin of sin without the question arising, why was sin permitted? If God knows all things,—the end from the beginning—He surely knew what the result of sin would be if it were permitted to obtain a foothold in this earth. Why, then, did He allow it? We are instructed that God loves His children even more than human parents love their children, and that He continually seeks to bring blessing into their lives and guard them against harm. Why, then, knowing, as He did, all that sin would mean, did He permit this flood-tide of evil, sin, misery, anguish, disease, sorrow, and death to sweep over the world where He had placed the human race?

known anything but the principles which governed the great kingdom of heaven. It is true that the knowledge of these principles was sufficient for their eternal happiness. But as they were free moral agents and could choose to disobey God as well as obey Him, there is no question that thoughts must have entered their minds as to what the results of disobedience would be. Doubtless there was a tendency to experiment with the law of God, and a wonder as to what would occur if it were broken. Even before Lucifer indulged in such thoughts and permitted them to lead him into outright rebellion and revolt, there may have been other angels who had struggled with the same impulses. But these



One of the things that takes place under Satan's rule

We may be sure that God has a purpose in it all, and that His purpose is good. As we study this purpose and the reasons why He permitted sin to find an entrance into this world, we shall see that this, too, is but an additional demonstration of the unflinching love and justice of God for all His creatures.

We must consider at the very outset of our study that the angels were in a much more difficult position to judge what the outcome of sin would mean than we are. They knew nothing of sin, while we have had a practical demonstration of evil and its consequences during the entire period of our lives, and we know from experience that sin is an evil thing and will result only in evil. None of the created intelligences of the other worlds had known anything of sin. They had never seen any one sin. No such thing existed.

They were under a beneficent government which they knew was good, but there was no way by which they could be sure that another form of government would not be better, for there was no other form, and never had been. They had never

others had suppressed them, and resisted them, and put them away as unworthy, and continued their unswerving loyalty to God.

Lucifer, however, turned these things over in his mind and cherished them, and permitted his mind to dwell long on them, until with his desire for self-exaltation they swept him from his moorings and out into open rebellion against God. God saw that in the sight of all the inhabitants of the universe, there must be such a demonstration of what sin is and what its results would be, as would enable them to see and know and understand that the principles of the kingdom of God were based upon love and mercy and justice, and that no better form of government was possible. Until such a demonstration was made before the angels, it is plain that there would always be the tendency upon their part to experiment with sin. There was but one way for them ever really to know what the result of sin would be, and that was to permit them to see a demonstration of it with their own eyes.

So when one of their number, Lucifer, began to question the justice of God and the wisdom of the principles underlying His government, for the sake of the eternal happiness of all His creatures God permitted Lucifer to carry forward his work of rebellion. He permitted him fully to develop his plans, though the time came when it would have been folly to allow him to develop them in heaven itself, and thus involve some from all the worlds in the destruction which must inevitably come upon sin and sinners. Hence God limited the field of Lucifer's operations by casting him and his angels out into the earth.

When it became plain that there was no hope of saving Lucifer himself, instead of immediately destroying him God permitted him to continue his work of rebellion, and thus demonstrate before all the universe the righteousness and holiness and love of God.

It will help us to understand the wisdom of God in permitting Satan to continue his work if we consider the results which would have followed if God had taken the opposite course and destroyed him at once when it became evident that he would not return to his allegiance to God.

Suppose, then, in order to protect the inhabitants of heaven and of all the worlds from contact with sin, God had destroyed Lucifer at once. There is no question that He could have done so, and the fact that He did not do so is evidence that there was a wiser course to follow. To have destroyed Satan at once, while it would have checked one rebel, would not have destroyed the spirit of rebellion. In fact, it would have spread it. As soon as such an act had been performed, all of the remainder of God's creatures would have served God indeed for a time, but from the motive of fear rather than love. Their service would have been based upon the fear of punishment if they did not render service, and in their minds all the charges which Lucifer had advanced against God and His government would have been substantiated, and the government of God would have appeared to them nothing less than a despotism. The rebellion would not have been destroyed, for other angels would have arisen to lead their fellows in throwing off what would have been considered an intolerable yoke of bondage.

And God does not desire the service of fear. He takes no pleasure in compulsory obedience. He is not a monster whose anger must be appeased. He delights in voluntary service, the service which is prompted by love which dwells in the hearts of of His creatures for Him. This is the only worship which is acceptable to Him. God considered the fall of a race a lesser evil than compulsory obedience, a fact which some churchmen and some statesmen would do well to consider when they attempt to compel obedience by law to certain religious observances.

Thus in order to win voluntary service and allegiance on the part of all the created intelligences of the universe, God permitted Satan to continue in his course of rebellion, thus affording to the

entire universe a demonstration of His unchangeable love and righteousness.

And so this world became the lesson-book of the universe. The rebellion against the government of God was confined here. Satan led his hosts of evil angels to this planet, and laid before them his plans to strike a blow against the government of God by conquering the race which God was to bring into existence here. And all the creatures in heaven and on other planets are permitted to view the conflict between sin and righteousness, between Christ and Satan, on this planet, where they have been given a view of its entire course, its terrible consequences, and its ultimate destruction. And when the controversy is finished, and sin is finally destroyed, they will have been profoundly convinced that God is just and true and merciful.

And the inhabitants of this planet, the human race, were not utterly abandoned to their great foe. In the very beginning they were warned of the danger of his attacks, and had they stood firmly against his temptations they need never have been overcome. Even after yielding to Satan, and thus becoming his lawful captives, they were assured of a great Deliverer who would break the power of sin for every soul who accepts Him. No human being is left to cope alone with sin. Every one has the assurance of help from God to overcome the devil. Not one need be lost. God gives this promise to all:

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 24, 25.

In consequence of having been involved in this experience with sin upon this planet, the inhabitants of this world who accept the salvation which has been provided for them through the Redeemer of the world will be highly exalted, and will occupy a higher station in the world to come than they would have occupied if sin had not entered this world. This world is to become the centre of the universe of God; the great King of kings Himself is to dwell here; the capital city of the universe, the heavenly Jerusalem, is to come down from God out of heaven to rest upon the earth; and the redeemed of the Lord are to constitute a special body-guard for King Immanuel, when sin and sinners are to be no more and everything is made new.

When God made Adam, He made him the head of the creation on this planet. Adam was to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28. And David declares that God made man "to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8: 6-8.

Adam was the head of the race, the governor of the world. This earth was his kingdom, his dominion, and everything in it was to be under his direction. As the first created being on this earth, he was to be the representative of God here, and was also to be the representative of the human race in the councils of God.

Thus when Adam was overthrown by Satan in the garden of Eden, more was involved than the fall of man. The dominion of this earth passed under the sway of a new ruler. Satan took Adam's place as the governor of the planet, and the human race passed under his dominion. He now became the "god of this world." 2 Cor. 4:4. The dominion of the race was wrested from man in his battle with the devil, and both he and the planet fell under the control of sin and unrighteousness. This is vividly illustrated in the words Satan spoke to Christ in the wilderness of temptation, when he "shewed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Luke 4:5,6.

Thus Satan claimed to be a king and a god. And, within certain limits, his claim was true. From the statements of the Bible there can be no doubt that the devil is a prince, or head, over evil angels, over men, and over a world of spiritual darkness.

And his kingdom is a great kingdom. He wields almost unlimited power. His territory includes the entire earth. His subjects are numbered by the tens of millions. The angels who fell with him are myriads in number, and they render him complete service. They are always ranging about in his work, unwearied, unsleeping, vigilant and watchful, and with great power.

Certain expressions in the Scriptures seem to indicate that there is an organized government among the fallen angels. There can be no doubt that Lucifer is head of this government, for he is spoken of in the Bible as "Beelzebub, the prince of the devils." Matt. 12:24. And that there is some system of organization among them will be evident from the fact that the agencies of his monarchy of evil are entitled "principalities," or dominions, "powers," or authorities, "rulers of the darkness of this world," "spiritual wickedness in high places." Eph. 6:12. And that there is an unholy unity of action and purpose in the kingdom of darkness, is made clear in that statement of Christ's in which He speaks of the unclean spirit going out of a man and, finding no place of habita-

tion, taking with him seven other spirits more foul than himself, and reentering the man. In this there are clear hints of organization and oneness of purpose.

As has been said, the invisible empire of the devil also extends over the human race as the result of the fall of our first parents. And over the hearts of fallen man his dominion has been well nigh complete. This control of the human race and the sinful heart is represented by Christ as being like a strong man garrisoned and so holding his palace in peace. Luke 11:21. And this peace is the peace of spiritual death. And if this peace should be disturbed, and the captive learn that there is hope of deliverance in one who is stronger than the devil, then the prince of the devils brings all his great "power," his "wiles," his "devices," his "fiery darts," to bear upon his escaping victim to drag him back into captivity. Luke 22:53; Eph. 6:11; 2 Cor. 2:11; Eph. 6:16.

Thus as in this world of men the stronger ever gain control and finally reduce the weak to their rule, so in this spiritual kingdom, the higher order of apostate beings exercise dominion and headship over the lower. The angelic principalities and powers, by reason of their great subtlety and superior wisdom, have a great advantage over fallen men, and lead them captive in the chains of sin and corruption.

And, as has also been pointed out, Satan's control is not only over

demons and men, but also over the earth itself, which he gained in his warfare with the one to whom God committed it. All things were placed under the feet of Adam, the whole earth being in subjection to him. But he did not retain this exalted position of power and authority, for he himself fell under subjection to the devil. And with him the dominion passed under the same control. This world became the possession of Satan at the fall of man, and thus became the home of the great revolt against the government of heaven. Here Satan was to carry out and put into practice his principles of government, which he claimed were far superior to those which lay at the foundation of the government of heaven. And this was to be done in the sight of the angels and the inhabitants of the other worlds. They were to view it all as a demonstration of what the results must be of a rebellion against God.

It will be well for the reader to bear in mind the truths here presented, (*Turn to page 29*)



City of our God

When Your Children Have Measles Don't keep them in the Dark

By B. Franklin Royer

AMONG the earliest warnings of an oncoming attack of measles is the reddened condition of the eyes. Tears may be noted as excessive and almost ready to overflow the lashes during the stage of sneezing and coughing that precedes the skin eruption of measles. These early inflammatory warnings in the eye require no treatment. They are usually accompanied by some fear of light and this fear of light has prompted the vicious care that is responsible not only for loss of eyesight but also for the loss of life of many children.

Probably more harm has been done by the old-fashioned notion that the child with measles must be kept in a dark room than by any other single nursing fault. The fact that the tears are flowing and the eyes are a little congested is not a sufficient reason for putting the child in a dark room. In no other disease of childhood are fresh air and good light so imperative in treatment—fresh air to avert and counteract lung infection, the thing that kills those babies and children lost from pneumonia; and good light to help kill the germs of pneumonia and other germs often responsible for the serious eye conditions developing as a later complication in measles.

Until a few years ago many doctors of medicine may have recommended that the sickroom be darkened when nursing care was being given to measles or may have continued giving medical care in the room which the mother or nurse had already carefully darkened. I have recently looked over the recommendations for eye care during an attack of measles made by the authors of a number of textbooks on children's diseases. The later editions nearly all declare that open windows and fresh air are imperative, and some of the recent publications even feature the fact that a dark room is undesirable; but even those physicians who specialize in children's diseases have seemed a little hesitant about entirely disregarding the fear of light notion passed on from their grandmothers. Let us reason together a bit as to just how the light causes distress and how the light should be admitted to the sickroom of the child suffering from measles.

If you recall your own experiences when your eyes are a bit irritated, you will remember that as long as your back is toward the window the light does not greatly distress you. It is when you face toward the window that the pain and discomfort are caused. When you face a bright, unshaded lamp or electric bulb you are a thousand times more uncomfortable.

Mothers, and sometimes even the attending physician, have fallen into the error of taking the

easiest way of making the child's eyes comfortable by darkening the room, without thinking that they were possibly doing the child irreparable harm in shutting out full daylight and fresh air, and without realizing that they were actually creating a condition most favourable to the growth of the germs that are commonly found in the highly inflamed eyes of children who are suffering with measles.

Bacteriologists have perhaps not put enough stress on the fact that the pneumonia germs and other germs commonly found associated in measles grow best in darkness or semidarkness. Any one realizes that inside the chest all is darkness. There in the lungs all the organisms so commonly found in measles grow best and cause great ravages. In laboratories it has long been known that to get the most luxuriant growth of these germs one must darken the incubator. Is it not logical to surmise that to get the greatest growth of these germs in the measles sufferer one should darken the room? Does it not seem entirely reasonable then that darkening of the room is a procedure that may become a real menace to the eyes because of favouring the growth of the germs of greatest danger to the eyes? Let the daylight in!

Now there are many things that may be done in the course of an attack of measles that might be considered as reasonably good eye care. Probably there is nothing so soothing and comfortable in the early stage of measles when the eyes are inflamed as the laying on the eyes of little pledgets of cotton that have been taken from cool water. These should be kept on the eyes for just a few minutes at a time. A great many specialists in the diseases of the eye feel that in any early stage of measles it is inadvisable to use long continued cold or ice-cold applications and to exclude the light for too long a period.

If pus is seen in the corners of the eyes at any time in measles, the most careful cleansing is advised. The doctor will perhaps advise for this purpose a boric acid solution, 3 per cent in strength, in freshly boiled, or preferably distilled, water heated to the temperature of the body. This solution is inexpensive and with a bit of absorbent cotton may be applied either by first washing the lid margins until every bit of soilage is removed from the lashes and skin, or by squeezing the drops of the boric acid solution from the cotton and flushing them over the eyeball and inside the separated lids.

A particular line of procedure must be followed, however. In washing and cleansing the eyes in this fashion the head should be turned first to one side and then to the other so (*Turn to page 28*)

Forty Glorious Days

By George F. Enoch



HE forty glorious days that followed the resurrection of Jesus Christ stand out as the most important in the world's history. From the time that sin entered our world, when Adam in his guilt and shame hid from God, night had settled down over the earth, lightened only by one ray of hope—the promise of a Redeemer. But thousands of years had slipped by and the Redeemer had not yet appeared. Generation after generation was relentlessly swallowed up by the tomb, whose

through earthly governments, by education and culture, through philosophy and man-made religious systems. But the sands of sin in the end had buried every attempt to bring hope to a dying race.

Then, when hope had well-nigh fled, God sent a man, the God-man, the last Adam, and He changed the outlook for the entire race. As a man He withstood the assaults of the enemy. He won where Adam had failed. He was the Rock of Ages against whom the sands of sin beat in vain. He became "the shadow of a great rock



The Draught of Fishes

silent doors had inexorably swung one way only. Except for the promise of God no ray of hope had come from its unbroken silence. Spiritism had whispered its lying words into listening ears, and had proclaimed its deceptive messages from the housetop, but illusory promises brought no satisfying comfort. Confused and bewildered the gloomy procession moved unhaltingly towards that night which knew no morning, and were overwhelmed by that death which offered no hope of life beyond.

From the beginning no shelter had been found to save mankind from the drifting sands of sin that had transformed God's fair earth into a moral desert. Man had tried to erect such shelters

in a weary land." Through His death and resurrection, deliverance from both the power and guilt of sin was now an accomplished fact, and death was conquered. The door of the silent tomb had at last swung backward. Jesus had come forth a conqueror, and in His glorified body He appeared unto His people and with His face shining with the light of heaven said, "Fear not, I am the first and the last, and the Living one; and I was dead, and behold I am alive forevermore, and I have the keys of death and Hades."

Because it was the day when Jesus came forth from the grave its conqueror, this first day of the forty stands out as the brightest of them all. Just before the dawn of that day Jesus still

lay silent in death, guarded by Roman soldiers. Then, as the first rays of dawn lightened the world, angels descended from heaven, and the voice of God called His Son back to life. Glory brighter than the sun illumined the tomb as the Son of God came forth accompanied by a manifestation of power that shook the earth, and reduced those fearless soldiers to trembling cowards. Looking back into the empty tomb Jesus proclaimed the blessed truth, "I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live; and whosoever believeth in Me shall never die."

By His own resurrection Jesus Christ has conquered death and has transmuted it into a sleep for all mankind. "As in Adam all die even so in Christ shall all be made alive." 1 Cor. 15:22. Those who believe in Him will awaken to a blessed immortality. "Neither can they die any more; for they are equal unto the angels; and are the children of God, being children of the resurrection." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Luke 20:36; Rev. 20:6. All others will come up in the second resurrection, the resurrection of judgment (John 5:29), to stand before the great white throne in all their guilt and shame and hear the sentence of doom. "This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14,15.

But the disciples did not grasp this great truth until the hours of that first day of the glorious forty had ended. The empty tomb dominated their minds all through that day. They thought some one had stolen the body of their Lord. Let us note briefly the events of that day.

The first faint rays of dawn found the women coming from various directions towards the tomb, bearing precious spices to anoint the body of Him whom they thought still dead. "The sun of their hope had set, and night had settled down on their hearts. Ignorant of what even then was taking place, they drew near the garden, saying as they went, Who shall roll us away the stone from the door of the sepulchre?"

Mary Magdalene seems to have been the first to reach the sepulchre. Thinking enemies had rifled the tomb she hastened back to tell the disciples that the tomb was empty and the soldier guard had fled. In response to her startling message John and Peter ran quickly to see, Peter reaching there last, but being the bolder ventured inside. They did not find evidences of a rifled tomb, for the napkins and gravecloths were all there folded in order, the only thing missing was the body of Jesus. Noray of light entered the dazed mind of Peter, but John "saw and believed." John 20:1-10.

While Mary was hastening to the disciples with what was to her further dreadful news, the other women came to the sepulchre and met the angel of the Lord, who said to them, "Fear not ye, for I know whom ye seek, Jesus that was crucified. He is not here; for He is risen as He said.

Come see the place where the Lord lay." Matt. 28:4-6. They quickly entered the tomb where two other angels met them with the repeated assurance, "Why seek ye the living among the dead? He is not here, but is risen." Then the great light broke into their souls. "And they remembered His words." Luke 24:1-9.

In the meantime Mary Magdalene returning to the tomb found herself alone, bewailing the loss of the body of her Lord, and determined to find where they had laid Him. Even the question asked by messengers from heaven could not attract her attention. If this rich man's tomb was counted too good for her Lord, she had a rock hewn tomb made vacant by the voice of Jesus where she would lay Him. Her tear-dimmed eyes saw the form of a man and she said, "Sir, if you have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Jesus said but one word, "Mary"—but He said it in the familiar tone of voice—a voice which she supposed had been silenced forever in death. Light broke into her soul and she fell at His feet and was about to embrace them, when He said, "Touch me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them. I ascend unto my Father and your Father, and to My God and your God." John 20:11-17.

"Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted of the Father. He ascended to the heavenly courts, and from God Himself had the assurance that through His blood all might gain eternal life. The Father ratified the covenant made with Christ that He would receive repentant and obedient men, and would love them even as He loves His Son. Christ was to complete His work and make a man more precious than fine gold: even a man than the golden wedge of Ophir. All power in heaven and earth was given to the Prince of Life, and He returned to His followers in a world of sin, that He might impart to them His power and glory." *Desire of Ages, page 792.*

The first to meet Jesus as He returned to earth to receive this homage from His people were the women as they were hastening from place to place, telling the believers the good news revealed to them by the angels. "Jesus met them saying, All Hail. And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid; go tell My brethren that they go into Galilee, and there shall they see Me." Matt. 28:9,10. These women did not doubt the great truth, and spread the good news so well that "about five hundred brethren," besides women and children, met Jesus at the appointed meeting place in Galilee.

During the rejoicing in heaven, and while the women were joyfully bearing the good news to all the believers, the eleven chosen disciples were in doubt and confused perplexity. Their faith had sunk so low that the startling news of the resurrection from the dead meant (*Turn to page 20*)

Appendicitis

By J. H. J. Upham

APPENDICITIS is one of the bugbears of modern life, and rightly so, because of the suddenness of the attack, the often serious, if not fatal, outcome and the lack of satisfactory preventive measures. The question is often asked, Is appendicitis more frequent than it used to be? The answer can only be speculative, as thirty or thirty-five years ago only the more severe types were recognized, usually those associated with abscess or peritonitis. Undoubtedly now-a-days with a better understanding of the pathology of appendicitis and improved methods of diagnosis, many are detected that would formerly have eluded recognition.

Appendicitis may occur at any time of the year or in any period of life. It is more common between the ages of 10 and 40, but Dr. Isaac A. Abt has collected records of eighty cases in children under 2 years, and others have reported cases in men past 90. It is more frequent in males than in females, in about the proportion of sixty to forty. This is hard to account for if one places any reliance on the common belief that constipation is a factor in causing appendicitis, as women are generally conceded to be more often the victims of constipation than men.

What is the cause of appendicitis? We cannot say that there is any one cause but it is believed that a number of conditions, or rather a combination of causes, bring it about. The appendix is a rudimentary organ; apparently it has lost whatever function it may have had and as a result has deteriorated in structure. It is a small, tube-like organ opening into the head of the large bowel, has weak muscular walls and a mediocre blood supply. Usually the opening allows free entrance and exit of the fluid or semifluid material passing along the bowel. Occasionally a foreign substance or piece of hard faecal matter may lodge in the appendix and the weak muscle walls may be unable to expel it. This may cause some local damage to the interior of the appendix or its wall or may block the exit of faecal material, but neither of these conditions will bring about actual appendicitis. There must be in addition the presence of the germs of inflammation.

These microscopic organisms vary considerably in character and virulence. They are often found in the secretions of the nose and throat and in the intestinal canal without causing any trouble or without giving evidence of their presence, because in perfect health, local and general, the protective agencies of the body successfully guard against them.

Anything that affects the resistance of the local tissue, especially the local blood supply, or causes injuries to the skin or mucous membranes is a positive invitation to the germs of inflammation. Should these germs find lodgment in such

areas, an inflammatory state is practically certain, the severity and extent depending on the virulence of the particular strain of germ.

The presence of foreign bodies in the appendix or any abnormal condition in or about the organ are predisposing factors, and whenever the inflammation germs are brought to the locality through the circulation or the lymph tract or in the bowel contents, appendicitis occurs.

The first attack may be a mild one and the patient may recover to all appearances; but no matter how mild the attack, the local structures are distorted and subsequent attacks are a mathematical certainty. Experience, and too often sad experience, has taught this to physicians, and that is the reason that the surgical removal of the appendix is urged if a person has once had appendicitis, no matter how mild the attack.

The foregoing observations illustrate the difficulties that lie in the way of any plan of prevention of appendicitis. We cannot keep the bowel free from germs; we cannot be sure that the appendix is open and free from retained faecal matter nor can we guard altogether against foci of infection elsewhere in the body. At the present, therefore, the only preventive measure at hand is to urge the removal of the appendix in patients giving a history of having had appendicitis and especially in cases suggesting chronic changes in that organ. Now-a-days it is a routine procedure during abdominal operations on other organs, if the condition of the patient permits, to inspect the appendix, and if it appears at all abnormal, to remove it. In fact many surgeons advise its removal anyway, whenever the opportunity offers, as it is not always possible to judge of the normality of an appendix by its gross appearance. This is a valuable prophylactic procedure to individuals, but of course its possibilities are limited as far as the general population is concerned.

I have mentioned constipation as one of the conditions favouring the occurrence of appendicitis largely because of the general belief to that effect. The rarity of appendicitis among savages is cited in support of the relation of constipation among uncivilized people owing to greater coarseness of their foods, their active lives and habits in general. It has further been noted among the people of northern Africa, for instance, that if they become city dwellers appendicitis increases toward the average. The explanation would seem to be, to my mind, that whenever people congregate in larger towns and cities, there are also to be found in greater frequency and variety the germs of inflammation and that constipation plays only an occasional part just as does any other abnormal condition in the intestinal tract.

The point of greatest importance about appendicitis is the prompt recognition of its presence and equally prompt treatment. (*Turn to page 25*)

The Spade Confirms the Book

By G. W. Rine



HE nineteenth century was an age of intellectual awakening. Probably never before did men of brains feel an impulse so irresistible to scientific research. This impulse has continued, in growing intensity, to our own day. The last one hundred and twenty-five years, therefore, have been marked by miracles of scientific discovery and invention.

However, in no other line of scientific research have the results proved, to students of the Bible, so poignantly interesting and even romantic as in that of archaeology. Think of how many sciences are to-day "going concerns," of which, in 1800, little or nothing was known. In this brief article, however, we shall have to confine ourselves to noting the enormous contributions that the archaeologist, the explorer, and the philologist during the period named above, have made to our knowledge of long-buried civilizations. Even here we shall have to restrict our attention chiefly to such aspects of that "knowledge" as have a direct bearing upon certain statements and stories of the Bible.

In the case of the Bible, light has come from many quarters. Some have come from the inscriptions and other monuments of the Phœnicians and other nations who were neighbours to the Hebrews. Some have come from Egypt; but the most valuable light has come from Babylonia and Assyria. In recent years, too, excavations in Palestine have proved extremely fruitful in yielding information upon the history of the sites excavated, the peoples who successively occupied them, and the genius and trend of their civilization. Incidentally, the results of those excavations shed considerable light upon the Hebrew people, and the sacred Scriptures intrusted to them by Jehovah.

In the closing years of the eighteenth century and the opening years of the nineteenth, scholars began to test all serious questions and teachings by the searching fire of formal criticism. No dictum of scientist or historian was allowed to escape the crucible of the critic. The Bible was no exception. It was summoned to give a rational account of its pronouncement and claims. "Has the Old Testament any contemporaries?" was the first question asked. "Can it corroborate its claims to so great antiquity by any contemporary documents?"

The so called scientific critics, a century and a quarter ago, held that credible history extended back to only about 400 B. C. They were aware that claims had been advanced to the effect that trustworthy history runs back to at least the eighth century B. C. They were aware that the works of Josephus, Berosus, and so on, purport to be records of a remote antiquity; but they insisted that when tested by the acid of rational criticism, those works proved to be compilations from earlier narratives, intertwined masses of fact and fiction

from unknown and unknowable periods of the past. In respect to credibility, such history they stigmatized as worthless. "The oldest history known to us," they protested, "is the history of Greece and Rome, reaching back to 400 B. C."

Had anyone inquired of them as to the authenticity of the Old Testament, they would have replied, in substance: "Tested by the first canon of criticism, it at once takes its place under the category of *legend*." This canon may be expressed thus: "Credible history must be corroborated by contemporaneous documents." In other words, its own claims respecting its truthfulness cannot be accepted without some extraneous verification. No such confirmations of Old Testament narratives were *then* known; that is, the Old Testament stood utterly without support from any outside document. Of course, it is true that, in the early years of the last century there were no *known* documents belonging to the times to which the Old Testament claims to belong. Hence, in the judgment of the critics, it was written in an age of myth and folklore. Accordingly, it antedated the dawn of verifiable history; that is, to the age of Herodotus.

As we all know, the last book of the Old Testament, Malachi, claims to be older than the time of Herodotus. Starting at a point a little earlier than 400 B. C., the Old Testament sweeps back more than a thousand years into antiquity, and describes peoples, all of whom had disappeared from the stage of time before either Greece or Rome had reached the zenith of her power. We see then, that a little more than a hundred years ago the Old Testament was the only known historical representative of more than ten centuries anterior to the age of Herodotus. Not a single document contemporaneous with the Old Testament was then known to exist. In the words of Dr. Ira M. Price, "its statements [the Old Testament's] had to stand on their own merits. If contradicted or challenged they could make no reply. The friends of the Old Testament had no contemporary witnesses to subpoena to the trial through which it was passing. . . . To the friend of the Old Testament there was no adequate reply to be made to the challenges of science. To the purely scientific investigator, the question was settled against the Old Testament.

The reader is doubtless familiar with the story of how the famous Rosetta Stone was, in 1798, exhumed from the sands of the Nile, and how it finally found its way into the British Museum. Upon this stone were found engraved fourteen lines of hieroglyphs, thirty-two of demotic characters, and fifty-four lines of Greek. The Greek was readily translated, but the demotic and hieroglyphic characters were not fully deciphered until 1822. The credit for that wonderful achievement belongs almost entirely to the renowned French scholar,

Champollion. To him we owe also the system of grammar and the true method of decipherment, which are the foundation of Egyptology—the systematic knowledge of the arts, sciences, religion, industries, and social life of the ancient Egyptians.

Since the time of Champollion, the scholars of the West have gradually placed before us, with ample fulness, the story of the life of the ancient Egyptians, which influenced Hebrew history at so many points. They have translated inscriptions of the notorious Rameses II, the king who so cruelly oppressed the Israelites in bondage. They have deciphered his own account of the mammoth buildings on the construction of which his bondmen were compelled to toil; His store city, Pithom, built by the enslaved Jews, has been exhumed, and the upper layers of brick have been found to be "without straw." His very body, preserved as a mummy, has been identified.

In regard to the achievements of those brilliant and indefatigable scholars, during the last one hundred years, in deciphering the multitudinous hieroglyphic inscriptions unearthed in the valley of the Nile, Dr. Price says, "In this mass of material we are finding not only new evidences of the greatness of the old civilization of the Nile Valley, but also testimony of the accuracy of the records and hints of the Old Testament regarding the character of the ancient Egyptians." To-day scholars, with practical unanimity, testify to the wonderfully significant fact that the various Bible statements regarding ancient Egypt are abundantly verified by the marvellous discoveries and decipherings of archæologists of the recent past.

All students of the Old Testament are aware that it abounds with references to people who lived in the valleys of the Euphrates and the Tigris. We have seen that, in the early nineteenth century, most scholarly men regarded these references as mythical. In the year 1842, M. Botta, the French consul at Mosul, a town near the ruins of Nineveh, stirred the entire archæological and historical worlds to intense enthusiasm by the discovery, in the neighbouring mound of Khorsabad, of the Palace of the very Sargon whose name is found in Isaiah 20:1, and who had for centuries been brushed aside, by the all-knowing critics, as a mythical character. Even more important were the achievements of the English scholar, Layard, the founder of Assyriology, in the middle of the nineteenth century. At Nineveh, and at Nimrod to the south, he directed the unearthing of the ruins of the palaces of five Assyrian kings who are mentioned by name in the Old Testament. Here again Old Testament references, long regarded as legendary, stand completely vindicated as to their truthfulness.

In the fifth chapter of Daniel, Belshazzar is called the "son of Nebuchadnezzar," and is said to have been "king of Babylon." Yet in the inscriptions of this period, Nabonidus is uniformly referred to as the king at the fall of Babylon. Again those inscriptions repeatedly testify that Belshazzar was the son of Nabonidus. "Here," shouted the ever-alert critics, "are flat discrepancies be-

tween the testimony of the monuments and that of the Bible historian."

But the tireless Sir H. C. Rawlinson, in 1854, found, while excavating in the ruins of Mugheir (identified as Ur), inscriptions which stated that Nabonidus, when near the end of his reign, associated with him in the royal office his eldest son, Belshazzar, and conferred on him the royal title, thus making it entirely credible that Belshazzar should have been called king, and that he should have been in Babylon and have perished there when that city was taken by Cyrus the Persian. Hence the truth is that Belshazzar was king, as well as his father, at the fall of the city. Belshazzar was obviously a descendant of Nebuchadnezzar, and in keeping with ancient custom, Daniel calls him the son of Nebuchadnezzar. This custom was exceedingly common in both the secular and sacred history of antiquity. "The status of Belshazzar," says Dr. George F. Wright, "is confirmed incidentally by the fact that Daniel is promised, in verse 6, the 'third' place in the kingdom, and in verse 29, is given that place; all of which implies that Belshazzar was second only." This removes another so-called "insuperable objection" to the historicity of the book of Daniel.

The Old Testament makes numerous references to a people called Hittites. (Joshua 1:4; 2 Kings 7:6; Genesis 23:10, etc.) Only a generation ago, scholars generally regarded the Bible references to that people as mythical because they were not confirmed by any other historical authorities. Not many years ago a noted English critic averred that an alliance between Egypt and the Hittites was as improbable "as would be one at the present time between England and the Choctaws." But to the amazement of the cocksure critic, recent archæological "finds" have proved not only that such an alliance actually took place, but that, under the circumstances, the alliance was perfectly natural. And when the hieroglyphs on the temples at Karnak in Egypt were deciphered, scholars read with astonishment the original stories of the wars of Rameses with the Hittites. One of these inscriptions records the most ancient diplomatic document in the world, according to which the Hittites and the Egyptians had each declared war on the other. Many of the decipherments of the inscriptions on the clay tablets taken from the excavated palaces of Assyrian kings, showed that the Hittites were named by Tiglathpileser I, of 1100 B.C.; by Ashur-nasirpal, of 884 B.C.; and Sargon boasts that in 711 B. C. he captured the Hittite capital of Carhemish, destroyed it, and extirpated the Hittite kingdom. In truth, we now know that the Hittites once had rich cities, strongly fortified, and that they once, for a short time, ruled the larger part of the ancient world. Not a few authorities identify the modern Armenians as the descendants of those far-off Hittites.

In the fourteenth chapter of Genesis, we are told that in the time of Abraham, four kings of the east had waged war against the five kings of the plain or valley, of the lower (*Turn to page 19*)

The Heartless Joke in the Cigarette Ad

(Continued from page 4)

Because it would be fatal for an advertisement writer to attempt to prove that cigarettes ever did anybody any good or are of any economic value, they are compelled to conduct their advertising campaigns on a purely psychologic basis. And almost every one of their efforts is an amazing display of hypocrisy.

It has been proved over and over again that if a person tells a lie often enough he will eventually come to believe it is true himself no matter how preposterous it is. This is the psychologic law upon which the cigarette manufacturers have been working. They have simply overwhelmed the public with propaganda for the cigarette, and hypocritical and preposterous as it is, the people have come to believe it is true. The tobacco interests are reaping a rich harvest of profits as a result of their sagacity, but the price that humanity in general is paying is a staggering blow to civilization.

Ludicrous attempts have been made at times to sell cigarettes on their merits, and just at present one of these illuminating campaigns is on. A number of tobacco companies are advertising the claim that their particular brands of cigarettes do not cause certain difficulties that other brands do. One manufacturer claims that his brand of cigarettes will not irritate the throat; another claims that his brand will not cause the smoker to cough; still another claims that his brand will not leave a bad taste in the mouth, and so on to the end of the list of disagreeable and harmful symptoms that cigarette smoking produces.

By reading these advertisements we can get a fairly good idea of the harmful effects of cigarette smoking catalogued by the manufacturers themselves, and they are certainly sufficient to condemn smoking even if this were all the harm it did. These advertisements place the cigarette manufacturers in the position of admitting their eagerness to debauch and enslave countless numbers of their fellowmen and deprive them of their health and happiness merely for financial gain. Yet, simply because no one takes the trouble to challenge their assertions, they seem to be able to continue to regale the public by absurd propaganda and with complete impunity.

Give bad men rope enough and they will hang themselves. The same is true of institutions. The whisky and beer manufacturer's became so greedy that they over-reached themselves in their efforts to enslave the American people, and they and their business went down into the oblivion they so richly deserved. The cigarette and tobacco manufacturers seem to be determined to follow the same course. Not satisfied with enslaving the men of the country with their vile product, they have set out to enslave the women. This is causing a revulsion of feeling among all right-thinking people who feel that in attempting to debauch the

womanhood of the country for the sake of tobacco profits, the cigarette manufacturers are going a bit too far. Yet this is exactly what must be expected from a business that, like the whisky business, is incorrigible, and does not know or respect the first principles of common decency.

The cigarette manufacturers are no respecters of the rights of others. An advertisement that recently appeared in newspapers all over the land illustrated this. This particular advertisement featured a letter that had been sent to a tobacco company by a poor slave of the cigarette habit who was compelled to undergo a major operation in a hospital. The advertisement stated that the day following the operation he disobeyed the doctor's strict orders and smoked several cigarettes, that despite the rules of the hospital, which prohibited smoking, he continued to smoke every day during his convalescence apparently without harm. The signature at the end of the letter was a facsimile of the original.

In publishing such a letter the cigarette manufacturers apparently assumed that the general public is steeped in gross ignorance. In the first place, anyone who knows anything at all about the effects of cigarette smoking knows that the condition which made the operation necessary was in all probability a direct result of excessive smoking. It is certain, in any event, that smoking greatly aggravated it. In the second place, the action of the smoker in absolutely disregarding the rights of others of smoking in a hospital is typical of the arbitrary insolence that is habitually practised by many smokers whose finer sensibilities have been deadened by the tobacco poison. Finally, the facsimile shows, even to the unpractised eye, that the unfortunate hand that wrote it was palsied and tremulous, due no doubt to cigarette smoking.

Still, there are many other instances of the utter incorrigibility of the tobacco business. For instance there are laws forbidding the sale of tobacco to minors, but these laws are respected just about as much as similar laws regarding the sale of liquor were respected in the old days of the licensed saloon. Any boy or any girl can buy cigarettes almost anywhere without any difficulty. While the cigarette advertisements do not directly appeal to boys and girls of tender years to smoke, they have a powerful indirect appeal that is almost irresistible to the immature mind. Every boy and girl wants to grow up. The cigarette advertisements attempt to create their grown-up ideal for them, and his ideal is enveloped in a halo of tobacco smoke. The crafty cigarette barons want to catch the boys and girls, the younger the better. Smoking may cause them to die early, but they will be profitable customers while they live.

In the early days of the cigarette the tobacco manufacturers were not nearly so bold as they are now. Twenty-five years ago the most favoured type of cigarette advertisement consisted of a very formal portrait of an elderly, intellectual appearing man with little other than the name of a brand of cigarette printed below it. In those days the

school books told the bald truth about alcohol and tobacco and there was considerable righteous prejudice against the cigarette. In order to fool some of the people some of the time the cigarette manufacturers assumed an attitude of eminent respectability; their advertisements displayed a hypocritical dignity and a seeming astute rectitude that surpassed the real dignity of the formal announcements of old and exclusive financial firms.

Then followed the period when the cigarette manufacturers made their almost successful attempt to fool some of the people all the time. They dropped their cloak of eminent respectability, and started a campaign to lure the benighted heathen, who had never experienced the joy of a smoke, into their greedy and heartless clutches. They glorified the "mildness," the "satisfying qualities," the "soothing sensation," and the "pure joy" of their deadly product. This plan of campaign naturally led to considerable rivalry among the different manufacturers, and they began to claim advantages for particular brands over others, which in turn led up to the present cigarette war. Recently some manufacturers seem to have forgotten themselves altogether, and they are indirectly and truthfully accusing each other's brands of harmful effects.

Up until a year or so ago, when the cigarette manufacturers began their campaign to fool all the people all the time, women figured very rarely in the cigarette advertisements. But as smoking gained headway among the female sex, the manufacturers encouraged it with a subtle sagacity that was devilish. They began at once to put more pictures of women in their advertisements. At first these women were only an accompaniment or a background for the men. Then these pictured women gradually began to take more interest in the smoking. They basked in the poison haze exhaled by the male smokers, and either directly or by inference conveyed the impression that they enjoyed it. Sometimes the woman was shown assisting the smoker by lighting the cigarette for him. All of this was simply to prepare the public for the time when the manufacturers would come out boldly and make their appeal directly to the women.

Finally some runner for a tobacco company found an actress who was willing for a consideration to make a statement that she just loved men who smoked and hated those who didn't and this fact was printed under her portrait. But an enterprising competitor found another actress who just loved men who smoked his brand and who enjoyed nothing better than to inhale the "fragrant" smoke. When this had aroused no protest, the cigarette advertisers felt that they had the public perfectly prepared, and they launched a campaign in which prominent but misguided women, most whom were actresses, told how they have been able to enjoy smoking cigarettes without experiencing any harmful effects. And now, to cap the climax, repulsive pictures of handsome women smoking cigarettes, which would have stirred up a furore of protest only a year or two

ago, are being printed without a dissenting voice being raised.

Every cigarette advertisement is a skilful misrepresentation. They always picture the cigarette as bringing joy and pleasure, relaxation and comfort to the smoker. They invariably show the smoker to be handsome, healthy, happy, strong and vigorous. The woman who smokes is always young and beautiful, according to these advertisements. Although real life on every hand belies all this, advertising appeals to the imagination. Even intelligent people follow their fancy without taking the trouble to think and observe. They are lulled to sleep by this seductive advertising siren, which acts as a sort of an anesthetic. Indeed, the very obvious facts that smokers age before their time, that no women can smoke and retain her beauty and that the victim of the cigarette, invariably becomes a cringing, nervous wreck, make no impression on them.

Because of this the situation is far more serious than most people realize. The cigarette has gone on its conquering way and in recent years has met little or no opposition. With the school books rendered innocuous, with school teachers, who should know better, indulging in this filthy practice, and with doctors, who do know better, being even worse offenders, the cigarette advertisement writers have a clear field in which to exploit their deadly product.

Now, what can be done about it? Already right-minded people everywhere are asking the question. Undoubtedly these people have some rights in the matter. They most certainly have as much right to protect the manhood and womanhood of the land as the cigarette manufacturers have to debauch it. Millions, yes billions, of money are being spent every year to educate the boys and girls of the country. This is a tremendous investment that ought to be safeguarded. And the fact that we are allowing the cigarette manufacturers to plunder the greatest of our investments and to debauch and degrade the youth of the land is one of the blackest blots on the escutcheon of modern civilization. No one can truthfully assert that we are giving our boys and girls the protection to which they are justly entitled when we expose them without any warning to the unscrupulous cigarette tempters.

In view of the damage that the cigarette business is constantly doing, it is amazing that it is tolerated an instant. Yet so great is its hold on the masses of the people that it seems almost impossible to strike an effective blow against it. However, I am optimistic enough to think that it can be done. A careful survey of the situation convinces me that if a law were passed prohibiting all forms of cigarette advertising, which could readily be done, this threatening menace would fall like a house of cards. The cigarette business is built on misrepresentation. Deprive the cigarette manufacturers of their power of misrepresentation, which is most certainly the people's right, and their business will have to exist on its merits and, having no merits, it will soon cease to exist.



HERE is no period of human history comparable to the present. Our day is different from every other age of which we have heard or read. All the faculties of the human mind have been sharpened and developed to an astonishing degree during very recent years. The age in which we live is unique, wonderful. Other ages have equalled it in courage, in feats of valour, in human prowess; but no age can be compared to it in knowledge, invention, transportation, and dissemination of knowledge.

Go back a hundred years. We scarcely know how to live. All the comforts and conveniences to which we are so accustomed are gone. There is no telephone or telegraph, and even mail delivery is slow and uncertain. There are no electric cars, no subways, no elevated trains, few steamboats, no aeroplanes, not even a cable car, in fact not a horse car, and the carriage is the very latest and most up-to-date method of rapid transportation. There are no electric lights, not even a kerosene lamp. It is the old candle we depend on for light. And we do not need much light, for it is the custom of most people to go to bed soon after the sun goes down.

There are no gramophones in the homes, and radio broadcasting is unthought of. There is no sewing machine, no reaper, no thresher, no modern farm machinery, no electric iron. Housework and farmwork are done by laborious primitive methods. There are no India-rubber goods, such conveniences are far in the future. There are no photographs, no photo-engravings, no cameras, no rotogravure section of the papers. In fact, there are no newspapers as we know them. Such a thing as the wonderful octuple web perfecting printing press, which prints, pastes, cuts, folds, and counts newspapers at the rate of 96,000 per hour, or 16,00 per minute, is not dreamed of.

There is no planing and woodworking machinery, and therefore none of the endless variety of sashes, doors, blinds, and furniture now common. There are no gas engines, no lifts, no asphalt pavements or streets, no steam fire engines. Celluloid articles are unknown. So also are time locks for safes, barbed-wire fences, self-binding harvesters, oil and gas wells, ice machines and cold storage. There are no stem-winding watches, cash registers, or cash carriers. There are no iron or steel frame buildings, no iron-clad ships, no revolvers, no magazine guns. There are no linotype or monotype machines, no typewriters, dynamo-electric machines, electric locomotives, or electric plating.

There is no Pasteurizing or knowledge of its need. There is no knowledge of microbes or disease germs, no sanitary plumbing, and no use of anaesthetics in surgery. There are no coal-tar dyes and medicines, no artificial limbs and eyes, no spectroscope. There is no nitroglycerin, dynamite, or gun-cotton. There are no electric fire alarms, Artesian wells, or steam hammers; no hydraulic dredges, electric-storage batteries, or tin-can machines; no air brakes, Bessemer steel, or ocean cables; no enamelled ironware, Welsbach gas burners, or gas ranges; no roller mills, patent-process flour, or prepared foods; no shoe machines, circular knitting machines, or Jacquard looms; no patent car couplings, sleeping-cars, or street sweepers; no moving pictures, acetylene gas, or X-ray apparatus; no automobiles, locomotives, or bicycles.

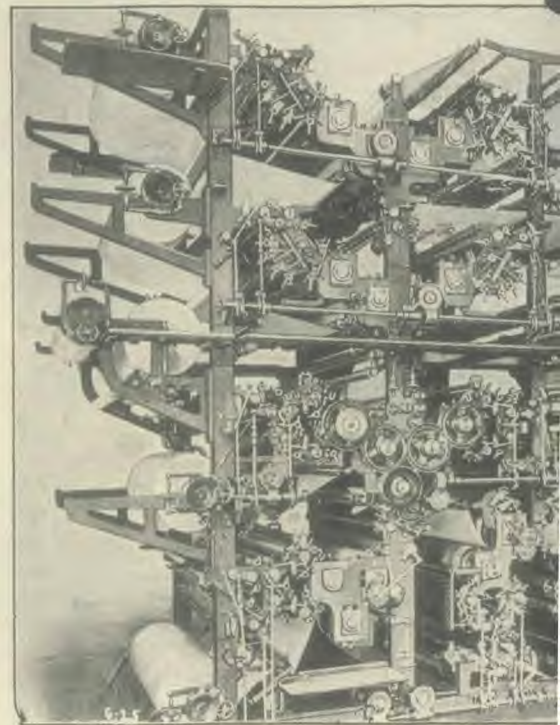
I wonder whether we would know how to live in such a world as that!

The wonders and marvels of our age are so common to us that we seldom stop to consider how recently these things have all come into use. It seems almost as if the human race had been in a sleep for nearly six centuries, and then a little more than a century ago had been awakened to intense activity. In the realm of science and invention, human ingenuity has done more during the last century than in all the centuries which went before. Nearly all the great inventions have come within the memory of living men, and so many of them have been produced that we of this age have ceased to exclaim and wonder, and our attitude is one which leads us to expect anything at all and be surprised at nothing. This has not long been true, however. Our fathers and grandfathers, some of them, believed in their days that human progress had reached its limit. An interesting illustration of this is given in the *Scientific American* of October 16, 1915:

"Some one poring over the old files in the United States Patent Office at Washington the other day, found a letter written in 1893 that illustrates the limitations of the human imagination. It was from an old employee of the Patent Office, offering his resignation to the head of the department. His reason was that as everything inventible had been invented, the Patent Office

The First Sign Of Knowledge

By C. S. ...



A M...

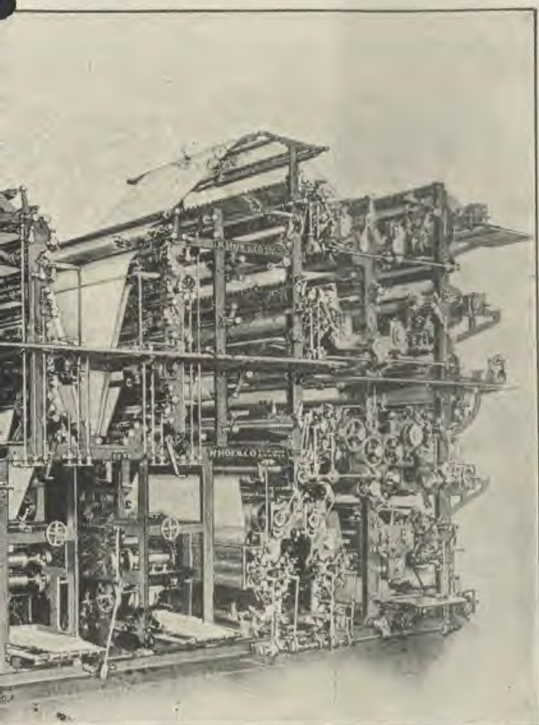
-The Increase Knowledge

Haynes

writing in *Hearst's Magazine*, July, 1922, says:

"We may now mine the air as our forefathers mined the earth, finding one thing at one level, and another thing at another. You set your radio instrument for a certain wave length, and hear a comic quartet a thousand miles away. You want opera, and feel bored as did your ancestors when they mined for gold and struck gravel. You adjust for another wave length, and hear a gentleman perhaps 1,500 miles away, talking about "Civil Consciousness," or reading late news dispatches or stock market reports. "That makes you feel worse than your gold-mining ancestor felt when he went from gravel to slate, and again you change your adjustment. Behold the miracle. You have sunk your shaft into a ledge of grand opera. There is no mistaking the liquid notes. You relax and listen."

And speaking of the possibilities of this wonderful invention, French Strother, in *World's Work* for April, 1922, writes:



Press

"This world is now just one tenth of a second wide. Wireless has done it. Man has touched the ether waves with the perturbations of his restless spirit and within the winking of an eye, by man-made receptive nerves, at the antipodes his brothers hear his speech. At last the world is one chamber, where no man, however remote in the flesh from other men, is beyond the sound of the voices of his fellows. If the inventions of present daily use had been in existence in their time, Robinson Crusoe on his lonely island, Columbus in his caravel, Caesar in Britain, even Dante in the remotest hell, could have heard the gossip of London, the weather report in Genoa, the chariot racing results in Rome, and the voice of the lost Beatrice. As it is, boys in New Jersey are talking to boys in Scotland; milady at her breakfast table is receiving word of the morning's bargains at the emporiums; farmers pause in the furrow to get from the air the market report from New York; farmers' wives at their evening knitting, listen to grand opera in Chicago; trainmen talk to dispatchers many miles away; explorers, a year's travel distant in the antarctic, hear Bordeaux telling Melbourne that the pope in Rome is dead.

"These things are done by wireless.....The art of wireless, on its technical side, is advancing so rapidly that even experts find it impossible to keep abreast of its daily advance. The dreams of twenty years are realized overnight, and the impossibilities of yesterday were accomplished a half hour ago. What may to-morrow be?"

What possibilities are here opened up for the gospel of our Lord. In a way undreamed of hitherto, and independent of weather conditions and transportation facilities, the seed of truth may reach untold millions at the very poles of the world. The burning sands of the Sahara, the frozen steppes of Siberia, the jungle fastnesses of India, the inaccessible gorges of the Himalayas, the serene calm of the mountain shepherd in his hut, as well as the groups of men and women on the far-flung oceans, could be put in touch with Christ's truth instantaneously, for the

wireless leaps over all barriers of time and space.

It is not my purpose, however, in calling attention to these things, to arouse in the reader merely a sense of wonder, but rather to raise the question, What do these things mean? It is the significance of these wonders which concerns me, and which I would have concern you.

Why is it then, that these amazing developments, these wonderful time and labour saving devices, have all come in our day? Why is it that they have been crowded into the last century? Here is contained a lesson for all the world. Here is a sign from God Himself. All these marvels have come about in just this way and at just this time as a fulfilment of an ancient Bible prophecy, and they are here for God to use in carrying out His purpose for the earth and the race upon it.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Here Daniel is instructed to seal his writings until a future time called "the time of the end." In this "time of the end" his writings, and, indeed, the great Bible prophecies, would be unsealed, made known, disclosed, and disseminated widely over the earth. For this purpose "knowledge shall be increased," and "many shall run to and fro." See German and French translations. The German reads:

"And thou, Daniel, hide these words and seal this writing until the last time; then shall many comprehend it and find great understanding."

The French reads:

"But thou, Daniel, close these words and seal the book until the time appointed; at which they shall run through it, and of which the knowledge shall be increased."

"The time of the end" is not the end of time; that is, not the end itself; it is a short time preceding the end. It is, as the German translation has it, "the last time." There is to be, just before Jesus returns, a time during which Daniel's prophecy is to be made plain, is to be preached in all the earth, to acquaint men with the importance of the time in which they live, and prepare them to meet their Lord when He comes. This is here called "the time of the end." This time is to be known by two things: it is to be a time of unprecedented increase of knowledge, and it is to be a time of unparalleled running to and fro.

This increase of knowledge will be primarily knowledge of the Scriptures, and this running to and fro will be primarily for the purpose of disseminating that knowledge. That is, when God's day is about to dawn and His Son is about to come, He will quicken all the faculties of the human mind for the purpose of bringing into use all manner of devices, equipment, and inventions, in order that "this gospel of the kingdom" may be quickly carried to every land and people on the

globe. This age of marvels is therefore only the carrying out of the purpose of God. It is all His doing, and He will use it all for His own designs.

And the significance of it is, that this is "the time of the end;" this is "the last time."

"The time of the end" is to be marked by two chief characteristics,—an unusual increase of knowledge and an extraordinary running to and fro.

This is that time. There never has been such a time as during recent years for development and enlargement of human thought and knowledge. This is evidenced by the marvels of the present age to which we have already referred. By these

we know that the predicted increase of knowledge has come. And by this we know more: we know that the divine prediction has been fulfilled, and we are in "the time of the end."

One further consideration should here be emphasized. This increase of knowledge to take place in "the time of the end," was with special reference to the knowledge of the Scriptures, the prophecies, the Word of God. A little more than a century ago God's Word was little known, because it was scarce and expensive. Its circulation was limited to a very few, and those usually men of wealth. Printing facilities were needed to put it out in the tongue of the people. A large output

was needed to bring it within the reach of the people. Easy and rapid transportation was needed to get it into the hands of the people. Schools and education were needed to put it into the minds and within the comprehension of the people. A special divine message was needed to bring "this gospel of the kingdom" to the attention of the people. And a great mission movement was needed, wielded by, and clothed with, the Spirit of God, to put it into the hearts of the people.

All this has been witnessed during the last century and a quarter. The London Religious Tract Society was organized in 1799;

the British and Foreign Bible Society, in 1804; the American Bible Society, in 1816; and the American Tract Society, in 1825. The Bible has been printed in nearly 800 languages and dialects, and nearly 800,000,000 copies of it, in whole or in part, have been distributed over all the earth. Never before has such a good degree of learning been so general as now. Schools, academies, colleges, universities, are everywhere. There are law, scientific, medical, theological, military, commercial, and agricultural schools, and seminaries for the deaf, dumb, and blind. There are continually enlarging means provided for the education of the people. This is "the time of the end."



Hall of the British and Foreign Bible Society, London

The Spade Confirms the Book

(Continued from page 13)

Jordan, and conquered them, and held them in subjection for twelve years. In the thirteenth year, the conquered kings rebelled against their conquerors. The year following, those eastern kings prosecuted a decisively successful campaign against their rebel vassals. Not many years ago the "scientific" critics would have reasoned about as follows: "There is no evidence whatsoever outside the Hebrew Bible that any such kings ever existed, or that the people of the western plain ever suffered such military disaster at that remote age. It is practically certain that some zealous Jew invented the story to magnify the military achievements of Abraham, and to clothe with an atmosphere of verisimilitude the priesthood of Melchizedek."

Regarding this skeptical attitude of the critics to the story of Genesis 14, Dr. Price says: "But light from the East has utterly dissipated this mist"; that is the mist that befogged the minds of the over-confident critics. Dr. Price declares that "a distinct proof in the inscriptions of the veracity of this chapter [Genesis 14] is found in the character of the proper names." Dr. Price goes on to assure his readers that Chedorlaomer and practically all the other personal names connected with this martial story, have, in recent years, been unmistakably identified as actual historic characters by archaeologists. The absolute historicity of the highly detailed story of Genesis 14 is no longer denied by any authoritative scholar.

Dr. M. G. Kyle, the distinguished Egyptologist, recently stated that "the revelation of the spade in Palestine is making to stand out every day more clearly the revelation that God made." Apropos of Bible history, Dr. George F. Wright says: "That this history should be confirmed in so many cases and in such a remarkable manner by monuments uncovered 3,000 years after their erection, can be nothing else than providential. Surely, God has seen to it that the failing faith of these later days should not be left to grope in darkness."

Some of the theories adverse to the credibility of the Old Testament Scriptures, as enunciated by skeptical critics, are the following: The illiteracy of the early Semetic people; the rude barbarity of Palestine in the patriarchal age, the patriarchs, not individuals, but personifications; the *gradual* invasion of Palestine by the Israelites; the naturalistic origin of Israel's religion; the inconsequence of Moses as a law-giver; the late authorship of the Pentateuch. In regard to these and a dozen other theories, Dr. Kyle says: "*Not a single one is being definitely supported by the results of archaeological research.*" (Italics mine.)

Nothing can be more certain than that progress in the discovery and decipherment of documents contemporary with Biblical documents, is identical with progress in the verification of the integrity and credibility of the Bible, both the Old and the New Testament. Surely we can all build for time and for eternity upon the Rock of the impregnable Word of God.

Beside All Waters

By May Carr Hanley

MR. GRANGER greeted his neighbours very gravely. "I never felt more humble than I do to-night, friends," he began solemnly. "My study to prepare for to-night's Bible reading has left me feeling utterly helpless,—I mean in my own strength; and the more I studied, the more I realized the contrast between the thoughts of the natural man and the thoughts of God. My cry has been, 'Search me, O God, and know my heart: try me, and know my thoughts.' Psalm 139:23. Paul says, 'Be ye transformed by the renewing of your mind.' Romans 12:2. That is our object to-night, isn't it, friends,—to have our minds renewed? We find all through the Bible the fate of people who refused to hearken to the Lord. I do feel that the four of us here to-night are earnest seekers after truth and rest and peace in Him, so this text in Jeremiah 24:7 must apply to us." Picking up his open Bible, he read, "I will give them an heart to know Me, that I am the Lord; and they shall be My people, and I will be their God; for they shall return unto Me with their whole heart."

"My wife urged me to begin a study of the prophecies of the books of Daniel and Revelation. We have read them through again, and have found them so intensely interesting that we want to study them. Fortune favoured us by sending Mr. La Rue along, and I asked him if he could give us any light on the prophetic books. I've always understood that they were sealed books. In fact, it says so in the last chapter of Daniel, verse 9: 'The words are closed up and sealed.'"

Mrs. Granger quickly turned to the text. "Yes, Doc, it says that; but read on."

A look of astonishment spread over his face, and he read solemnly, "'Till the time of the end.'" He pondered a moment. "I hadn't noticed that before. What does it mean?"

"I'm sure that I don't know. Didn't Mr. La Rue have any papers or tracts on the subject? I've never seen him fail to delve into those voluminous pockets of his and pull out the leaflet on the very subject you had questioned him on. 'Read this, and let the Lord do the talking,' he would say. Everything he has is plain Bible truth, verse compared with verse," said Mr. McCulloch.

"Yes, he gave me something on prophecy, and said that he would bring the books on Daniel and the Revelation the next time he came. He says the books are the response of history to the voice of prophecy. They explain history in the light of the Bible and the Bible in the light of history. I was amazed when I read the book of Daniel again to find that the facts of history that I teach in school were prophesied in the Bible."

"Yes," spoke up Mrs. McCulloch. I know that is true. Although I have not understood the prophecies, I can see that they have been fulfilled, many, many of them. When I was taking a teacher's examination, the (*Turn to page 22*)

Forty Glorious Days

(Continued from page 10)

but little to them. Late in the afternoon Jesus appeared to two obscure disciples as they went mourning to their home in Emmaus. They had heard of the "vision of angels" seen by the women, but their hearts still voiced the general despair, "we trusted that it had been He which should have redeemed Israel." Luke 24:21. In His dealing with these two disciples Jesus impresses deeply on our minds the lesson that the proper understanding of the Old Testament Scriptures is more important than the miracle of His bodily presence. He did not reveal Himself to the two during that twelve mile journey, but showed them from the Holy Scriptures that the death which had destroyed their hopes was but the prelude to the glory that was to follow.

They hastened back in the darkness to where they knew the eleven were waiting. As they breathlessly told their story, the moment came for Jesus to manifest Himself to them, for the first time since His resurrection. No hand unbarred the doors and yet "Jesus stood in the midst, and saith unto them, peace be unto you." They could not have been celebrating a resurrection in which they did not believe. That first day, which closed at sunset, found them still locked in the darkness of unbelief. So great was this darkness that even the bodily presence of Jesus could not at first dispel it. They thought they were seeing a ghost. It was only when he had eaten "some broiled fish, and honeycomb" that the light of the great truth broke into their hearts. But "He upbraided them with their unbelief and hardness of heart because they believed not them which had seen Him after His resurrection." Mark 16:14.

Jesus then addressed them as the chosen founders of His church on earth, "Peace be unto you; as My Father hath sent Me, even so send I you." Then He breathed upon them, and as representing His church in an organized capacity He said, "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." John 20:21-22. This does not give the right to any man, layman or prelate, to open or shut the gates of heaven against any struggling, tempted soul. But it does give authority to His church in its organized capacity, when guided by the Holy Spirit breathed upon it by Jesus, to "loose men from their sins" in His name, and to assure them of their acceptance by heaven. They also have authority to assure the sinner of the terrible end of the finally impenitent.

Jesus Christ has commissioned His church on earth to call sin by its right name and to point the sinner to the only remedy. Only those accepting this pardon, ministered through His church will be saved. "He who despises the authority of the church, despises the authority of Christ Himself."

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OUR HOMES

Making Home Homely

By Marie Blanche

WE are all quite alive to the advantages of cheerfulness in the home. We recognize the necessity for certain creature comforts. Few of us are ignorant about our need of recreation. We acknowledge the value of rest. Most of us have our rules of daily exercise, physical jerks, and so on. We seldom forget to feed well and we are keen on adequate ventilation. All these things belong to the every day programme in most families and in almost every home. But do we ever think of the value of the quietude? And if so, what about it? Is it provided for as a regular feature? or is it left to chance? Obtainable to-day, out of reach to-morrow?

There are some of us who are conscious of a very real craving for quiet after a busy day of work and ceaseless effort. There is a longing for silence when the turmoil of business has been throbbing at our very elbow all the day, in shop, office, factory, or work room. Where then is this quietude to be found? Those whose homes are near the country can find it in the fields, the valleys, or on the hill tops. Not so the town dweller. Unless some corner of the home can supply it there is no silent hour, no quiet retreat at hand. Therefore, I suggest that wherever possible the housewife should plan a quiet place as a home retreat.

I lived at one time in a Community house where every day at noon a big card on which was printed in large letters the one word *Silence* was placed upon the mantel shelf. From that hour till one o'clock nobody ever spoke one word, nobody ever made a bit of noise. We all went about our various duties as usual, busy as bees, but we were, for that one hour, absolutely quiet and silent. The house during that time was a paradise of mental refreshment and peace, soothing and beneficial to us all, and of immense value to each one of us. I commend the idea to you. It is worth considering.

This page is being written in the serene obscurity of a little fishing town. Away from the harbour a soothing silence enshrouds the place so closely that no sound save the lapping of the waves upon the sand and the distant cry of a seagull breaks the stillness. This drowsy, sedative calm is unspeakably beautiful; it is refreshing beyond words. There is no cinema here; no dancing hall; no cocktail club. The simple fisherfolk have not yet been poisoned with the idea that life is all "silk stockings and bath salts." And although their lives may be, in a sense, narrow, their mental outlook is supremely wise, distinctly healthy and calm. And it seems to me that if we, in our strenuous lives, could snatch but one hour daily of their quietude and stillness we should score.

You may argue that you never notice the perpetual din that goes on during work hours; the constant racket of the streets, the traffic on your right and on your left. You say you have grown accustomed to it. May be. But although you may not feel or notice the wear and tear, that wear and tear is taking a good bit of notice of you. It is taking its toll on your nervous apparatus. It is sapping your nervous make-up more than you may suppose, and if you would anticipate and avoid a break-down you must secure some sort of respite from the daily hum and irritation, and seek quietude now and again.

Well, quietude is not merely lying on a sofa for an hour with your eyes closed and your hands idle. That may be rest, and very good and necessary rest, too. But it is not necessarily quietude. Resting your body does not always mean resting your mind or your nerves. You may lie as quiet as a mouse yourself while all outside and round about you a roaring turmoil may be grinding and groaning in a diabolical way. Quietude then is simply silence. Silence within and without, and when you have learned its value in your daily life you will hold on to it at all costs, for it is essential in the homely home.

Good Health, England.



Miss May Talks About a Wonderful Sack

By Belle Wood-Comstock, M. D.

You children all know where your stomach is, do you not? You have had stomach ache often enough for that, I think. That is about the only thing a stomach ache is good for, that I know of—to teach you that you have a stomach, and where it is.

"No, Johnnie; up a little higher, just between the edges of the two sets of ribs as they form a gable by meeting in a peak at the top. But, of course, that is not your stomach really. It is only what lies over the front of it.

"Its walls are made of muscle. Find the muscle in your arm, Jimmie. That is right. You have a fine one. And the stomach has muscle in it, too. And you should see the stomach work. Did you know that the stomach works harder than almost any other part of the body?

"Well it does, harder even than your arms and legs, and never gets a vacation, either, and seldom a whole night's rest. And do you know that many people's stomachs become so tired and weak they can not do anything? When they are like that, these people cannot eat anything but 'spoon victuals.' What are spoon victuals? Why, thin foods you have to eat with a spoon. And even then the stomach aches. Oh, it is wretched to have a stomach that is all worn out. When folks are eighty or ninety or a hundred years old, they are worn out all over; but it is a pity to have your stomach worn out when you are still young.

"Now what does the stomach have to do that is so hard? Well, in the first place, it receives the food. That is not hard, is it? But then its walls press down on the food, and squeeze it and twist it and churn it, and work it over and over, at the same time mixing it with a sour juice that comes out of the stomach's thick walls.

"It keeps at this work for three or four or maybe five or six hours, until at last the bread and milk, and the potato, and the spinach, and—perhaps the sweets, or the ice

cream and cake, are all mixed together into a smooth soup without any lumps in it. Then it is ready to go where the blood can drink it up and carry it to our fingers and toes, and eyes and ears, and muscles and bones and nerves, and hair and skin, and build up our body house—make our body plant grow—repair our body automobile.

"If the stomach did not do its part, the food could never get where it started for, and would not do us any good. We could starve to death eating. Do you not think your arms would ache if you had to mix up into a thin batter all the things you ate for dinner to-day? Mother's ache when she mixes a cake. Ask her if they do not.

"A wonderful thing about the stomach is that it can do this big job two or three times a day and not ache, if we treat it right. And when it works for us every day of our lives, do you not think that it should receive good treatment? And you can be pretty sure that if your stomach ever aches, it is because you overwork it. Let me tell you one way that boys and girls often mistreat their good friend Mrs. Stomach: They never give her any rest. As soon as she gets her breakfast work done, and stretches out for a rest so that she will be in readiness for the big dinner task, the door opens, and in walks Bread and Butter.

"If there is anything Mrs. Stomach cannot stand, it is something lying around; so up she must get and take care of this intruder. She has to put all her muscle machinery to work just the same for one slice of bread and butter as for a whole meal; and the very best she can do, she can no more than get this muss cleared up when it comes Dinner. Then, without a minute's rest, she must begin the biggest task of the day. After several hours, this is done. Surely now she can relax a little before supper time. But, no; here are Cookie twins, and it is a scramble to get them out of the way before supper.

"When the supper work is well on the way, and she is hoping for a long night's rest, in come Ice Cream and Chocolate Sweets. Poor, tired Mrs. Stomach, who is able to work but slowly by this time, gets through for a little rest along towards morning. No wonder that sometimes she does not feel like having any breakfast, and does not do her work very well when she gets it. She would much rather do a good job three times a day and then have a while to rest, than to be disturbed every two or three hours and never have a chance to get her work really done. Some people have stomachs strong enough to stand this treatment for a long time; but they are sure to make a fuss about it sooner or later.

"What is it you wanted to say, Johnnie?"

"Well, I'm never going to eat between meals again. Mother always said I shouldn't, I never knew why before."

"And Mary?" "I'm not either."

"Jimmie?" "I never have; and you can depend on it, I'm not going to begin. Mother says that's one reason why I am never sick."

Beside All Waters

(Continued from page 15)

girls crowded into my room the night before the history examination to have me coach them on history. I read to them from the Bible of the four great universal kingdoms,—Babylon, Medo-Persia, Greece, and Rome. The girls marvelled. Few had ever looked into a Bible beyond learning the Lord's Prayer and perhaps the Beatitudes in Sunday school.

"I want to know how Daniel knew there would be only four universal kingdoms at the end. No one else knew it, and still it has been fulfilled exactly," Mrs. Granger observed, thoughtfully; "history tells us that. It makes one awestruck to know these facts of history and then turn to the Bible and find how, in a few brief words, it speaks with certainty of the future. I fear that we have gone at this study backward: we should

have known the the Bible first and then history."

"Not being a school-teacher as you three are I'm not up on history. I'm anxious to learn all the prophecies have for me, and I'll take the Bible first. I want to know about this fifth kingdom that it speaks of here in Daniel 2:44; 'In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.' Has that been fulfilled in history?"

There was silence in the little cabin, as heads bent low over the Bible.

"Don't understand it," asserted Mr. Granger, tersely. "Let me propose that we each study all the time that we have and then when we come together, we can compare our conclusions. In one short evening, we can't get very deep into a subject."

"As I said before," reiterated Mr. McCulloch, squarely, "I am anxious and willing to learn, and will take the Bible, and the Bible *only!*" and he brought his fist down on the table. "What about history?—Man's statements,—that is all."

Mrs. McCulloch cast an anxious look at her husband, and said hurriedly, "Yes, we will study at home. It is getting very late. We must be going. I'll wrap up the children. Bertie is fast asleep, so you will have to carry him, Alonzo, and I will carry George. He is such a heavy little chap that I can hardly manage him. We would have left the children snugly in bed over in our cabin, but I'm afraid of bears. Alonzo is setting traps and pitfalls for them, and this morning he found where one huge old fellow had clawed the tree trunks near the bait. He could smell the honey, and it made him angry, so he clawed the tree, oh, ever so high! Show them, Alonzo, how high," she chattered on, until she could see that the tension caused by her husband's outbreak was past.

"Why, the marks on the tree were up higher than I could reach, and I am a six-footer. They were at least nine feet from the ground. I call that a big bear! Well, we must go. When shall we meet again for study?"

"A week from to-night," suggested Mr. Granger, "and let us make good use of the meantime."

The weekly Bible studies,—and frequently they were nightly Bible studies,—had continued for several months. The books of Daniel and the Revelation were so interesting that the winter passed quickly and pleasantly. The close association had knitted the two families together in a firm, enduring friendship.

"Do you know, Lizzie," said Mrs. McCulloch one spring morning as they sewed out under the towering trees, while the children played on the grass, "I believe that the words in 2 Peter 1:19 and 20, were written just for me,—admonishing me to take heed to the sure word of prophecy, and assuring me that no prophecy of the Scripture is of any private interpretation. When Alonzo and I were first married, we (*Turn to page 26*)



OUR BIBLE READING

"The entrance of Thy Word giveth light"



Does the Soul Die?

J. A. Stevens

1. *What universal fate has been the result of sin?*

"The wages of sin is death." Romans 6: 23.

2. *Upon how much of the human family does this sentence rest?*

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12.

"Since by man came death, by man came also the resurrection of the dead." 1 Corinthians 15: 21.

3. *Does the soul die?*

"Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die." "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezekiel 18: 4, 20.

4. *How did God describe death to Adam?*

"Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [margin, "dying thou shalt die"]." Genesis 2: 17.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3: 19.

5. *How is death pictured by the patriarch Job?*

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. . . . For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, wasteth away: yea man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou

wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. . . . Thou prevailest forever against him, and he passeth: Thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. Job 14: 1-21.

6. *What does the psalmist say of death?*

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4. "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13: 3.

"The dead praise not the Lord, neither any that go down into silence." Psalm 115: 17.

7. *What promise was made that the dead shall live again?*

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 25, 28, 29.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15: 42, 51, 52.

"When you go out in the morning,
To begin the work of the day,
Don't neglect the little chances,
You will find along the way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter,
And easier far to bear."



"What can be done in the case of gallstones and can they be cured without an operation?"

Gallstones when known to be present should be removed. They cannot be cured by any simple means and are usually associated with a disease which involves not only the gallbladder but the gall ducts and even the liver itself. It is often necessary to remove the gallbladder as well as the gallstones. It is equally important that the diet should be changed, the bowels should be trained to move three or four times a day and the colon should be kept empty. If necessary for this purpose, a thorough enema should be taken at bedtime.

"What is the cause of hiccough?"

Hiccough is due to a spasmodic action of the diaphragm. There are various causes, some of which are quite obscure. Not infrequently hiccough is the result of the presence in the stomach of irritating substances and hiccough ceases when these are removed by cleansing the stomach with a stomach tube. Various other remedies have been suggested for hiccough, but none are infallible.

"What effect is likely to follow the over-eating of sugar? Will it injure children, and how?"

Cane sugar, chemically, is well-nigh a perfect food. That is, it is over 99 per cent pure. But that is not an advantage. All natural foods are accompanied by material that is not food.

One objection to cane sugar is that in its concentrated state it is an irritant to the stomach.

Second, it has none of the other necessary food elements—vitamins, salts, etc. One who eats any considerable quantity of sugar will do one of two things: either he will fail to get enough of the natural foods, to balance his diet, or in doing so, he will overeat; for the free use of sugar crowds out some of the other important things and unbalances the diet.

Third, the free use of sugar takes the appetite for more wholesome foods, and the sweet eater or sugar eater is often finicky at table, and sooner or later is dyspeptic.

Fourth, a person who is overeating on sugar may be one who has beginning diabetes, or at any rate this habit may help to bring on diabetes.

Where one is doing a great amount of hard physical work, sugar is utilized to better advantage than where one is doing only light work. In general, it may be said that the great evil of sugar eating is that it crowds out better foods.

"Is there danger from the use of an extreme alkali-forming diet where the only acid-forming food at a meal is a slice of bread?"

I do not think a serious alkalosis will be caused by food alone. By giving soda for stomach ulcer, a serious alkalosis may be caused. Perhaps the ideal diet is one that keeps the urine nearly neutral or very slightly alkaline. If there is a strong tendency to acidosis, it is difficult to keep the urine from being acid, even on the most alkalinizing diet; and in such a case one might not even want to take a slice of bread at a meal.

"What is the best treatment for nephritis cases and a suitable diet?"

The treatment required in cases of nephritis differs considerably according to the severity of the case. In advanced cases rest is often very necessary as well as diet and treatment. When the heart is seriously involved, as is frequently the case, this must also receive careful attention.

In general the following measures are the most essential: Meats must be discarded wholly, and salt if used at all must be taken in only very minute quantities. The diet should be strictly antitoxic and highly laxative. A sufficient amount of roughage and food accessories should be used to secure three or four bowel movements daily. In addition the colon should be well emptied at night so as to prevent absorption of putrefaction products during sleep.

The kidneys should be stimulated by light baths, especially by the use of sunlight or the arc light, so as to thoroughly tan the skin.

Great care should be taken to avoid chilling and exposure to cold. An abundance of rest, outdoor life, avoidance of violent exertion and careful attention to hygiene, in all particulars are highly essential measures.

"What is a typhoid carrier?"

It has been discovered in recent years that certain persons are microbe carriers.

When a person suffers from pneumonia, scarlet fever, diphtheria, or typhoid fever, recovery, if it takes place, is due to the development of immunity. That is, the tissues of the patient develop such a degree of tolerance for the infecting microbe that its presence is no longer capable of giving rise to serious symptoms. Typhoid, diphtheria or pneumonia patients do not recover because the bacteria which produce the disease have left the body, but because the body has acquired ability to successfully combat the invading bacteria or to render its poisons innocuous.

Numerous observations have been made that show in the case of typhoid fever, the subjects of this disease continue to discharge daily from their intestines millions of typhoid fever germs for three months or more. An epidemic of typhoid in which the infection was conveyed through milk was traced to infection by a typhoid carrier who had suffered from typhoid fever some forty-six years previously.

Careful bacteriologic investigations have shown that in every community two or three persons out of every hundred carry about with them continually diphtheria germs, while two or three in every thousand persons are typhoid carriers. This important fact explains the occasional occurrence of outbreaks of typhoid fever, diphtheria and other diseases that cannot be traced to direct infection from persons suffering from an acute attack of the same maladies.

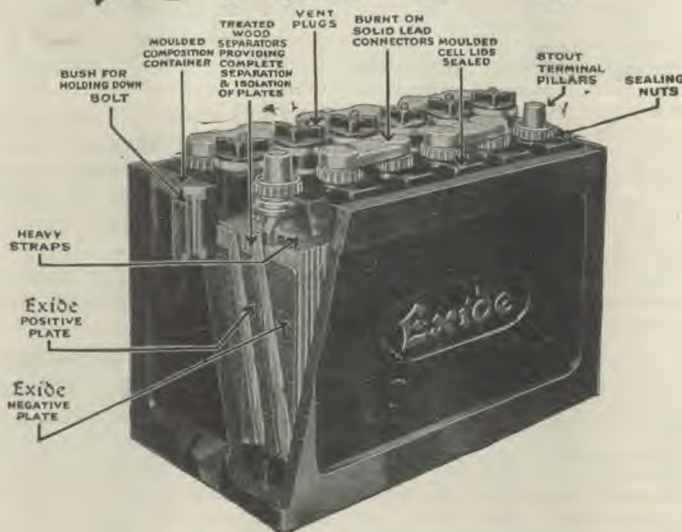
"How can a person reduce weight?"

Both diet and exercise are important for reducing weight, but diet is of chief importance. In general a person who is overweight should greatly reduce the intake of such fattening foods as butter, cane sugar, syrups and sweets of all sorts. Sweets and other confections should be renounced entirely. The use of butter at the table may be given up with advantage. The bulk of food eaten should not be diminished. It may be increased with advantage, in fact, but care should be taken to avoid concentrated foods. Bread should be eaten very sparingly. Gluten bread may be substituted for ordinary bread and should be taken in the form of dry toast. Each morsel of food should be thoroughly chewed. Mushes and rich soups should be avoided. Vegetable broths may be freely used, also fresh vegetables. The diet should be made to consist chiefly of such foods as cabbage, turnips, rutabagas, parsnips, celery, lettuce, spinach and other coarse vegetables together with fresh fruits of all sorts. The caloric value of the food should be reduced one-third or even one-half for a time. The weight should be carefully watched. The reduction of weight should be gradual. One or two pounds a week is rapid enough for permanent results.

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Appendicitis

(Continued from page 11)

It often seems a matter of wonderment and criticism, as to why there should be any difficulty in recognizing such a serious disease and any hesitation as to the appropriate treatment. The facts are, however, that appendicitis may present varied appearances in different persons and in some instances it is difficult to recognize at all.

Appendicitis may come and go as a mild local infection at times, without any physician being called, and no suspicion arises of the true character of the illness. In other cases, it may have a fairly definite onset, be readily recognized, but may subside so promptly as to make the suggestion of operation seem unnecessary. In other cases the onset may be severe and the progress so rapid that in from twenty-four to forty-eight hours, unless there is surgical intervention, peritonitis may develop. This is a serious complication leading at the best to a prolonged and grave illness if not to a fatal termination.

A fourth class of case is particularly deceptive: the onset may be severe, but after a time there is a sudden cessation of symptoms, and the patient, lulled to a false security, imagines all is well, only to have the symptoms of peritonitis appear a few hours later. In such instances the subsidence of symptoms is due to the rupture of the inflamed appendix, and from the anatomic position of the

organ, the discharge of the inflammatory matter is almost sure to be into the general abdominal cavity, and the extremely dangerous condition of peritonitis naturally follows.

What are the signs of acute appendicitis? There are four definite ones, any one of which may occur at times without much significance, but when all four appear together they constitute a true warning of danger. These symptoms are, first, pain and tenderness in the abdomen, usually in the right lower quarter; second, stomach symptoms, usually some nausea or even vomiting; third, fever; and fourth, a definite increase in the number of white blood cells.

Unfortunately in many instances these symptoms are accompanied by or have followed perhaps a period of constipation, and often the patient's first thought is to take a laxative. This is the worst thing that could be done. Almost all laxatives stimulate the muscular action of the bowel, and in cases of inflamed appendices they may be the actual cause of rupture.

If one has an inflamed place on one's hand or foot, common sense tells him to keep it as quiet as possible, so that it will heal the faster. The same rule applies to appendicitis. Absolute rest in bed, no food, an ice bag over the appendix region, and, above all, competent medical judgment to advise the proper time for operation are necessary steps in treatment.—*Hygeia*.

MEATLESS RECIPES

VEGETABLE SOUP

1 large potato	1 small turnip
1 carrot	1 large celery stalk
1 large onion	1 tablespoon butter
2 cupfuls tomato juice	

Wash and dice vegetables except potatoes. Melt butter in pan. Fry onions in butter first. Then add vegetables. Pour on enough water to cover well. Bring quickly to the boil and allow to simmer until the vegetables are tender. A half hour before serving, dice the potatoes and add with tomato juice and salt according to taste.

NOODLES FOR SOUP

Beat one egg till light, add a pinch of salt, and flour enough to make a stiff dough. Roll out very thin; sprinkle with flour to keep from sticking. Then roll up into a scroll; and beginning at the end, slice into strips as thin as straws. After all are cut, mix them lightly together; and to prevent their sticking together, keep them floured a little till you are ready to drop them into the soup, which should be a few minutes before serving. If boiled too long they go to pieces.

VEGETARIAN FISH PIE

Macaroni 2 cups	Salt to taste
Onion, 1	Eggs, 3
Cream sauce, 2 cups	Parsley chopped fine, 1 teaspoon

Cook the macaroni in salted water, drain, and chop fine; have the eggs boiled hard and chopped fine, and the onion grated. Mix all together, sprinkle with toasted bread crumbs, and brown in the oven. Serve with tomato chili sauce.

CARROT SALAD

Pick sound large carrots. Wash and peel. Rub over a fairly coarse grater. Pour over a dressing of equal parts of lemon juice and thick cream, well beaten together. Salt to taste, and garnish with crisp lettuce or cress.

POTATO SOUFFLE

Steam good mealy potatoes until tender. Mash as lightly as possible and mix as follows:

Four cupfuls of potatoes, 1/2 pint of milk, 1 cupful of grated cheese, and 2 eggs.

Separate yolks from whites of eggs and beat whites to a stiff froth. Beat the yolks into the milk; stir this into the potato and cheese, seasoned with a little salt. Last of all fold in the whites and pour the mixture into a greased dish. Bake for half an hour in a moderate oven.

CREAM SALAD DRESSING

Lemon juice, 1/2 cup	Oil, 1 tablespoon
Rich milk or cream, 1/2 cup	Eggs, well beaten, 2
Salt, 1 teaspoon	

Add the sugar, salt, and oil to the lemon juice; heat, and thicken with cornflour braided with a little water; stir in the eggs; remove from the fire, and add the cream.

STRAWBERRY FLUFF

Egg whites, 2	Strawberries, 1 pint
Sugar, 3/4 cup	

Mash the strawberries with sugar, and add to the unbeaten whites, which should be in a deep dish. Beat with an egg whisk until light and foamy. This makes a dainty, toothsome dessert, and can be prepared on short order.

YORKSHIRE PUDDING

1 pint milk	2 eggs
2 tablespoons white flour	salt to taste

Place flour and salt in a bowl. Beat eggs and mix into flour gradually, beating out all lumps. Add milk likewise. Place in individual greased pans or one large pan. Bake in moderate oven until nicely browned.

Beside Many Waters

(Continued from page 22)

quarrelled over our religion. We never discussed it after that, but there seemed to be a barrier growing up between us."

"How strange!" murmured Mrs. Granger. "Doc and I had the same experience."

"After these weeks of diligently searching the Scriptures, we are enjoying the sweet peace and comfort that we had longed for but didn't know how to secure. I'd wondered much—before I met you—why we should come to these mountains. Sick, lonely, discouraged,—away from home and friends. Now life is so different; we are—well, the love of God has changed the aspect of our lives. This is home now. I'm sure that prayer and faith have brought us up on higher ground. I want the seal of the living God in my forehead," Mrs. McCulloch said.

Mrs. Granger looked at her friend quizzically. "Do you know what that means?"

"Not exactly. The light I got from last night's study on Revelation was that in the last days, in the finishing of God's work in the earth, He will send to all the world a special sealing message, which will place His seal, or sign, upon the foreheads of His servants."

"Doc and I studied more after you left last night, and we found that in Revelation 14 there is a message that is to be carried to every nation, and it will warn the people not to receive the 'mark of the beast.'"

"I have been so curious about the mark of the beast. One of the first things that I heard about Mr. La Rue was that he believed that the observance of Sunday as the Sabbath was the mark of the beast. I haven't asked him about it. Somehow, I couldn't bear to hear anything that would in anywise detract from the holiness of Sunday. I have always been very conscientious concerning the observance of the Sabbath."

"I know that you have, Lizzie," said Mrs. McCulloch: "and you have been an inspiration to me. We had grown careless since we came away from our home churches."

"I am thankful if even my example has helped some one," answered Mrs. Granger gratefully. "I realize now, Mollie, that I have been wrong on some points. I always firmly believed that the earthquakes and cyclones and—yes—our grasshopper plague—were punishments sent upon the world because we desecrated God's holy Sabbath. I resolved to do all in my power to compel every one to sanctify and keep Sunday. I was determined to help make laws to accomplish that. I can see an error now in that theory."

"Why, Lizzie, don't you believe in the Sabbath?" asked her neighbour in a shocked tone.

"God wants us to keep His Sabbath. Yes, that is clear. There are many texts to prove that. In Ezekiel 20, verse twelve, I believe it is, He says, 'Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.'

And again, in the twentieth verse of the same chapter it says, 'Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.'

"We have been studying those very same texts, and we believe that the words 'sign' and 'seal' are used synonymously in Romans the fourth chapter, and the eleventh verse. In some translations of the Bible, as in Wycliffe's translation, the word 'seal' in Revelation is rendered 'sign.' So these texts that call the Sabbath God's sign really call it God's seal. You know when a man seals a document, he makes some impression upon the wax by a device that indicates the owner of the seal. Some people wear rings with their own particular and private seal, which they use to seal their legal documents. In Revelation 7:2 we find the expression, 'the seal of the living God.' The term 'living God' is used to distinguish the true God from false gods that do not possess life. The seal of God, then, must be something that shows the difference between the true God and all false gods. So I feel that I want the seal of the living God in my forehead, instead—" and she hesitated and looked timidly at her friend, whom she loved dearly and feared to offend,— "instead of the mark of the beast."

"Mollie, I don't yet see what you are getting at. If you can tell me anything about this mark of the beast, do so; I've wondered long enough."

"Marks were sometimes used by generals and masters in ancient times to distinguish their followers and servants. The Hindus of India wear some kind of mark on their foreheads to show what their religion is, and what god they worship."

"Why do you suppose they placed this sign in the forehead, Mollie?"

"Why, I think because the mind is there," laughed Mollie. "I believe that the Sabbath is a sign, or seal, of the true God. Creative power forever distinguishes the true God from every other god in the universe. I believe that, by our choice, by our own free will, we can receive the seal of God or the mark of the beast."

"And what is that?" persisted Mrs. Granger.

"It is the opposite of keeping God's true Sabbath," answered her friend solemnly.

"Exactly what I thought! While I believe more firmly than ever that God expects us to keep His Sabbath holy, still I have changed my opinions concerning Sunday laws. I have been reading on the subject of religious freedom, and I believe now that the law can not make a person religious. The Sabbath is essential to man's highest ends. A divine blessing attends true Sabbath keeping. But as civil government can not bestow this blessing, nor supply the spiritual element essential to proper Sabbath keeping, it can not properly attempt to enforce its observance."

"You are certainly right, Lizzie. We have been reading also on the subject. Wait, I think I put some clippings in my pocket this morning to read to you, in case we discussed this subject. Knowing how set you were on Sunday laws, I felt almost afraid to mention them to you," and Mrs.

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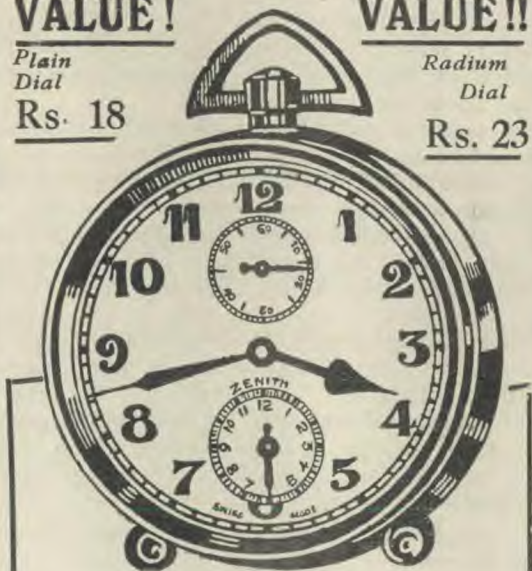
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McCulloch produced from her apron pocket the following quotations, and read :

"Let us labour for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, colour, or religion; encourage free schools, resolve that not one pound appropriated to them shall go to the support of any sectarian school; resolve that neither state nor nation shall support any institution save those where every child may get a common school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, the church, and the private school, supported entirely by private contribution. Keep church and state forever separate." That is by U. S. Grant, in a speech a year or so ago, in 1875. And listen: 'The church must confine itself to spiritual interests, the state to the secular. There can be no union of the two without the clashing of spiritual swords in deadly conflict.'

"Here is a report on a petition to Congress in 1874, asking for an acknowledgment of Almighty God and the Christian religion in the Constitution of the United States."

When Children Have Measles Don't keep them in the Dark

(Continued from page 8)

that by no possible chance can the material that is washed out of one eye flow across the bridge of the nose and into the other eye. The attendant must be careful to use a different piece of cotton for each eye and for each procedure and to see that it is not dipped in the solution again after it has been used. In addition to using separate pieces of cotton for each eye, the caretaker should wash the hands thoroughly before and after taking care of one eye before touching the other. There is a good reason for this sort of procedure—the germs causing trouble in one eye may not exist in the other—and the entire nursing procedure must aim to avoid trailing infection. Nothing stronger than boric acid solution should ever be used in the eye or about the lids, except under medical advice. The eye complications of measles require most careful medical supervision.

Remembering what was said about the comfort afforded the eyes by having one's back to the window, you will at once see that the bed in the average chamber is not placed in relation to the source of light with due regard to eye comfort. As nearly as possible you should have the head of the child's bed toward the window. This will give light in the child's face without the direct rays striking the eye in such a way that they cause pain. With the bed well placed, the light rays strike the eyes almost at a right angle, instead of coming straight in. The eyebrows and the bony arch above the eye socket all give protection.



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If there should be too much tearing with the head in this position, it is a simple matter to place a dark screen near the head of the bed, or a simple eye shade on the forehead, if the child is not annoyed by it. Most specialists in diseases of the eye consider dark glasses a menace, so their use is inadvisable. Fresh air, plenty of daylight, cleanliness—these are the things that count in the care of the eyes early in the disease.

Eye conditions are apt to arise, however, in certain later stages, especially among children having severe types of measles, when more definite medical treatment must be given. When fever continues for a long time, as in lung or other severe complications, the supply of tears may be affected adversely. Because of the rapid evaporation of tears during the high fever and of the inadequate flow of tears due to the fever, the eyeball itself sometimes becomes too dry. Nature's little fountain at the top of the eye sometimes fails to secrete enough tears.

These dry eyes and lid margins and lashes require the most skilful care on the part of the medical attendant and nurse. With some measles patients, when tears are not flowing well, it becomes necessary to irrigate the eyes frequently; often it becomes necessary to lubricate artificially

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the margins of the lids because nature's oily secretion is not being properly provided during the fever.

In this stage of measles with eye complications feared, the doctor often orders soft moist cotton compresses frequently applied for short intervals, in addition to the irrigation. When such care is essential he directs what the nurse shall use and how to apply the ointment he may prescribe for the lid margins.

Sometimes a mother asks, "May not my child's eyes become crossed during measles?" If I should reply, "If they do it is your own fault," her feelings would be hurt. Measles is not a cause of crossed eyes. Too early use of the eyes at close range and for too long a period of time after any illness, when the eye muscles are relatively as weak and flabby as are all other muscles, has been responsible for muscle faults of thousands of children's eyes. The fault often first becomes noticeable during convalescence.

Because the child is in bed, and is a little restless and anxious to be amused, parents often overcharge his weak eye muscles by giving him books and toys that permit him to use his eyes at close range longer hours every day than if he were well and out at play.

The use of the eyes for close vision should be minimized and fond aunts, uncles and friends should be prevented from overloading the sick child with temptations in the way of books, toys and trinkets that will encourage him to use his

eyes more than is usual. If, in addition to the precautions suggested in the early stage of measles and during the fever stage, these precautions are observed during the stage of recovery, say for a period of six weeks after the child has suffered from measles, then parents will have given the child a square deal, so far as his eyes are concerned. *Hygeia.*

Why Did God Permit Sin

(Continued from page 7)

remembering that the devil is the prince or head of a powerful and active legion of demons, their common purpose being to draw us away from God, and their superior powers making them more than a match for our poor strength; that the devil is also the "god of this world," a world of fallen men, and that he has a restricted dominion over our corrupt natures; that his dominion stretches also over the invisible world about us, and that he is ever presenting it to our natural eyes clothed in such fascinating beauty and attractiveness as to dim our faith in the invisible and spiritual world to which God has bidden us look. These things being true, how greatly do we need God's power in our lives, and hence how earnestly do we need to pray, to watch, and to be on our guard as we come into daily contact with these hosts of spiritual and secret enemies of our souls.

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My Favourite Text and Why

"Jesus wept." John 11 : 35

LLEWELLYN A. WILCOX

I HAVE never heard a sermon from this text. Scarcely anyone ever quotes it except as a kind of curiosity. If it gets any publicity, it is from its brevity. Its claim to attention seems to be due solely to the fact that it is the shortest verse in the Bible.

But while I can not call it a favourite text, still to me it is a marvellous text. He who once forbade His follower to weep for Him wept for another. "Jesus wept." In those two words are summed up all the divine guaranties of eternal sympathy. "Surely He hath borne our griefs, and carried our sorrows." Isaiah 53 : 4. "In all their affliction He was afflicted," Isaiah 63 : 9. "Touched with the feeling of our infirmities." Hebrews 4:15. In those tears of God there glistened a miniature of every picture of His unspeakable tenderness.

"Infinitely tender, infinitely true,

Understanding all things, understanding you ;
Wonderfully loving, exquisitely near ;

This is Christ, our Brother—what have we
to fear?"

Was it for Lazarus that Jesus wept, or for Mary and Martha bereft of a brother? No, for he knew that in a moment the tomb would surrender its captive. But, standing there, He seemed to hear the moaning of the great ocean of human sorrow as it broke on the shores of time and eternity ; He saw the tears of all the years rolling into one great river of grief ; and He wept for your bereavement and mine, for your heartache and my loss. The Man of Sorrows shared my grief ; and the blessed tears that fell at Bethany wash from my deepest trials their bitterness. The fellowship of His sufferings is the most sacred and intimate relationship we may ever know until we share in the power of His resurrection, beyond all tears.

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Living It Out

By D. C. Claessen

The religion of Christ is of value to us because it is not something visionary. Its sublime theories are all reducible to practice. Christ did not talk of holiness, of love, of gentleness, of kindness, as attributes belonging only to Deity. He daily encouraged their cultivation in our lives. His great theme of Love found expression in all the transactions of His life. Love was personified in Him: He was its living representation.

Then we who are His, must learn this same secret, if our lives are to measure with the Master's for beauty. Though we be assiduous teachers of the 'Doctrine of Love'; though we have a lofty concept of its points of appeal, yet, if we do not let it work within the life and exert its sanctifying power, it will have signally failed of accomplishing its purpose for us.