

The ORIENTAL
Watchman
and
Herald of Health



Photo. T. N. Ahuja & Co., Rangoon

The Royal Lakes Rangoon

BOTANY REFUTES EVOLUTION, WAYMARKS TO
THE HOLY CITY, LIFE AND SUN
ENERGY



Around the World

King George has had a Cinema Hall fitted up at Windsor Castle.

The British War Office has issued 14,000,000 medals. No less than 2000 miles of ribbon have been required to go with these medals.

An official statement from Rome estimates the population of Italy at 39,000,000.

In the United States there is now one motor car to every six of the population.

The bank cheques passing through the Clearing Houses in London and New York in one month exceed the value of all the gold and silver coin in the world.

The Indian Government has placed orders in Nottingham for a million yards of mosquito netting. The cost is about Rs. 9,00,000 and the order will provide work for many now unemployed.

An important German oil combine has concluded an agreement with a Russian oil company, providing for oil deliveries for Germany of the same amount as before the war. In return Russia will import petrol and oil by-products.

A concession for a £17,000,000 cotton-growing scheme in Irak has been granted to Dr. Assar, the Syrian financier, who is turning it over to a syndicate in which Norton-Griffiths & Co., the public works contractors of London, are interested.

A correspondent of the *British Medical Journal* asks why goat's milk is not recommended more frequently as an adjuvant to the usual treatment of tuberculosis. He writes, "I have got excellent results in young children recently, although the family history and home conditions were not favourable to recovery."

Broadcasting stations in the United States totalled 534 in July last. It appears that the "ether" in that part of the world at least, will soon be crowded.

It took a radio signal just five seconds to go around the world in a recent test. Two radio signals were relayed in opposite directions from the National Radio Exposition. The east-bound signal won the race by one second.

Ezra Meeker, ninety-four years old, recently flew back from Vancouver on the Pacific Coast U. S. A. to Washington D. C. over the trail he covered in a wagon train in 1852. He was piloted by Lieut. O. J. Kelly. It took him five months to make the trip 72 years ago; to-day he made it in 34 hours flying time.

It is not generally known that a tiny insect whose home is in the forests of India, is the cause of some part of the gramophone's power to make music. This insect is the "lac", so called because it swarms in such vast numbers. From its body comes a yellow substance which settles on the leaves and branches of trees and is gathered twice a year,

pressed and strained through muslin bags and rolled into thin sheets. It is found indispensable to the making of gramophone records because of its binding properties.

The Prince of Wales had most remarkable newspaper publicity during his recent trip to North America. No fewer than 61,120 newspaper articles were written about him while there. A press clipping bureau gathered the clippings from all parts of the country and made them into a book, which weighs 325 pounds, and the book has been presented to the Prince. The clipping bureau says that no President of the United States ever received so much publicity in so short a time.

The lamas of Tsarung in South-western Tibet have decreed that all hunters who are caught killing musk deer shall have their hands cut off. The reason for the drastic order is that owing to perfumers' increasing demand for musk the deer are being exterminated. South-western Tibet is the sole source of best natural musk. An inferior grade comes from the Altai mountains, and there is also a poor quality of synthetic musk used in cheap perfumes.

Locusts, the greatest pest to crops that South Africa possesses, provide a wonderful aeroplane oil. They are now being exported to Holland for that purpose. 88 bales of locusts weighing about 18 tons were recently shipped from Durban. The locusts will be used chiefly in feeding live-stock and poultry, while a small portion of the oil will be extracted and used in connection with aeroplane engines. Special properties have been found in the oil which is said to retain its liquidity at very high altitudes.

Experiments in the silencing of aero engines have now reached such a stage that the results are embodied in the latest Rolls-Royce C. H. air express at present being built for the Imperial Airways. Each new express has shown a distinct step forward and in the latest of these actually in use the noise is less than in a Tube train. In the new express conversation will be possible in the passenger cabin without raising the voice, even when the engine is exerting its full 650 horse-power and people on the ground will hear no greater noise than from an average motor car.

In Peking there are about 70,000 rickshaws, most of which belong to companies who let them out for about 4 annas per day. The coolies make about 12 annas per day, but even at this low wage the competition is so great that there is a shortage of labour on the surrounding farms. Now someone has invented what is called a "pedicab," or a "rickshaw" with a bicycle attachment that adds much to its swiftness. In Shantung the regulations under which this pedicab is licensed requires that the coolie operating sit behind the passenger, must not eat garlic, and must bathe regularly. *Science Digest* tells us that a new two-seated electric rickshaw has now also made its appearance. As described, the battery of 120 ampere hours gives current to a special series-wound electric motor connected by roller chain with the offside rear wheel, and the motor rated at 30 amp. 36 volts, drives the vehicle from 9 to 18 miles per hour. We recommend the idea to our Indian Hill Stations.

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Topics of the Day

An Ultra-Microbe

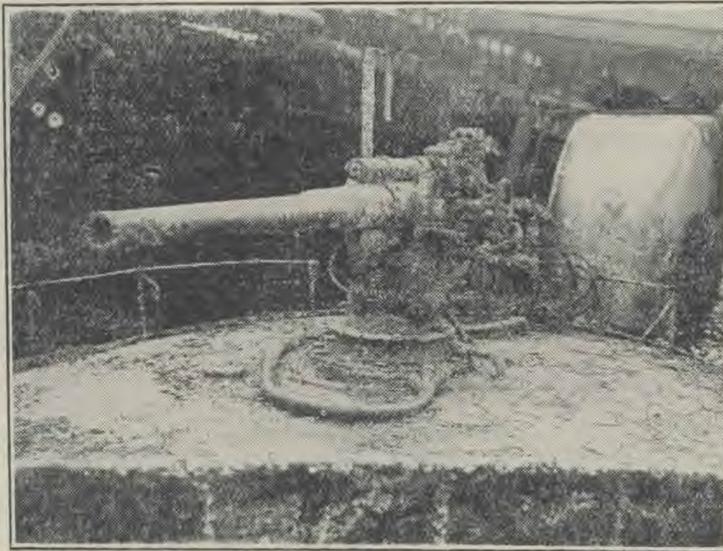
DR. Robert Green, Assistant Professor of Bacteriology at the University of Minnesota claims to have ascertained the existence of "ultra-microbes" too small for the most powerful microscope to reveal. Science is continually opening to our vision new truths concerning the vastness of our universe. The microscope has revealed that the molecule is really a little universe of its own with continents and rivers and succession of life and death as in our world. But Dr. Green now claims to have gone beyond the range of the most powerful microscope and to have discovered a new universe of which we had not dreamed. The process by which he has reached this conclusion is somewhat obscure, but he claims to have separated these infinitely small organisms by filtering through stone. It is stated that if he can substantiate his claims the human family will be within measurable distance of the conquest of disease. And so man is learning more and more of the unseen world about him, and at each new discovery he tries to marshal to his aid the unseen forces there found, to fight his battles for him.

The Discovery of Another Universe

Let us turn for a moment from the universe revealed by the microscope to that which the telescope reveals. Here we find universe after universe forming one great whole too vast for apprehension or expression. Dr. Harlow Shapley, Director of the Observatory at Harvard University, reports

the discovery of a new universe in that beautiful Southern constellation Sagittarius, the ninth sign of the Zodiac. At first the appearance was but a faint luminous haze which the telescope has now revealed to be a most wonderful system of stars. With the current method of measuring the travels of light it is estimated that it would take a million years for light from this universe to reach us. Of

this we may not be certain for light may travel at a speed unknown to us, but without doubt this is the most distant object ever seen by man. We bow in reverence before the Maker of the infinitely small and of the infinitely great, and surrender our lives anew to Him who upholds all by the word of His power.



Topical Press

Raising the German Fleet at Scapa Flow, Orkney

Salvage operations undertaken by the United Kingdom and Scapa Flow Salvage Co., in Ore Bay off the island of Hoy, South Orkney. Note the salt water effects.

Raising the Fleet

There are several methods employed to raise these wrecks. One method is to make use of 2 large concrete barges bridged across with 16 huge girders. The whole system is floated over the wreck. Steel woven bands are passed under the wreck and the ends brought up between the girders on either side to huge threaded pins. At low tide when the barges are obviously nearest the sea bed, the bands under the destroyers are tightened up to their utmost, this process actually forces the barges down two or three feet deeper into the water. Thence onward nature gives her services free. The rising tide forcing the barges to a higher level and raising up with them the sunken wreck: at high tide the wreck is perhaps some three or four feet off the ground and then starts a big



Topical Press

Sir Sefton Branker Leaving Hendon For India

The visit of Sir Sefton Branker to India for the purpose of fixing the route of the Imperial Airways will doubtless be one of the landmarks in our history. In Calcutta it was announced that the service would begin in 1927; that there would be but one stop en route, at Ismalia on the Suez Canal; that in the beginning Karachi would be the Indian terminus; that heavier than air machines would connect from there with Calcutta and likely with Bombay; that the passenger capacity at first would be 100 with passages £100 each, but later 200 passengers at about £55 each; that they would carry the mails without enhanced postage and that probably there would be a connecting line with America landing passengers in New York one week from their departure from India.

push towards shore until, with the water gradually getting shallower, the wreck grounds and can be moved on further. They keep up this process until the sea cocks are closed and the ship floats.

"The Dew of Death"

The Times of London, recently reviewed a book "The Chemical War" written by two Germans which states that Germany had discovered, just too late to use in the last war, a chemical gas more deadly than any thing before known, called "the dew of death." But, they say, it will be taken full advantage of "next time." They further state, "Strategists must now reckon with gas as a vital weapon put into the hands of the nation most highly developed in science and technology. Consequently it will give world importance and world-power to that nation which shows supreme capacity in this field." The idea of these two Germans is that this nation will be Germany. But they forget that other nations are also making strides in this same direction. It is foolish for them to regret the close of the war just a little before this new discovery could be tried out, for it is well known that America not only had developed her own "dew of death" but that it was prepared and standing in receptacles ready for shipment to France when the armistice came. No doubt some of the other Allies had their gas plans also well developed. So it is not certain that when "next time" comes Germany will fare any better than she did this time. When near the

close of the late war someone mentioned "the next time," in Mr. Lloyd George's presence he passionately replied, "There shall be no next time." And yet the inability of statesmen to meet the present world-situation is shown by the fact that he was one of the main framers of the Versailles Peace Treaty which promises to be one of the greatest breeders of wars among all the Peace Pacts of the centuries. Nothing is more certain than the coming of this "next time," and that when it comes it will be strife and extermination on a scale undreamed of heretofore, and in which the nations engaged will be thrown into an awful struggle for very existence. The world is certainly drifting rapidly towards Armageddon.

An Electric Ceiling to Our World

The speech of Mr. Marconi in his annual report contains much of great interest. In it he discusses the reason why wireless waves bend around the globe instead of shooting off into space. One theory is that there is a curved ceiling, electrically speaking, around our world which keeps the electric waves from leaving us. If this is so, it makes the man in

America appear foolish who tried some time ago to send a wireless message to Mars. Perhaps the most important statements made by Mr. Marconi are those in connection with "beam" wireless. It does seem a waste of power to send a wireless wave circling in all directions until it covers every part of the earth, when we wish to speak to one particular spot, and not shoot the message straight to its destination. Mr. Marconi predicted that soon every important speech made at the heart of the Empire would be heard in its most distant parts by all who wished to "listen in." He would be bold indeed who would try to accurately forecast what the future has in store for us through wireless.

The World and Opium

America is having great trouble at home with the alarming increase in the opium habit. Having shaken herself loose from the chains of alcohol she finds the chains of the opium habit being forged for the enslavement of her citizens. She therefore came before the Opium Congress at Geneva to demand that the world should outlaw opium and that nowhere in the world should it be allowed to be used except under a doctor's prescription. But Japan, vigorously opposed this idea, partly it is feared because of the revenue derived from exploitation of this drug, and Persia and some South American countries are also dead against the proposal. Britain has said that so long as these countries persist in their attitude and Russia and

Turkey are without the jurisdiction of the League of Nations, no practical good can come from the passing of such a resolution. There is much force in the British contention, for a book of resolutions is of little value until transmuted into a book of acts. America, however, intends to persist in her attitude, but she must remember that Asia with her teeming millions has not sufficient doctors to enable them to prescribe as is the case in America, and must bring a more practical suggestion as to the manner of suppressing the unholy traffic. But whatever will be the outcome of the present session of the League Council that is considering the question, it is of great value that the matter of suppressing the traffic is seriously discussed by so representative a body.

The Churches and War

During the late war most of the churches keyed their music to the war pitch, and glorified the art of *killing* your enemies, by covering it with the sanctity of religion. But since the war is over some of the churches are having a twinge of conscience and a sentiment is growing in the world that the church should teach the people to "love their enemies" and not to kill them. Charles Clayton Morrison editor of *The Christian Century* has come out in a striking editorial on the subject. He said, "To each individual in his own place has come the insight that war and the mind of Christ are related as darkness and light, that war is absolutely anti-Christ." Glenn Frank editor of the *Century Magazine*, in July, said, "I believe that anything less than a clean and courageous cutting loose from the whole war business means at best slow suicide for the church. The Church cannot as it did in the last war, make its God the Ally alike of Pershing and Hindenburg." Practically all the Protestant Churches have passed resolutions recently against war, and against the church having anything to do with war. "No more war" movements are world-wide.

The Problem of Man's Origin

The *B. B. & C. I. Railway Magazine* recently contained some striking articles on the above subject which are worthy of wide circulation. The writer makes many quotations from leading Evolutionists. Oscar Peshel stated that to him it was clear that apes and man could be compared to two lines of rails which run parallel for a time, but finally turn off in different directions. "Man," he says, "could not have arisen from the further development of the ape." "*Race of Men*," pp. 4, 64. Sir Arthur Keith says, "Now that the appearances of the embryo at all stages are known, the general feeling is one of disappointment: the human embryo at no stage is anthropoid in appearance. . . a child has never been seen with an anthropoid foot." "*The Human Body*," pp. 95, 107. It is interesting to know that this keen

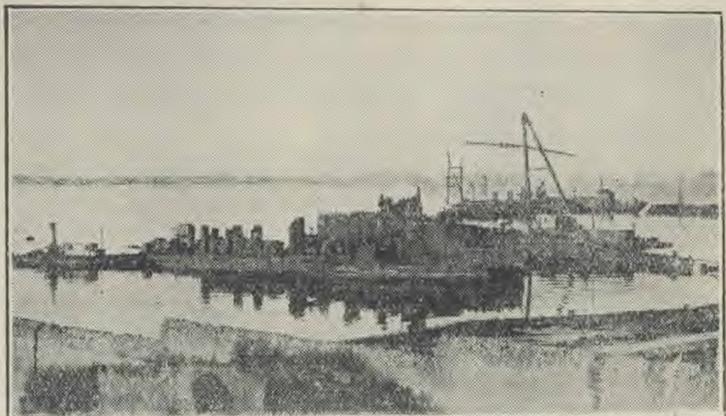
scientist is really disappointed to know that he is not after all the descendant of an ape! Dr. Wood-Jones comes forward with a new theory: "It follows that far from being a descendant of the apes, man may be looked upon as their ancestor . . . Indeed from the viewpoint of anatomy, I conceive it to be impossible to take any other view." "*The Problem of Man's Ancestry*," pp. 38, 39. We prefer the Bible statement that Seth was the son of Adam and, "Adam was the son of God."

Henry Ford and Mr Gandhi

In a recent number of *Asia* there is an article comparing Henry Ford with Mr. Gandhi. Henry Ford believes in the decentralisation of industry. In his own industry he is now finding it more economical to manufacture parts at "village mills" than in his marvellously efficient centralised factory. "We used to believe," he says, "that it was necessary to concentrate industry. In our Highland Park plant we first cut down the cost of production by taking the work on an endless chain from man to man. Now we go one step further. Instead of having the man come to the city, we take the work out to the country to him." He believes in providing the farming community with this sort of work for the time their farms do not require them. It seems strange that Ford in America, the richest man in the world, and Gandhi in India, perhaps one of the poorest, are working each in his own country towards the same ideal.

A New Source of Power in England

The water commission appointed by Lloyd George has reached the stage of practical experiments in connection with utilizing the tide in the Severn, third highest tide in the world. With that task successfully ended, both oil and coal will be unimportant in England's industrial centers. The Severn alone would supply enough power for London, and for the seven next biggest cities in Great Britain, with a great deal to spare.



Topical Press

Russian Warships Rotting on the Caspian Sea

Some of the ships of the former Imperial Navy rotting at Baku Bay, where they have lain neglected for several years. What a blessing it would be if peace and goodwill could so prevail among men that all navies and armaments might likewise decay, and the nations "learn war no more."

The Temptation and Fall

How Evil was Transferred to Our World

By Mrs E. G. White

NO LONGER free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust, and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he himself was enduring, but would cast dishonour upon God, and cause grief in heaven.

Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator's law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings: but should they disregard His will, He who spared not the angels that sinned, could not spare them, transgression would forfeit His gifts, and bring misery and ruin upon them.

The tree of knowledge had been made a test of their obedience and their love to God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard His will in this particular, they would incur the guilt of transgression.

In order to accomplish his work unperceived, Satan chose to employ as a medium the serpent, a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. Resting in the rich-laden branches of the forbidden tree, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey.

Eve found herself near the forbidden tree. Now was the tempter's opportunity. As if he were able to discern the workings of her mind he addressed her: "Yea hath God said, Ye shall not eat of every tree of the garden?"

To the tempter's ensnaring question she replied, "We may eat of the fruit of the trees of the

garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die." And the serpent said unto the woman, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as gods knowing good and evil."

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God and this was what led to her fall. When she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." And now having herself transgressed, she became the agent of Satan in working the ruin of her husband.

Adam resolved to share her fate; if she must die, he would die with her. After all, he reasoned, might not the words of the wise serpent be true? He ate the forbidden fruit. Satan exulted in his success. He had tempted the woman to distrust God's love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam.

But the great Lawgiver was about to make known to Adam and Eve the consequences of their trans-

gression. The divine presence was manifest in the garden. In their innocence and holiness they had joyfully welcomed the approach of their Creator; but now they fled in terror and sought to hide in the deepest recesses of the garden. But "The Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavoured to cast the blame upon his wife, and thus upon God Himself. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." When the woman was asked, "What is this that thou hast done?" She answered, "The



serpent beguiled me and I did eat." "Why didst Thou create the serpent?—Why didst Thou suffer him to enter Eden?"—these are the questions implied in her excuse for sin.

The Lord then passed sentence upon the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Since it had been employed as Satan's medium, the serpent was to share the visitation of divine judgment. From the most beautiful and admired of the creatures of the field, it was to become the most groveling and detested of them all, feared and hated by both man and beast. The words next addressed to the serpent applied directly to Satan himself, pointing forward to his ultimate defeat and destruction: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, "Thy desire shall be to thy husband, and he shall rule over thee." In the creation God had made her the equal of Adam. Had they remained obedient to God—in harmony with His great law of love—they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by the submission on the part of one to the other.

To Adam the Lord declared; "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

The life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was part of God's great plan for man's recovery from the ruin and degradation of sin.

After their sin, Adam and Eve were no longer to dwell in Eden. In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth where rested the curse of sin.

The garden of Eden remained upon the earth a long time after man had become an outcast from its pleasant paths. The members of the fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise, the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law, the transgression of which had banished them (Continued on page 18)

He Saves Me

JESUS loved me and died for me. Jesus was raised from the dead, ascended to heaven, and now lives as my personal Saviour. In Him I have redemption, even the forgiveness of my sins. With Him I have fellowship day by day, as I live with Him and walk with Him. I recognize His presence with me, and depend upon Him to keep me from doing anything contrary to His blessed will. I have surrendered to Him, I have definitely accepted His will in all things, and He fulfils His promise to me. In the joy and comfort of His love I go forward from day to day.

This is what I mean when I say that He saves me. I have not reached heaven yet, and it depends upon my daily choice whether or not I ever enter in through the gates into the city; but I know that I enjoy the blessing of present salvation through my acceptance of Jesus as the Lord of my life, and I trust Him moment by moment.

*"Not for worlds would I exchange it,
This sweet faith in Thee!
Earthly treasure cannot equal
All Thou art to me."*

I have found that "it is not enough to believe about Christ; we must believe in Him." The difference may seem small,—a mere change in a word,—but it is vital. I can believe about Christ with my mind, but to be saved by Him I must believe in Him with my whole heart. I am fully assured that what He has promised, He is able also to perform, and I yield myself, that He may perform in me the good thing that He has promised. This is the basis of my Christian experience.

My effort is directed, not toward doing things myself, but toward not hindering Jesus from doing. My only fear is lest I should in some way lose my personal fellowship with Him, for I know that as long as that is fully maintained, He will take care of the rest. He will work in me "both to will and to do," if I say to Him from the depths of my heart, "Thy will be done." This is not a sentimental religion. This is not a life of selfish ease and enjoyment. This means complete devotion, and going about doing good; but it is no longer I that live, "but Christ liveth in me."

And so Jesus loved me, and died for me, and saves me. He loved you, and died for you. Does He save you?—W. W. P.



JESUS, the Christ of God

A Stupendous Fact of History

By Carlyle B. Haynes

THERE are those who say they accept the teachings of Jesus, His great moral teachings, His wonderful ethics, and who look upon Him as a great moral leader, but who do not accept His deity. But we will not permit them to hide under such a flimsy pretence. One of the chief teachings of Jesus was that He was the divine Son of God, and all His other teachings have value only as they are viewed in the light of His divine authority.

Certainly the claims of Jesus are not those of a mere human teacher. He said, "I and My Father are one." John 10: 30. He said, "I came forth from the Father, and am come into the world:" again, "I leave the world, and go to the Father." John 16: 28. This certainly implies pre-existence and eternity of being. He said, "What and if ye shall see the Son of man ascend up where He was before?" John 6: 62. He said, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man." John 3: 13. And again He said, "Glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17: 5.

Jesus existed with God before He came into this world nineteen hundred years ago. He was God. And when He came into the world He was God incarnate.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." John 1: 1, 2, 14.

Jesus is the Creator

Existing with God from the beginning, He it was who made the world, and all created things. Jesus is the Creator.

"All things were made by Him [the Word]; and without Him was not anything made that was made. . . . He was in the world, and the world was made by Him, and the world knew Him not." John 1: 3, 10.

"In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1: 14-17.

God, . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1: 1, 2.

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." Heb. 1: 10-12.

Claims of Jesus

Jesus claimed omnipotence. "All power is given unto Me in heaven and in earth." Matt. 28: 18. "All things are delivered unto Me of My Father." Matt. 11: 27. "The Father loveth the Son

and hath given all things into His hand." John 3: 35. "Thou hast given Him power over all flesh." John 17: 2.

Jesus claimed infallibility. "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 35. In fact, He claimed to be the very truth itself. "I am the way, the truth, and the life." John 14: 6.

Jesus claimed an exclusive kingship over the lives and souls of men. He called upon men to leave everything they had and follow Him alone. He assured them that He would not permit even the closest and dearest ties of nature and blood to release them from the ties which bound them to Him. His claim was superior to every other allegiance in the world.

He claimed to know God as no human being did or could, with a knowledge that was exclusive

"Looking Unto Jesus"

I don't look back: God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I don't look forward: God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear for me the burdens that may come.

I don't look round me: then would fears assail me.
So wild the tumult of earth's restless seas:
So dark the world, so filled with woe and evil:
So vain the hope of comfort and of ease.

I don't look in, for then am I most wretched:
My self has naught on which to stay my trust.
Nothing I see save failures and shortcomings,
And weak endeavours crumbling into dust.

But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Selected

and peculiar. "Neither knoweth any man the Father, save the Son," Matt. 11: 27. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him," John 1: 18.

Jesus claimed to have been sent by God Himself into the world. He said, "I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me," John 7: 28, 29.

Jesus claimed to possess and give to others everlasting life. "He that believeth on Me hath everlasting life," John 6: 47. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever," John 6: 51.

Jesus claimed the power to raise men from the dead, "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," John 5: 25.

Jesus claimed omnipresence. "Lo, I am with you alway, even unto the end of the world," Matt. 28: 20.

Jesus claimed power to forgive men their sins, a power that belongs to God alone. "The Son of man hath power on earth to forgive sins," Matt. 9: 6.

Jesus claimed to be the Judge of all men. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also," John 5: 26, 27.

Jesus made the stupendous claim that at the day of judgment all nations will be gathered before Him to account for the deeds they have done in the body. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." And they are judged in accordance with their attitude towards Him. Matt. 25: 31-46

Corroboration of His Claims

Jesus claimed to be the Messiah, the Son of God. When Peter said to Him, "Thou art the Christ, the Son of the living God," Jesus admitted the accuracy of the statement, accepted it as referring to Himself, and declared that on this truth He would build His Church. Matt. 16: 13-18. And it is upon this rock of the divine sonship of Jesus Christ that the Church is built, and it is because of this fact that "the gates of hell shall not prevail against it."

Jesus healed a man who was born blind, who was afterward cast out by the Pharisees because he professed to believe in Jesus. Later Jesus found him and said, "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him," John 9: 35-38.

When the high priest at Jesus' trial demanded that He tell them plainly whether He was the Christ the Son of God, or not, Jesus once more claimed to be the Son of God. Matt. 26: 63, 64.

God the Father also testified to the truth of the deity of His Son. At His baptism there came "a voice from heaven, saying, This is My beloved Son, in whom I am well pleased," Matt. 3: 17. On the mount of transfiguration there came "a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him," Matt. 17: 5. And we have the further record of the Father that "unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom," Heb. 1: 8. Here the Father speaks to His Son, and calls Him "God."

Not only did Jesus make these tremendous claims, but He did mighty works to support them. He performed miracles, healed sickness, cured leprosy, opened blind eyes, unstopped deaf ears, made lame men walk, and brought the dead to life again.

He not only did mighty works, He also spoke miraculous words, words that live to this day. Ordinarily there is nothing quite so evanescent as words. But Jesus said of His words, "Heaven and earth shall pass away, but *My words* shall not pass away." He wrote no books. Yet His words have lived, and live today. They live in the records of His apostles; they live in the literature of the ages; they live in the hearts of His people; and they live because the power of life is within them.

Not only do the testimonies of Christ Himself, the testimony of His Father, the evidence of His works and His words, witness to the deity of Christ, but the other writers of the Bible unite in giving Him a pre-eminent place.

Paul declared that "in Him dwelleth all the fullness of the Godhead bodily," Col. 2: 9. He also says that God "hath put all things under His feet," 1 Cor. 15: 27. He declares it to be the purpose of God in the fullness of times to "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him," Eph. 1: 10. He tells us that God has "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet," Eph. 1: 20-22.

Peter writes that Jesus "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to Him," 1 Peter 3: 22.

John calls Him "Lord of lords and King of kings," Rev. 17: 14. He speaks of Him also as "the bright and morning star," Rev. 22: 16. And John reports the words which he heard Christ say of Himself, "I am Alpha and Omega, the beginning and the end, the first and the last," Rev. 22: 13.

Ah, we have made no mistake. The historic faith of the Church is true. Our Saviour is the King of heaven and earth, the Son of the living God, the Judge of the world interceding in heaven for us. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession," Heb. 4: 14.



IN unveiling the future for the enlightenment of His earth-born children, Almighty God has outlined a well defined pathway down through the ages which ends in the blaze of glory of the holy city, even the New Jerusalem.

Last month we studied the most wonderful dream ever given, even the great image which king Nebuchadnezzar saw, with its four sections of gold, silver, brass and iron, and its final divided condition of iron mixed with clay in the feet and toes—a condition that was suddenly ended by the crashing of the great Stone from heaven, grinding clay and iron, brass, silver and gold to powder and filling the whole earth.

This great Image is the key that unlocks all the other prophecies of the Bible. In various places and under many most striking symbols, with a boldness characteristic of oriental imagery, the Bible presents a galaxy of impressive figures which march across the pages of prophecy, each revealing some particular phase of historic truth, which the divine mind intends to impress on those hearts attuned to hear. Each separate revelation is adapted to the concepts of the one through whom the revelation is given, and even the minutest detail of every striking symbol has an important meaning which the response of history invariably indicates. The student of prophecy thus has no doubt concerning the interpretation and is enraptured as he sees the scroll unroll, indicating that the divine purpose for our world moves steadily on towards the final glorious consummation.

In the seventh chapter of Daniel, the captive prophet of an alien king, and a foreign religion, rival of the true religion of Jehovah, is given, in a series of striking symbols, a revelation of the same outline of world-history as was given to king Nebuchadnezzar, with additional thoughts of vital interest to God's people on earth.

Daniel's Vision

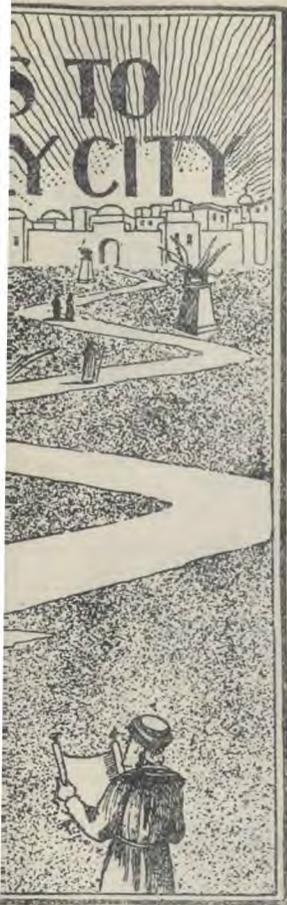
The dream begins with the vision of a mighty wind striving with resistless fury on a great sea of waters, and as a result a series of dreadful beasts come forth, which in turn march through the world invincible.

The first beast is a ferocious lion, with eagles wings which hastens through the world, harassing its peoples. In the end the wings are plucked, the lion's heart is changed to the heart of a man, and in its weakened condition it is finally destroyed by a raging bear spewed out on the land by the stormy sea. This bear raises itself on one side, has three ribs in its mouth, and is loosed upon the earth and bidden



to "devour much flesh." But the procession of fierce beasts does not stop with the bear. From out of the tempestuous sea comes still another dreadful beast, an agile leopard with four heads and four great wings, which dashes with winged-swiftness through the earth doing according to its will. But the last great beast is the most terrible of all. Not the strength of the lion, nor the dogged perseverance of the bear, nor the lightning like agility and fleetness of the winged leopard could symbolize the great and dreadful nation now to come. No animal known to nature could prefigure the character and work of the last nation to be allowed universal power in our world. The raging seas, lashed to final fury, now looses on the world a great nondescript beast, dreadful and terrible, and exceeding strong, with great iron teeth that tear and devour, but whose infuriated rage is vented particularly on those designated "the remnant." This dreadful beast is different from all the others and has ten formidable horns. As the prophet watches the impressive panorama three of these horns are plucked up by the roots by another little horn that comes up among them, which itself differs from all that have gone before, having eyes of a man, a mouth from which issues great things, and a look irresistible by his fellows. But the surging seas have now done their worst. The Ancient of Days, even Almighty God, the Fountain of all law, takes His place on the throne of judgment, and the reign of the savage passions of men which have run riot for centuries under the control of Satan, the author of evil, is summarily ended. Earthly nations have one after another miserably failed to carry out the beneficent purpose of God, and so one, called "The Son of Man," is brought near the Ancient of Days, and to Him is given the "dominion, and glory, and a kingdom that all people, nations and languages should serve Him; His dominion is an everlasting dominion, which shall not be destroyed." The vision drops the curtain as this Son of Man, who has been proven worthy to receive universal dominion, shares it with His "saints." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."





And so the wild turmoil of earth is to be finally succeeded by the reign of peace and happiness which will be eternal and from which sin and suffering, and tears and pain and death will be forever banished.

The Interpretation

Thus ends the vision and only in its end is it pleasant. Daniel was grieved to the very heart by its content, and when the fuller meaning was developed in a later vision the apparent victory of evil, though temporary, made him so sick at heart that he "fainted and was sick certain days." Dan. 8: 27. Likewise as we read the interpretation given by the heavenly angel appointed for the purpose, there will appear much that will grieve us, that will, it may be, strike at the very roots of what we may have held dear. But we must face the truth however unpleasant, and look away from the disappointing present to the sure triumph of right and truth at the end.

The Bible is its own interpreter. In Rev. 17: 15 we are told that the seas symbolize "peoples, multitudes, and nations and tongues." In Jer. 25: 31-33; 49: 36, 37, and in other similar Scriptures we are told that winds symbolize strife and war. So the winds, striving on the seas, bringing forth ferocious beasts, symbolize the establishment of these successive empires by war among the nations. In contrast to this we have one nation of prophecy rising peacefully out of the earth. Rev. 13: 11.

The angel assures Daniel that the four ferocious beasts are four successive kingdoms which prove to be the same as the four metals of the Image of Daniel 2. In this and the succeeding vision these nations are either designated by name, as in the case of Medo-Persia and Grecia, (ch. 8: 20, 21) or the outline is so clearly drawn, as in the case of Rome, that it cannot be mistaken. (vs. 23-25.)

As gold was the king of metals so the lion, representing Babylon, was the king of beasts. The inferior bear overthrews Babylon, the rising up on one side represented the more powerful Persian wing of the Medo-Persian Empire, and the three nations, Babylon, Lydia and Egypt, the three ribs in the bear's mouth. The meteoric swiftness with which Alexander the Great marched through the world, conquering even to India, and the fourfold division of his Empire after his death, were fitly symbolized by the leopard with four wings and four heads.

The Little Horn

But it was the fourth beast that was of the greatest interest to Daniel, particularly the Little Horn which plucked up three of the others, having eyes of a man, a mouth speaking great things, a look more stout than his fellows, and was to continue until the sitting of the Judgment.



The student of prophecy will at once recall two other parallel prophecies in the Bible which evidently fill out the outline here given. In 2 Thess. 2: 1-12, Saint Paul cites this portion of the prophecy of Daniel 7, to prove that Christians of his day would not live to see the second advent of our Lord. He argued that this great persecuting power which was to continue for more than one thousand years was still future, and that the end could not therefore come until he had been manifested and had done his dreadful work. In filling out the picture Saint Paul tells us that the Little Horn phase of this fourth universal empire would be an ecclesiastical power. In fact he would take his seat right in the temple of God, which is the church of God, and from that seat would carry on warfare against the truth of God.

The Composite Leopard Beast

The third mention of this great apostasy is in the thirteenth chapter of Revelation under the symbol of the composite leopard beast. Here Saint John also is shown the dreadful work of this same persecuting power. It is worthy to note that this beast combines the characteristics of all the four of Daniel 7. It has the face of a lion, the feet of a bear and the body of a leopard, while the dragon, the name Saint John in Revelation 12 gives to the nondescript beast, gives to it his seat and power and great authority, so that its voice is the voice of the dragon, even of the fourth beast of Daniel 7.

Returning to Daniel 7, we note that this Little Horn power was to do certain things. (vs. 24, 25.)

1. It was to be different from all others.
2. It was to pluck up three of the ten horns by the roots.
3. It was to speak great words against the Most High.
4. It was to wear out the saints of the Most High.
5. It was to think to change the times and laws of the Most High.
6. Its temporal rule was to continue for a definite period, "a time, times, and a dividing of times," after which it would lose its temporal power. With such minute specifications, it will not be difficult to locate this power.

In a future article we will turn to the pages of history and identify this power which, while professing loyalty to God is in reality fighting under the banner of the arch-rebel against the truth of God.



Botany Refutes Evolution

By George McCready Price, M. A.

DR J. P. LOTSY, the Holland botanist, is highly respected throughout the scientific world. He had already issued several volumes largely devoted to an endeavour to trace out the lines of descent of modern plants by means of their fossils. But he has become disgusted with this whole business, and in 1916 he stated:—

"Phylogeny, *i. e.*, reconstruction of what has happened in the past [in the way of evolution], is no science, but a product of fantastic speculations."—*Evolution by Means of Hybridisation*, page 140.

As this statement appeared so strikingly like what I have been teaching for nearly twenty-five years, it may be understood that I became very much interested when I saw this sentence quoted in another very recent book a few weeks ago. I posted off to the University library, and after some difficulty I got the book and verified the quotation. I found by the connection that the author meant exactly what he said; namely, that the endeavour to trace out evolutionary pedigrees for the present or modern plants (chiefly by means of the fossils) is really no science at all, "but a product of fantastic speculations." And I said to myself: "Good for Lotsy! If the zoologists (like Henry Fairfield Osborn, and others) would only learn a lesson from the botanist!"

English Botanists Speak

But I find that many of the leading botanists of England are now saying about the same thing. A new book by Professor D. H. Scott has just come to hand, entitled "Extinct Plants and Problems of Evolution" (1924). In this book Dr. Scott comments on the views of Lotsy, as stated above; and while he thinks that Lotsy may have gone a little too far, he says: "Like Dr. Lotsy, I have become sceptical of late as to most phylogenetic reconstructions."—*Page 18* That is, he has become sceptical regarding the long-popular amusement of tracing our imaginary pedigrees and telling just how certain types of plants (or animals) have evolved.

It may be worth our while to notice some of the things about which the botanists have become sceptical.

Here is one statement from Scott, from this book which, as I have said, has just been published:—*Page 43*.

"The (geological) record shows no time limit between Monocotyledons and Dicotyledons, and throws light on the possible derivation of the one class from the other. Both extend back far into the Cretaceous, and throughout the whole time the Dicotyledons appear more numerous than the Monocotyledons, as they are at the present day."

But all this is perfectly natural; it is exactly what we might expect, if, as I have contended in my "New Geology" and elsewhere, the various geological "formations" do not represent successive ages in the world's history but merely contemporary floras and faunas which were buried all together in the long ago. Thus these various geological deposits merely reproduce for us the ancient floras and faunas of the antediluvian world; why then should the Dicotyledons not appear always more numerous than the Monocotyledons, "as they are at the present day"?

The Story of the Ferns

Fossil botanists have discovered a large group of extinct plants which they have called *Pteridosperms*, this name being well translated by the common, or ordinary name, *seed ferns*. These plants had the habit of ferns as to growth, but they produced highly organised seeds on their fronds, these seeds having been discovered in great numbers of instances, and by the skilful technique of modern methods thin slices or sections of these seeds have been made and examined under the microscope. Under these methods of study, botanists have learned almost as much about the cellular structure of these ancient and really extinct plants as they know about modern ones.

To the students of evolution, it has seemed that these seed ferns ought to be a good halfway stage between the true ferns and the true seed plants or flowering plants. But this idea must now be abandoned, so Scott tells us:—

"On a review of the whole evidence, the former belief in the origin of the Pteridosperms (and through them of the seed plants generally) from ferns must be given up. We have no reason to believe that ferns, as botanists understand the name, are any older than the Pteridosperms themselves." "The origin of the seed plants is still an unsolved problem."—"The fossil history of the flowering plants shows no sign of a beginning, for, with few exceptions, all the specimens known can be referred to families still existing."—p. 207, 108, 42.

The recent discovery of a true Angiosperm, the highest branch of the flowering plants, in a true carboniferous coal bed in Illinois, U. S. A., as certified by Dr. A. C. Noy, of the University of Chicago, makes the matter very much worse for the evolutionists. This discovery was made after Dr. Scott's chapters had been written, hence it has not been included in his book.

With much reluctance, Scott admits:—

"The evolution of plants, so far as the [fossil] record shows, does not present a uniform progression, but rather a series of diverse periods of vegetation, each with a character of its own."—*Page 215*.

Most certainly. With the world to pick from, and with almost a free hand in arranging the geological formations as they may see fit, they have yet not been able to make their fossil plants "present a uniform progression," as the evolution theory demands, "but rather a series of diverse periods of vegetation, each with a character its own."

Evidently not much organic evolution here. Moreover, as I have so often pointed out, these diverse groups of vegetation (the geological formations), "each with a character of its own," were really not chronological at all, but merely represent ancient floras, or scattered groups of vegetation, which doubtless lived contemporaneous with each other in the antediluvian world. But now we find that even with the best efforts of the evolutionary geologists it is impossible to put these buried groups of vegetation together into such a series as to "present a uniform progression." I am sorry for them.

These facts and far-reaching truths have been dinning themselves into the heads of the paleo-botanists (or the "fossil botanists," as they are often called) for a good many years. It is to be hoped that the zoologists will soon be compelled to come to the same views. At the present time, the zoologists and the botanists are at loggerheads over these points; but it is certain that the botanists are right and the others wrong.

H. B. Guppy, another leading botanist of England, has put forward the theory that the history of the great Angiosperm families presents two very distinct and sharply contrasted periods, the first period in which these great original types have been breaking up into a multitude of genera and species. This is very near the Scriptural view of a real Creation which was different entirely from the present order of things. Dr. J. C. Willis, of Cambridge University, is a strong advocate of this new view, and has promised us another book in explanation of it before very long. There can be no doubt that after the Flood there was a great splitting up into "species" and varieties among both plants and animals, possibly with much more "hybridisation" or crossing between somewhat related kinds than "orthodox" biologists will admit.

But Guppy's theory of two distinct states in the history of the higher plants (and by implication the same principle will apply to all other plants and also to the animals), is surely very much like the view presented to us in the Bible. I must give this point in Guppy's words:—

"The age that witnessed the rise of the great families and the age that witnessed their subsequent differentiation, are things apart, and cannot be dealt with by the same method."—*Linnean Society's Journal*, 1919, page 457; quoted by Scott, "Extinct Plants *etc.*," page 29.

From the facts presented above, it is very evident that the botanists are not far from the great truth of a real Creation. Among them at least the old theories of organic evolution are certainly in a very bad way.

HERALD OF HEALTH

The Ideal of Health

THOROUGHLY carried out, individual hygiene implies high ideals of health, strength, endurance, symmetry, and beauty; it enormously increases our capacity to work, to be happy, and to be useful; it develops, not only the body, but the mind and the heart; it ennobles the man as a whole.

Our health ideals must not stop at the avoidance of invalidism, but should aim at exuberant and exultant health. They should savour not of valetudinarianism, but of athletic development. Our aim should be to see not how much strain our strength can stand, but how great we can make that strength. With such an aim we shall, incidentally and naturally, find ourselves accomplishing more work than if we aimed directly at the work itself. Moreover, when such ideals are attained, work instead of turning into drudgery tends to turn into play, and the hue of life seems to turn from dull gray to the bright tints of well-remembered childhood. In short, our health ideals should rise from the mere wish to keep out of a sick-bed to an eagerness to become a well-spring of energy. Only then can we realize the intrinsic wholesomeness and beauty of human life.

—“*How to Live*,” pages 1, 5, 6.

Life and Sun Energy

By H. C. Menkel, M. D.

THE reverence shown to the sun during all ages and among many peoples is doubtless related to observations of the basic role played by the sun in all biological operations on this planet.

Man is part of nature's system and is subject to the operation of her influences. Harmony with nature in her provisions, aims and operations, is reflected in that perfection of bodily condition known as health. In nature are found all the essential provisions for maintaining and promoting health. The better we become acquainted with the operation of nature's forces and learn how to co-operate intelligently with her aims, the more fully shall we be able to draw upon the resources of her treasury.

Perfection of organization, as represented in the human body, is the first provision of nature and this perfectly organized form is then animated by that gentle, mysterious force—life.

Life, as far as we are able to define its physical manifestations as observed upon this planet is a form of electrical energy emanating from the sun and manifest in its different operations as plant, animal or human, according to the particular form of organization that it energizes.

Light, or sun energy, is first in importance among the forces of nature that contribute to our being. Without the constant influence of the sun there could be no life on this planet. Similarly without the constant influence of the sun's energy operating upon our bodies we can not be at our best.

Sun energy is transmitted from that luminous body to this planet in the form of energy waves of differing lengths, of which only about thirteen per cent are in the form of visible light. The remaining eighty-seven per cent is in the form of invisible energy waves. But these invisible energy rays are even more important health factors than the visible light rays. As both types of rays travel together, by making certain of exposure to the visible sun rays, one also insures receiving the benefits of the invisible.

Among these invisible sun rays we will mention by way of emphasis two different wave lengths which are known to have important determining effects upon living organisms. The invisible rays have been named according to their relative position to the visible in the spectrum.

Ultra-Red Rays compose about eighty per cent of the invisible sun spectrum. It is the action of these rays passing deep down into the earth that cause seeds to sprout, promoting life and growth. This likewise is true of the human tissues. Like the grain seed in the ground our body cells are dependent upon the action of Ultra-Red Rays for biological stimulation and development. Without sufficient Ultra-Red Rays penetrating and being absorbed, the body tissues must be impaired, as would the seed in the soil.

Ultra-Violet Rays are another form of this invisible energy. Their action is related to the important mineral and tissue salts in the biological process. These rays are employed successfully in treatment of rickets, tuberculosis and other conditions involving calcium deficiency.

The above observations emphasize the importance of insuring the daily absorption of sun energy both visible and invisible, by exposing the body to action of this solar energy. The wearing of light, colourless clothing when out of doors will facilitate absorption of these invisible forms of energy.

Simla.

WATER, air, and sunshine, the three greatest hygienic agents, are free and within the reach of all.

Physical health has a strong influence on character, and should be assiduously guarded in the home and in the school.

Health lies in labour, and there is no royal road to it but through toil.

The Miracle of Digestion

No. 2

By A. E. Clark, M. D.

IN OUR last article we considered the various changes which the food underwent in the stomach, preparatory to being passed on to the duodenum, (or first part of the small intestine) for further digestive action before being absorbed into the system. We shall now consider the changes which take place in the foodstuffs when they reach the duodenum.

As the semi-liquid food material is ejected from the stomach from time to time, it enters the first part of the small intestine, where it at once comes into contact with the alkaline digestive juices supplied by the liver and pancreas; the pancreas supplies the pancreatic juice which is the most important digestive fluid of the body; the liver supplies the bile, of which we shall speak later.

We have already learned from our study of digestion in the stomach that the food material becomes mixed with the acid gastric juice and that protein digestion is commenced; that the digestion of fats and carbohydrates is but little carried on in the stomach; and that the primary function of the stomach is as a churner or mixer of the food material in it.

Digestion of food material in the duodenum, while carried on principally by the pancreatic juice, is also aided by the bile, which aids in the emulsification of the fats, and thus renders digestive action by the pancreatic juice easier.

All three classes of foods, the proteins, the carbohydrates, and the fats, are acted upon in the duodenum. The protein material is split up into various simpler compounds; these in turn into still simpler compounds, until the complex protein molecule is finally reduced to a number of substances which we call amino-acids. These amino-acids are absorbed into the blood and carried to the liver, where certain changes take place, resulting in the formation of a new protein material, which is of the same structure as the protein material found throughout the body. It is produced by the combining of these amino-acids in a certain manner, and physiologists have been unable to duplicate this process except in the case of some of the simplest of proteins. These protein molecules are now distributed to all parts of the body, where they aid in re-building worn out tissue, or in building new protein tissue.

The starches or carbohydrates also undergo interesting changes in the duodenum. They are also broken down into simpler compounds, which we call simple sugars, but by a different ferment. These simple sugars are then absorbed into the blood stream and pass to the liver, where some of it becomes stored, and the rest is transformed into another sugar-like substance called glycogen, which passes into the blood as it circulates through the liver, being carried to the muscles of the body, where it is built up into muscle glycogen, to serve as a source of energy when needed.

Now as to the fats. They are acted upon by another special ferment of this same pancreatic juice, and are reduced to fatty acids, which are combinations of carbon, hydrogen, and oxygen. Before the fats can be digested, they must be thoroughly emulsified; this process takes place in the small intestine and, as mentioned before, the bile aids in this work. The fats differ from the proteins and carbohydrates in their manner of absorption. Whereas the latter are absorbed directly into the blood stream, the fats are absorbed by thousands of small ducts known as lacteals. These small ducts unite to form larger ducts, and these in turn form larger ones, until they finally empty into one large reservoir, known as the receptaculum chyli, (or receptacle for the chyle,) the name by which the now fully digested fat is known. From this receptacle the chyle passes along a small tube or duct up through the thoracic or chest cavity to empty into a large vein in the right side of the neck, where it enters the general circulation, to become distributed to the body.

In our next article we shall follow the course of the food material as it passes along the digestive tract until it is finally eliminated from the system.

A Crowd of Troubles

"A crowd of troubles passed him by
As he with courage waited;
He said, 'Where do you troubles fly,
When you are thus belated?'"

'We go,' they said, 'to those who mope,
Who look on life dejected;
Who weakly say good-by to hope—
'We go where we're expected.'"

The Ministry of Suffering

SUFFERING tends to bring us into new relations to men. When Job has found God, and so begun to think and feel in Godlike ways, he begins to think and feel toward men as God does. His captivity is turned when his heart turns in pity and yearning desire to these associates who have not been taught and illuminated in his school. God stops short of nothing else with us. We may be humbled until our pride is gone, bruised till the will is meek, chastened till we are obedient; we may be disciplined into reverence and sober thought but God is not content with these, nor with anything but a love for man like his own. Then our captivity of worldly life, of crushing trouble, of dissolving happiness, of bitter perplexity, of unsubdued spirit, of rebellious complaint, is turned. God, indeed, we need for trust, but equally we need humanity for love and service. There must be a real field for the play of our redeemed powers, as there must be for the discipline of our un sanctified nature. This field is not God, nor heaven, nor our own souls, but this world of men about us.

—Theodore T. Munger.

CONDEMNED

A Compilation of Terse Testimonies on Temperance

By W. O. Edwards

“WINE is a mocker, strong drink is raging.”—*King Solomon.*

“Wine has drowned more men than the sea.”—*Plebeus Syrus.*

“Nine-tenths of the crimes committed are traced directly to the grog shops.”—*Chief Justice Davis.*

“It is false to assert that alcohol aids digestion.”—*F. R. Lees.*

“Oh! that men would put an enemy in their mouths, to steal away their brains!”—*Shakespeare.*

“Intemperance is the voluntary extinction of reason.”—*Channing*

“I never use it; I am more afraid of it than of Yankee bullets.”—*Stonewall Jackson.*

“The curse of drink is the cause of more failures in life than anything else.”—*Andrew Carnegie.*

“Alcohol does nothing but harm.”—*Tolstoi.*

“Alcohol is food for lust, and lies, and idleness, and dishonesty.”—*John G. Woolley.*

“I cannot consent, as your queen, to take revenue from the sale of liquor.”—*Queen of Madagascar.*

“No one can take alcoholic liquors without blunting his physical powers.”—*Dr. Lorenz.*

“I dread the white man’s drink more than all the assagis [spears] of the Matabele.”—*Chief Khama of Africa.*

“The great curse of the labouring man is intemperance.”—*Cardinal Gibbons.*

“The saloon is the tollgate on the pathway to hell.”—*D. F. Anderson.*

“Drink kills more than all our newest weapons of war.”—*Lord Wolseley.*

“No war . . . has caused so much poverty, suffering, and death, as the use of alcohol.”—*Charles Darwin.*

“Alcohol is a promoter of all that is evil, all that is vile, all that is abominable.”—*John B. Gough.*

“Alcoholism is more prevalent and more of a menace . . . than any other disease.”—*Dr. Conrad Wesselhoeft.*

“All the crimes on earth do not destroy so many of the human race . . . as intemperance.”—*Lord Bacon.*

“Corkscrews have sunk more people than cork jackets ever saved.”—*Sir Thomas Lipton.*

“The liquor traffic, like the slave trade, or piracy; cannot be mended, and therefore must be actually ended.”—*Joseph Cook.*

“Have nothing to do with strong drink. It has turned the earth into a place of skulls.”—*T. De Witt Talmage.*

“The saloon is a nuisance.”—*W. Jennings Bryan.*

“Some of the domestic evils of drunkenness are, houses without windows, gardens without fences, . . . children without clothing, principles, morals, or manners.”—*Benjamin Franklin.*

“The liquor traffic is a cancer in society.”—*Abraham Lincoln.*

“The saloon is a robber, an outlaw.”—*C. S. Longacre.*

“The man who tries to drown his sorrows in liquor will find they can swim.”—*Justice Hawkins.*

“Drink is a greater destroying force than all physical evils combined.”—*Henry Ward Beecher.*

“Liquor! How I hate it!”—*Ex-Governor Patterson, of Tennessee.*

“Wine unquestionably in its influence not merely enfeebles the brain, but deadens spiritual life and perception.”—*R. B. Grindrod, M. B., LL.D.*

“The curse of Great Britain is strong drink.” . . .
Rev. Chas. Wheeler Inglehart.

“If you do not rise up and put the saloon out of the reach of the boy, this nation is going to fail.”—*Dr. Carolyn E. Geisel.*

“Alcohol makes a man less effective.”—*Sir Thos. Barlow, K.C.V.O., M.D., F.R.C.S.*

“Drink ruins body and mind alike.”—*Field-Marshal Lord Metheun.*

“Abstinence and self-control make a man more serviceable.”—*Sir John French.*

“Alcohol is a poison.”—*Sir Frederick Treves.*

“Your duty to your country can only be done by hard work and strict sobriety.”—*Lord Kitchener.*

“Don’t drink alcohol.”—*Sir A. Conan Doyle M. D.*

“Drink is the greatest black spot on our civilization.”—*Sir George White, M.P.*

“Drink, crime, and lunacy go hand in hand.”—*Dr. Forbes Winslow, M.B., LL.D., C.I.B.*

“Seventy per cent of the criminal cases that come before me are due to intoxicating drink.”—*Judge Boucant, Victoria.*

“Seven out of ten in the hospitals owe their ill health to alcohol.”—*Sir Andrew Clarke, M. D.*

“Fifty per cent of insanity coming under my notice is due to alcoholism.”—*Dr. Yellowless, Graymorgan Asylum.*

“Drink is doing us more damage than all the German submarines put together.”—*David Lloyd George, (from speech during war).*

“I indict it as the wild beast of our boasted Christian civilization, untamed and untamable, unwashed and unwashable, uncivilised and uncivilisable.”—*Clinton Howard.*

“The most ruinous and degrading of all human pursuits.”—*Wm. McKinley.*

“A Public, permanent, and ubiquitous agency of degradation.”—*Cardinal Manning.*

“A business that tends to lawlessness on the part of the one who conducts it, and to criminality on the part of those who patronise it.”—*Theo. Roosevelt.*

“Even the smallest quantities of alcohol tend to lessen the activities of the brain.”—*Professor Cushney.*

"Poisoner's general driving men to hell like sheep."—*John Wesley.*

"Alcohol benumbs the higher controlling faculties of the mind."—*A. B. Olsen, M.D., D.P.H.*

"Drunkards begot drunkards."—*Plutarch.*

Alcohol—

"Stupefies and besots."—*Bismarck.*

"Increases liability to disease."—*A. K. Chalmers, M.D.*

"Acts as a poison."—*Professor Kassowitz.*

"Decreases strength."—*Mathew Woods, M. D.*

"Is a scandal and a shame."—*W. E. Gladstone.*

"Is a trap for workingmen,"—*Earl Cairnes.*

"Is the devil in solution."—*Sir Wilfred Lawson.*

"Is liquid fire and distilled damnation."—*Robert Hall.*

"Is the mother of want."—*Lord Brougham.*

"Propagates tuberculosis and cancer."—*Sir Victor Horsley.*

"Is one of the most criminal methods of assassination."—*John Ruskin.*

"Is a curse."—*Queen Victoria.*

"Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic."—*Mrs. E. G. White.*

In the Consulting Room

In this department questions pertaining to health matters, sent in by subscribers, will be considered by the Medical Editor. All questions should be addressed to Medical Editor, Oriental Watchman, P. O. Box 35, Poona.

Ques. Sprue.—Please advise as to best treatment for sprue. The patient has been ill with this complaint for past two years and is very emaciated.

Answer.—Sprue is one of those obstinate conditions in the treatment of which real apparent progress has been made within past two years. Sprue is an ulcerated state of the bowel, resulting from digestive disturbances and auto-intoxication.

The immediate cause for the train of symptoms which compose the picture of a typical sprue case, is deficiency of calcium salt in the blood and tissues. This state of calcium starvation is brought about by a failure in function of four small glandular structures known as "Parathyroids" and the Spleen. The work of these glandular structures in the human organism is to control calcium preparation and digestion.

The treatment therefore must aim at reestablishing balanced function of the calcium workers of the body. This is accomplished by administering suitable doses in tablet form of extracts from these glands together with calcium salt. A combination which the writer has been using successfully in such cases is known as "Parathyroid Co." (Harrower). One tablet is taken four times daily just before meals and at bed time.

The diet must be carefully controlled during early part of the treatment. Under this plan really gratifying results are being obtained even in cases which have resisted other forms of treatment for years.

Ques. Stomach Trouble and Constipation.—What is the treatment for stomach trouble and constipation?

Answer.—Stomach trouble is a somewhat indefinite term. However, stomach troubles and constipation are usually found together and constipation is generally the fundamental cause of the stomach disturbances. Hence the first thing to be done is to get the colon to acting normally. This may be accomplished by the adoption of a thoroughly laxative diet and changing the intestinal flora. The diet should include an abundance of fresh fruits, fresh vegetables, coarse, unbolting cereals, and if necessary,

which is generally the case, bran, paraffin oil and other accessories should be employed, not occasionally but daily and even after every meal.

Healthful Cookery

DHAL AND RICE LOAF

2 cups steamed brown rice
1 1/3 cups cooked dhal (thick puree)
2/3 cup strained tomato
1 1/2 tablespoons grated onion
1 tablespoon butter or fresh ghee
1 tablespoon flour
1 1/2 cups crushed English Walnuts
1/2 teaspoon sage.

Brown the onion in the fat, add the flour, browning it to a golden colour; then add the dhal, strained tomato, sage and salt. Cook for three minutes. Allow this to cool.

Brown ordinary rice, after having cleaned and washed it thoroughly, to a light golden brown over a slow fire, then steam until flaky and tender.

Fold the browned rice and crushed nuts into the above mixture carefully, so as not to make a sticky paste. Turn into a buttered baking pan and bake for forty-five minutes in a moderate oven. When a nice brown, turn out on a hot plate, garnish with walnut meats and green parsley. Serve with hot tomato juice if desired.

H. C. M.

ANGEL CAKE

12 egg whites
1 1/2 cup of sugar (Fine White castor sugar is the best)
1 cup of flour
1/2 teaspoon of cream of tartar
Sift the flour, then measure. Add half of the cream of tartar and sift five times
Sift the sugar
Beat the eggs till stiff then add the other half of the cream of tartar

One teaspoon of vanilla or lemon or almond flavoring
Sift the sugar into the eggs very lightly fold in the flour. Do not beat the mixture. Handle carefully and bake in a slow oven till done. Which you can tell by piercing the cake with a clean straw.

Bake in an ungreased pan and do not remove the cake from the pan till it is cold. Cover with any good icing.

B. M. E.

AT THE National Capitol Washington, a room has been fitted up for the treatment of Senators suffering from colds. The apparatus for treatment consists of a chlorine gas generator. This gas which proved so deadly during the war will cure the most stubborn cold in not more than three treatments, so it is said, if properly applied. All that the patient needs to do is to sit in the room and breathe. The chlorine gas kills the germs.

A NEW disease costalgia, has been discovered by Dr. Marshall Clinton of Buffalo U. S. A. The symptoms are sharp shooting pains in the side. Prior to his discovery, so he claims, doctors have mistaken it for appendicitis, gall bladder infection, kidney trouble or some other ailment. Many women have been operated on for appendicitis when "housewife's rib" was all that was the matter with them. Persons who are shortwaisted are specially subject to it. The cure is an operation for the removal of the tip of the floating rib.

"NOT merely what we do, but what we try to do and why, are the true interpreters of what we are.—*The Motive.*

Bobby's Presents

I've just bought a present for mother—
The dandiest baseball, you see;
And if she can't possibly use it,
Why, then, she can lend it to me.

I've bought a fine bat for my father—
I'm sure it will make daddy smile;
And if he thinks he doesn't quite need it,
I'll borrow it once in a while.

I picked out this jackknife for baby—
The best on the storekeeper's shelf;
But yet—she might cut herself, maybe!
I think I will keep it myself.

For Auntie I bought some nice candy;
But—I'm really sorry to say,
'Twas up on my bureau so handy,
And now it has vanished away.

Some folks simply hate Christmas shopping:
They're glad when at last it is done,
But I don't see why they feel that way—
I think it's the greatest of fun.

—Elsie Duncan Yale.

Mother's Last Stitches

I HAD been finding fault with some sewing which my mother had done for me, when Aunt Ruth called me aside, and told me a story which I now pass on to other girls.

"When I was much younger than at present," said Aunt Ruth, "I was one day finding fault with a garment which my mother was making for me. It was not just as I wanted it, and I told her so in no very gracious mood. Poor, patient mother had tried hard to please me, and she sighed heavily as she took the garment from me, and turned it over in perplexity. At length she said, 'Ruth, I am afraid that I shall not be able to suit you. I have done my best, and really I do not see how you could think the garment ill made.'

"It is beautifully done, so far as the sewing goes, but can you not see that it lacks style?" I replied.

"I cannot see that, my child," she answered, without showing any displeasure; but I could see that she was very weary. She appeared to be thinking intently, and after a few moments said, 'If you could wait a few days, I could get Hester Ann to come and help me.'

"Hester Ann was Hester Ann Brown, the village dress-maker. We seldom employed her in our family on account of our limited means, and generally I liked my mother's work as well as hers.

"I did not myself like to sew, and thought I had no time, with my school work and my music lessons to prepare. I did not stop to think where mother's time came from. She was always so willing to help me, and I accepted her great kindness as a matter of course. So it was not strange that I replied, 'I don't want Hester Ann to do it; besides, I cannot wait. You could have given my blouse a little more style, mamma, you know you could.'

"It was seldom that I spoke so unkindly to her, but I had set my heart on having the blouse exactly as I had planned. Mother turned her head, and her eyes filled with tears. I then said, 'Don't cry, mamma; but you cannot know how disappointed I am.'

"That night before I retired, I looked into the sewing room to say good-night to mother. I saw that she was very pale, and that her hands trembled; but I saw, too, that the work which she had ripped out and done over was better suited to my liking, and I said, 'You will get it right, after all, mamma.'

"She smiled a slow, sweet smile, but her face again took on the same weary, anxious look, and I had the grace to ask, 'Can you not put away this work to-night, and finish it to-morrow?'

"No, dear. To-morrow will be full of other duties. Some things have been put off too long already.'

"So I kissed her and retired. In the morning my mother was unable to leave her bed. She called me to her and said, 'Ruth, I almost finished the work. When I feel a little better, I will take the few last stitches. My strength gave out entirely last night.'

"Those last stitches were never taken. The blouse was a bright-coloured one, and I never wore it. Someone laid it away just as it dropped from mother's hand, and Hester Ann had to come to make a black dress for me. Mother never left her bed.

"I was very remorseful, and my friends tried to comfort me, saying that mother had long been a frail woman. But a frail woman overworked, and a frail woman helped over hard places, are conditions widely apart."

Here Aunt Ruth could not speak for the choke in her voice. When she did speak, it was to say, 'Anna, come with me.'

I followed her to the garret, and opening an old trunk, she took up a bright-coloured blouse, belonging to the fashion of other days, and showed me a needle rusted in a fold upon the sleeve. I began to pull it out, but she said, 'Leave it where I have left it. It is only a rusty needle, but it has done much to cure me of selfishness; and it is just possible that you may need a lesson from it also.'

I could not be angry with dear Aunt Ruth, she is so gentle, and I knew it more than possible that I needed a lesson. I hurried downstairs, and putting my arms around my mother's neck, I said, 'Mamma, I was unreasonably particular. Please forgive me.'—*Girl's Companion.*

Mr. Fly's Wonderful Eyes

HAVE you ever tried to catch a fly by creeping up behind it? Didn't it seem to have eyes in the back of its head? Look carefully at a fly some day, and you will see that its head is nearly covered by two brown spots. These are its eyes; and if you could look at them under a microscope, you would see that each eye is made up of thousands and thousands of tiny eyes. When these little eyes are put together, they make the large eye, which is no bigger than the head of a pin.

—Dorothy Arno Baldwin.

Encourage the Children

YOU teach baby to walk by encouragement as much as by anything else. If you continually said to the timid wavering little creature moving toward you with faltering steps, "Look out! you'll fall!" baby might never learn to walk. When he stumbles, you set him on his feet and encourage him to try again. The same plan applies to the training and education of older children—especially timid, nervous ones. Recognition of any effort at self-improvement, of any act of unselfish service is also a valuable stimulant in the cases of children of sluggish temperaments; used in connection with some system of industrial training, it may be exceedingly effective in overcoming that apathy which is too often taken for wilful laziness. "Try again! You are sure to do it better next time," is easy to say when a child fails in any task he has made a conscientious effort to perform. Sometimes it is wise to change the task to something he likes and educate him up to the one he dislikes.—*Selected.*

"I WOULD have my children able at each moment, from morning till evening, to read on my face and to divine upon my lips, that my heart is devoted to them, that their happiness and their joys are my happiness and my joys."

The Sweetest Message Ever Heard

How can a sinful man be counted just before a holy God? How can a sinner be made righteous? are the two most important questions which face every member of the human family.

"All have sinned and come short of the glory of God," and "The soul that sinneth it shall die," are most important statements of the revelation from God. Every thing indicates that the "wrath of God," must finally extirpate sin from the universe, and this destruction of sin must include all the finally impenitent. It is not in anger against His created intelligences, but in unfathomable love, that God will finally destroy sin and sinners.

"Sin is the transgression of the law," Since the law of God is but the expression of the will of God, and since the infinite and eternal God is absolute holiness and truth, any violation whatever of that law must be evil, and will in the end bring disaster on those not in harmony with that will. As the entire human race has violated that holy will of God, sin is universal, and therefore the wrath of God hangs over a rebel world.

But that same love that determines the principles of that holy law which defines "the whole duty of man" (Ecclesiastes 12; 13, 14) has also devised a plan of salvation by which the guilty transgressor may not only be forgiven his sins, but by which his heart may be brought fully in harmony with the divine will by having the principles of the law of God written thereupon.

"The law requires righteousness,—a righteous life, a perfect character: and this man has not to give. He can not meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. *More than this*, Christ imbues man with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can be just and the justifier of him which believeth in Jesus." "*The Desire of Ages*," p. 762.

This blessed experience of justification by faith cannot come through any works of the sinner, or because of any merits he may or may not possess. Israel, the very nation chosen of God and separated to be the revealer of God's plan of salvation to a lost world, themselves lost sight of the lesson of justification by faith alone, which their father Abraham, had learned, and strove "by the works of the law" to commend themselves to God. But Israel failed and perished as a nation.

And so will every one fail who, ignorant of the righteousness of God, goes about trying to establish his own righteousness. The message of justification by faith alone is the sweetest message ever heard from mortal lips, and needs to be heeded by every member of the human family.

The Spirit of Paganism

MR. WICKHAM STEAD in discussing Christmas calls attention to the fact that when Christianity accepted any of the old Pagan festivals, as it was wont to do in the early centuries of the Christian Era, the spirit of paganism with which they were identified in their origin had a tendency to persist, however much devout people tried to robe them with the sanctity of Christian ideas or formulas. There is much in the way Christmas is "enjoyed" at the present time that seems to establish this contention.

But the same principle also applies to the civilization which Christianity found in Europe. Many people in Asia feel that "Western civilization" and "Christianity" are synonymous terms, forgetting that Christianity itself is an oriental religion, and failing to realize that the spirit of Western civilization is not necessarily the spirit of Christianity. Mr. Sun Yat Sen, the mystery man of China, in a recent notable speech in Japan, stated, "Western civilization is the civilization of barbaric force," and there is much in the trend of events to support his statement. But there is no such thing as a "Christian nation" to-day, in the sense of even a majority of its citizens being genuine or even professed Christians, and exemplars of the principles enunciated by the Founder of Christianity. The spirit of paganism which once prevailed in the barbaric tribes who inhabited the forests of Northern Europe has survived their nominal acceptance of Christianity. In fact it is but the outward manifestation of the age-long controversy between the forces of good and evil, and is evidence of the real existence of a personal devil whom the Bible calls Satan, and whom it pictures as now marshalling his forces for the last great struggle. He is doomed to defeat and he knows it, and the good is soon to triumph gloriously. All who allow their lives to be actuated by his spirit, whether they be of the West or of the East, are doomed to go down in defeat with him. Why should anyone who may share in the triumph of the good, place himself willingly on the losing side and be actuated by the spirit of him who is now marshalling the nations for Armageddon?

The Temptation and Fall

(Continued from page 7.)

from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be a "new heavens and a new earth", it is to be restored more gloriously adorned than at the beginning.

Then they that have kept God's commandments shall breathe in immortal vigour beneath the tree of life; and through the unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin,—a sample of what the whole earth would have become had man but fulfilled the Creator's glorious plan.

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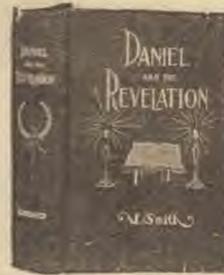
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VIEW FROM VINCENT HILL, MUSSOORIE

A New Day Dawning

By Nels P. Neilsen



WE live in a world of uncertainties. Nothing seems to be stable or lasting. Earthquakes shake our globe. Storm and fire leave ruin and destruction in their wake. Mighty nations arise only to crumble and fall again. Kings are dethroned and leave their sceptres to others. The riches of men are deceitful, for they often take wings and fly away. Overnight the millionaire may become a pauper.

The fame of the world is like a bubble. The applause of the public is fickle. The honours of men are uncertain. To-day men are lauded to the skies; to-morrow they are trampled in the dust.

Accidents are abroad in the land. Here, too, we walk in uncertainty, not knowing what a day may bring forth. We leave our home for the day, but know not if we shall ever return. We lie down at night, perhaps never to arise again until the resurrection day. Death stalks through the land. Often his icy hand is laid on his victim unawares. None may feel exempt from his call. We are "like grass which groweth up; in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

Truly this is a world of uncertainties. This is a world of disappointment; a world of change. But we need not despair. God bids His people look forward to a better land. He bids us look

up. Our hearts should be weaned from the fleeting things of earth and be centred upon eternal realities. God has prepared a place for us. There no sad change will ever come. No uncertainties will mar the bliss of that eternal home.

"Oh, how unlike this present world
Will be the one to come!"

Wonderful things has the Lord prepared for those who love Him. Beautiful beyond description is the home of the redeemed. No sickness or sorrow will ever enter that blest abode, and death will for ever be banished. There we shall eat of the tree with its elixir of life, and Edenic bloom, and the wilderness will blossom as the rose. All marks of the curse will for ever be gone, and the signs of decay will be found no more.

There the redeemed of God will unite with the angelic host in songs of praise to their Maker for His unspeakable gift of love. In sweetest strains of celestial song will their music re-echo through the vaults of heaven, ascribing all honour and praise to the Lamb. There we shall meet and never part again. There change and decay will be unknown. O blessed day, when wilt thou come! By faith we have seen this better land, and with yearning hearts we long to be there. Roll on, then, ye wheels of time, and bring that happy day!