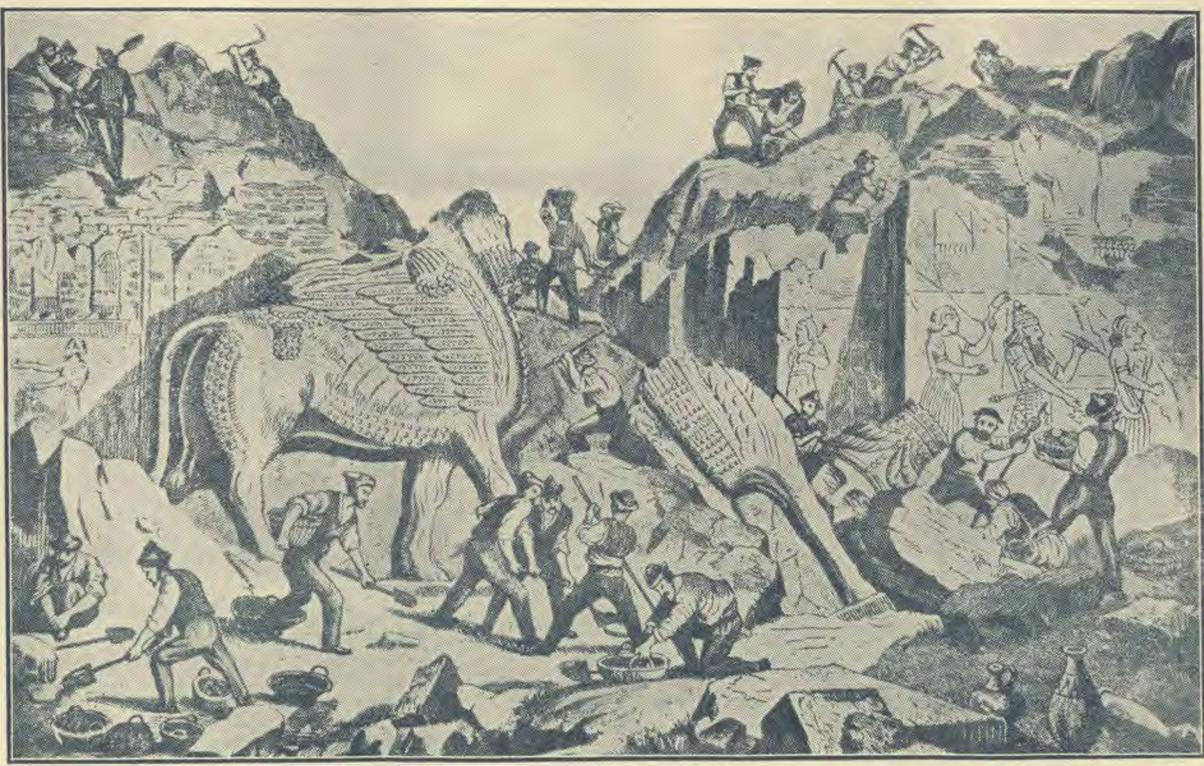


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# The ORIENTAL WATCHMAN AND HERALD of HEALTH



Archaeologists Digging for Historical Evidences of the Ancient World

*Shattering the Bulwarks of Decency — A Triumph  
of Archaeology — Points on Tropical Hygiene —  
Romanism in the Free Churches*



## Around the World

A GRAIN of rice sold at an exhibition in Cairo for £100. It was an ordinary grain of rice, but it had written on it the first chapter of the Koran and a speech made by the first caliph, Abu Bekr—150 words in all. Under a magnifying glass every word stands out distinct.

An airdrome is being built in the meadow of Buyukdore on the upper Bosphorus, near Constantinople, where legend states that Godfrey of Bouillon, a leader of the Crusaders, camped with his soldiers when they were on their way to Palestine. Before the World War, when Constantinople was the capital of Turkey and a flourishing commercial city, this meadow was used as an athletic field by the members of the foreign diplomatic bodies.

Human slavery exists to-day in Abyssinia, Tibet, Afghanistan, the Hejaz, Morocco, Tripoli, the Libyan Desert, Rio de Oro, Liberia, China, Arabia, Egypt, the Sudan, Eritrea, Angola, Mozambique, and French, British, and Italian Somaliland, in most of the independent Mohammedan states, and in Nepal, and the Philippines. This information has been gathered by the Temporary Slavery Commission of the League of Nations, which has been at work since 1924.

Although the word "paper" is derived from "papyrus," papyrus is not a paper at all, and the beginnings of the paper industry are not traced back to it, but to the genuine paper made by the Chinese from very early times. From the Chinese it spread to other races, and was probably brought into Europe during the twelfth century through the Moors into Spain and at the time of the second crusade into Italy. About the year 1150 a paper mill was started at Fabriano, Italy, which became the principal center for paper making, and this region continues the manufacture to the present day. From Italy the art spread to France and Germany, somewhat later to England, where it was not well established until the revocation of the Edict of Nantes in 1685 sent many French paper makers into exile to England and America. In 1690 the first paper mill in America was built by William Rittenhouse at Roxboro, near Philadelphia. The first paper mill in New England was built by a company to which was granted by the governor and legislature in 1728 the sole privilege of making paper in the province of Massachusetts for ten years. In 1780 the manufacture of paper was begun by this company, and specimens of its product were shown to the legislature. Up to the beginning of the nineteenth century, while machinery was used to reduce the rags to a pulp, the formation of the sheet of paper was done entirely by hand, sheet by sheet. This method of manufacturing paper by hand from the inner bark of the paper mulberry, as practised to-day by the Japanese, probably represents the method in vogue from the very earliest times. About 1798 Louis Robert, a workman in the mill of Didot at Essonnes, France, patented an invention for making paper in an endless web, but it was not put to practical use till developed in England by Henry and Sealy Fourdrinier, who spent and lost a fortune perfecting the machine. They are properly considered the founders of modern paper making, and their machine is universally known as the Fourdrinier machine. So well was their development work done that the early machines differ in minor details only from the most modern machine running to-day.

The British Air Ministry announce that before the end of this year a biweekly air service between London and Bombay, India, will in all probability be an accomplished fact.

A typewriter that is said to be capable of transcribing 5,000 Chinese ideographic signs, designed by a native of Shanghai, has been recently put on the market in China. It is claimed that with two months' practice, an educated Chinaman can acquire a speed of 2,000 characters an hour. The entire apparatus weighs about 40 pounds.

The government of Venezuela, we are told, has forbidden the importation of any more radio sets, because the Venezuelans, when they go home for luncheons and siesta, turn on their receivers and forget to go back to work. "Bootlegging" of radio sets has become an active business since the prohibition went into effect, and any one who is fortunate enough to own a set can get a fabulous price for it. The government has stopped all afternoon concerts that it controls, but in the oil belt, where foreign interests hold concessions, enough programmes are still broadcast to keep the Venezuelans busy with the ear phones.

It is said on good authority that more than six hundred million pounds' worth of automobiles were sold last year on the deferred-payment plan. Two hundred million pounds was paid in cash by the purchasers, and four hundred million pounds' worth of credit was extended by the selling agents. About three quarters of all automobiles are sold on the deferred-payment plan. So far losses have been very small, though some financial observers see danger in the tendency to accept smaller and smaller cash payments and to extend the period of credit to a longer time than a year.

It has long been known that two imperial pleasure galleys, built by the Emperor Caligula, lie at the bottom of Lake Nemi among the Apennines, southeast of Rome. The idea of raising these galleys, in the hope of recovering a wealth of antique sculpture and jewelry, has long plagued the minds of the Italians. Leonardo da Vinci worked on the problem four hundred years ago, but the water of the lake is so deep that no plan for raising the galleys has appeared practicable. Now Mussolini has ordered that the thing must be done, and it is believed that he will authorize the digging of a tunnel in the side of the extinct volcano the crater of which Lake Nemi occupies. That would empty the lake and expose the galleys at once.

French scientists have discovered a new use for grape seeds. They are extracting a lubricating oil from them. As soon as the grapes have been pressed, the seeds are removed from the skins and dried. They are then subjected to a process for removing their oil. A thousand kilograms of grape husks give about 230 kilograms of seeds, from which about twenty-seven kilograms of oil are obtained. The residue is used for fertilizer. With this new oil, French engineers hope to replace castor oil, which it resembles, as a lubricant for delicate motors, especially of airplanes. Castor oil is expensive, being imported from India, while the new oil is comparatively cheap and equally efficient. Already factories have been established in many wine districts of France, with a capacity for handling thousands of tons a year, and a new industry is developing.

# The Oriental Watchman

AND HERALD OF HEALTH

Vol. 2

Poona, October 1926

No. 10

## Shattering the Bulwarks of Decency

By Keld J. Reynolds



THE fact that money is spent so lavishly in the publication of magazines is sufficient evidence that these periodicals are bought by the public and widely read. The magazine is, therefore, a great educating force. But in what is it an education?

A few years ago we could have affirmed that question in the full assurance that, in the main, the magazines of America were useful, quickening contributors to literature and public thought. For a present answer, the reader is asked to go around the corner to the nearest news stand, and there spend a few minutes looking over the stock, then to judge for himself.

### What A Collection!

Hendrick van Loon, a New York *litterateur*, says that he found on display at a news stand "the foulest collection of smut, dirt, and plain pornography ever offered to an unsuspecting public in the name of literature." He states further: "The world is being overrun with a putrid stream of the most despicable, the most iniquitous, and, on the whole, the most dangerous, form of a degraded variety of literature. . . . This stuff is being publicly sold and publicly sent through the mails; and. . . so far, no authority, public or otherwise, seems to be able or willing to stop the dissemination of this literary garbage. . . . It is printed by the ton, and sold by the bale. It has millions of pounds behind it. And it is of recent origin. . . . And worst of all, they commit their crime in the name of health, of morals, of the purity of the home."

### The Best Seller

"Surely," I said to myself, "Mr. van Loon, who is given to grotesque caricature and overdrawing, is here following his natural bent. Surely the matter can not be so bad as that."

In order to satisfy myself, I went to interview a friend who keeps a news stand in a near-by university town.

"What is your best seller?" I asked, confident that in this community of mentally active students would be found little of that morbidity which feeds upon the class of literature Mr. van Loon had been describing.

Disillusionment awaited me. The dealer pointed out on the rack a certain magazine, on the lurid cover of which appeared the face of a girl; and if one were to judge by the expression which the artist had taken pains to put into that face, it

was not the picture of a good girl. "That is our best seller."

Remembering that one must not be too quick to judge by appearances, I looked inside. It contained a group of stories with titles suggestive of marital unfaithfulness, "triangles," and glorified licentiousness; all the stories were profusely illustrated with posed photographs. It fairly reeked with sex filth.

"Do you mean to tell me," I exclaimed, "that enough young people can be found in this respectable community who will read this trash, to make it your best seller?"

"That is what it is. And it is being bought in ever-increasing numbers. It seems to be like dope. You have to keep increasing the dose in order to get the desired kick. It keeps getting worse too, for the same reason, I suppose. I sometimes wonder if these publications are not experiments, sent out in order to test the elasticity of our postal laws. We have laws, as you know, that prohibit the sending of indecent pictures or printed matter. But it seems to me that these laws must be largely inoperative.

### Venerated Filth

"Look here," he said, pointing to a group of magazines bearing the name of the same publisher. "I consider these the most dangerous of the lot because their dirt is venerated with a thin coating of respectability. Some of the other stuff is almost labelled 'Muck.' It fools no one, and it makes no attempt at concealment. It is at least honest, and, therefore, less to be feared. But these publications, with a combined circulation somewhere in the millions, masquerade as the exponents of physical development, or profess to be the preachers of a new message of frank and candid directness in the discussion of social problems. In either case, their avowed mission is only a blind, and a thin one at that. Their real purpose, I believe, is to educate the reader in immorality."

"But" I interrupted, "there have always been magazines of this type. When we were boys, they could be bought if you knew where to get them. And they were read with an air of great mystery and intrigue, if a secret place could be found for their storage and absorption, beyond the reach of parents, who would be shocked at the possession of the trash."

"That is just the point. When we were boys, such drivel had to be circulated and read in secret.

Public opinion was very much against it. Parents would not have it in the home. Children were forbidden its possession. But the situation has changed. This same class of literature, and much that is far worse, is now dressed up in an attractive cover, nationally advertised, and hailed as realistic literature. Instead of being hidden in attic corners or under the mattress, it is bought by the older members of the household, and placed on the library table for all the family to read. The same back-alley story has moved up in the world and become the best seller. Suggestiveness, posing as frankness, is the bait that has boosted the circulation. Its stock in trade is the morbid sex story.

#### The Demand is Great

"All of this started a short time ago when a new group of magazines came out, featuring the so-called true story, true romances, confessions, etc. There are quite a number of them now; for the success of the first venture has brought in many other publications of the same class. But they are all alike, in that every one is out to stimulate what the professors here call the sex complex and to undermine the principles of the old morality."

As business at the news stand was slack at the time, I asked the dealer to help me prepare a classified list of the magazines he handled. The list is as follows. (The classification is my own.)

Total number of magazines sold.....	148
Class 1. Essay, feature article, and current events.....	15
Class 2. Technical, and popular scientific.....	26
Class 3. Theatre and movie.....	9
Class 4. Fiction the principal feature.....	98
Total containing fiction.....	112
Containing stories that are daring— or Worse.....	45
Indecent.....	14

"Feeling as you do about this news stand poison, why do you sell it?" I asked, when leaving.

"It is what people want. It would be of no use to run a news stand and not keep it."

There is food for thought in the news dealer's words. "It is what the people want." Here is the reason he sold what he despised. Here, too, is the reason for the publication and circulation of the trash. A good many things that have gone awry of late can be traced to the same cause. The people want it so. They want salacious movie thrillers. They want the removal of social restrictions. They want a Christianity that is liberal enough to allow them free rein and an open field—and they get what they want because those who should be their leaders have turned Aarons.

#### Too Many Aarons

The children of Israel wanted a golden calf to worship; and Aaron, who could better hear the *vox populi* than the voice of God, gave them what they wanted. They had been wanting it all along, but the influence of their great leader, Moses, had restrained them. Then Moses went away for a time, and Aaron was carried away by the popular clamour.

People,—that is, some people,—have always

wanted those things which are destructive to morals and character. But these things were once denied them by their leaders or by traditional principles, which they dared not violate. Somehow the dam has now broken. The Aarons are giving us what we want. The weak are following the wicked, as they always do, and so we have the present situation.

Analysing the above list, we find that 75 per cent of the magazines read by the students contained fiction. Forty per cent of this fiction may be characterised as daring; 12½ per cent, as actually indecent. If these figures are at all representative,—and I have every reason to believe that the conditions found in the college community in question are duplicated in nearly all like communities, throughout the land,—then we have a serious matter to deal with, one whose solution merits the best efforts of responsible, God-fearing people who have at heart the morals of our nation in general and of our young people in particular.

#### Public Indifference

Recently a woman was tried for poisoning her family. Her trial was a national front-page sensation for weeks. For some time now agencies have been at work poisoning the mind of the youth, and very little is being said about this infinitely more serious matter. Even less is being done about it. We seem to be too self-centred, too absorbed in our own pursuits to worry about such things until they force themselves upon us. The present situation has about reached that stage. It is forcing itself upon us. A visit to the news stand will convince any one that Le is looking upon such moral corruption as has never before been offered for public sale within the years of his life. Perhaps a visit to the news stand is not necessary. In the case of thousands of homes, a glance at the magazine rack or library table will reveal the presence of this objectionable type of literature in the home itself.

I am convinced that this critical condition has come about through public indifference, and that this indifference, in turn, has been brought about by a recent marked decline in the moral tone of the public. Otherwise, the restraints of Christian morals and existing laws would have nipped the present tendencies in the bud.

That the laws in question,—that is postal laws forbidding the sending of pornographic or indecent printed matter or pictures through the mails,—are not effective, is clearly revealed in the following statement made last December by Justice Ford of the Post Office Department:

"All the big newspapers and all their subordinate news agencies are closed to us. . . . They closed their columns tight up, except to misrepresent and abuse as soon as it was made known to them that the big publishing houses were a unit against our proposed, or any, amendments to the present law. It suits them perfectly because it has come to as good as no law at all through judicial interpretation—interpretation which is at variance with the construction placed upon their similar laws in England, (Continued on page 17)

# Foundations of the Faith—No. 6

## The Historic Fact of Christ's Substitutionary Death

By Carlyle B. Haynes

**T**HERE are not two gospels. There is but one. That is the one taught in the Scriptures of truth. And it is to the effect that "Christ died for our sins."

But there is another gospel being preached to-day. It is not the gospel of Christ, but entirely "another" gospel. It is to the effect that we are saved by obeying the teachings of Jesus, by walking in His steps, following Him, and doing His will.

The gospel of Christ teaches us that man is a sinner, a violator of God's law, condemned by that broken law to die, under the sentence of death, and that it is utterly impossible for him to do anything to save himself from his fate.

It teaches us that Jesus came into this world to take man's place, to take man's guilt upon Himself, assume his sentence of death, and die in his place, and that man's only hope of salvation is based upon this fact of Christ's substitutionary death, and his personal acceptance of Christ as his Substitute and Saviour. This is called the Vicarious Atonement.

In the gospel of Christ the death of our Lord is the great, central, essential fact. In that divine act the penalty for our sins was met and paid and discharged, and we are saved. Our salvation centres in His death.

In the so-called gospel which finds favour to-day, the death of Christ is merely a beautiful story, an incident, without meaning so far as human salvation is concerned. Salvation from sin is by education, evolution, development, refinement, eliminating the bad and replacing it with the good, taking Jesus as our example, our pattern, our great

hero. It is a religion of ideals, of inspiration, of good works. But it is not the religion of Christ.

Take away the death of Christ from the Modernist and he is not greatly disturbed. He has the parables, the prayers, the sermon on the mount, and the sayings of Jesus left. So his religion is intact.

Take away the death of Christ from the saved sinner who knows himself lost, and knows he must have a Redeemer who can take the sins of his life with their terrible guilt and punishment upon Himself, and die in his stead, and you have taken away his very salvation. He has no other hope than Christ and Him crucified. It is in the fact of Christ's death that He finds any hope whatever.

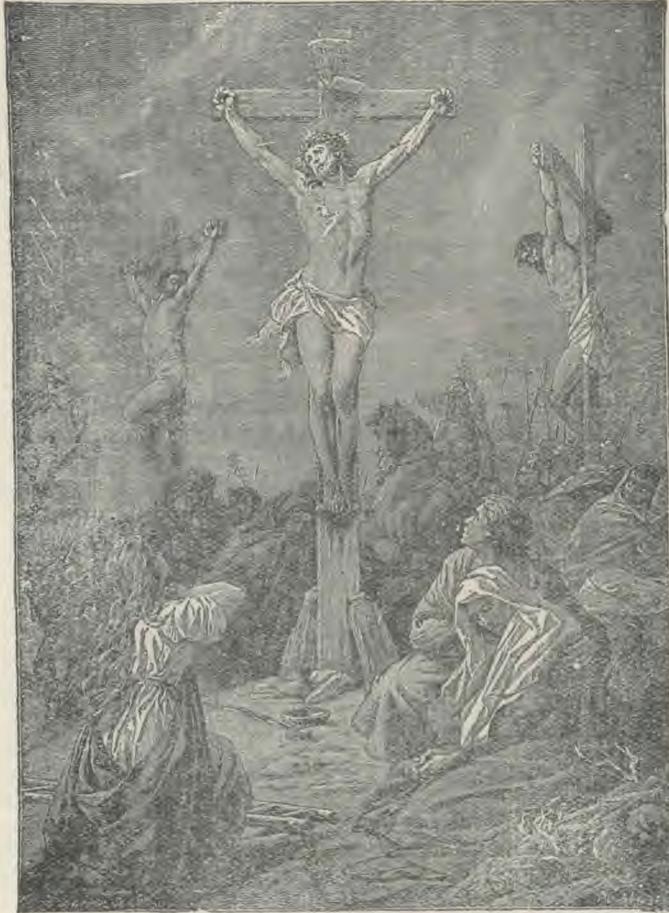
### The Vicarious Death for Sin

The death of Jesus was a vicarious death for sin, a substitutionary death for the sinner. He died in the sinner's place. And He died for sin, to pay its penalty. The sentence of the law against sin was carried out on Him. And by His death we are saved. There is, and there can be, no such thing as human salvation

from sin without the vicarious death of Jesus Christ.

And this is taught throughout the Bible. Nothing is more clear. Nothing is emphasised more strongly. From beginning to end this runs, throughout the Scriptures. Death as result of sin, and death to save from sin, are fundamental truths of the Bible.

For centuries before Christ came into the world to die for the sins of the world, the truth that His death was to be a substitutionary death was taught to the people of God. From the very



*He Died for the Sins of the Whole World*

beginning of God's dealings with men the need of a blood sacrifice for the remission of sins was kept before the world. As soon as sin entered the world this lesson was taught.

Later the entire system of human salvation was portrayed by God in the sanctuary and its services. The Lord instructed Moses to erect in the midst of the camp of the Israelites a sanctuary, where the Lord Himself was to dwell among His people. In this sanctuary the Lord established a system of worship and sacrifice which reveals the only way of salvation from sin.

#### The Shedding of Blood

The services which were carried forward in the sanctuary are described in much detail in the book of Leviticus. We give here a brief description of them.

When any person in the great host of Israel committed sin he thereby transgressed the law, the tables of which were in the Most Holy Place of the Sanctuary. "Sin is the transgression of the law." 1 John 3:4.

When the law was thus broken it condemned the sinner to die. It demanded his life. It sentenced him to death. "The wages of sin is death." Rom. 6:23.

And, "without shedding of blood there is no remission." Heb. 9:22. The law demanded that blood be shed before the sin could be remitted. It demanded the life of the sinner.

Therefore the man who had sinned brought to the gate of the court of the sanctuary an animal such as had been selected for a sin-offering. The sinner, with the lamb before him, placed his hands upon its head, confessed his sin upon the head of the lamb, and, in type, his sin passed from himself to the lamb.

It was now the lamb which the law condemned. The sin was upon the lamb. The law now demanded its blood. It must die for the sin of the man. Then with his own hand the man drew a sharp knife across the animal's throat, and the blood was caught in a basin and by the priest taken into the Holy Place of sanctuary and sprinkled before the law. This was done to satisfy the demands of the law that blood be shed for the remission of sins.

#### The Blood Atonement

Thus the man went free and the lamb suffered in his place. The man was released from the punishment because the lamb died in his place. He was saved "by the blood of the lamb."

And all of this, of course, was done in order to impart faith in the coming of "the Lamb of God that taketh away the sin of the world."

And this service went on constantly, daily, through all the years to the coming of Christ. Because of the sins of the people blood was flowing constantly at the gate of the sanctuary. Throughout the year this service of the sacrifice for sin kept the priests continually busy offering blood before the broken law.

And all this was for the purpose of teaching the people their need of a blood atonement, their

need of a substitute for sin, their need of a Saviour who would offer His life for them. And every time they offered a sacrifice they were testifying to their faith in the "Coming One," who was to offer Himself in death for them, the Lamb of God, the great antitypical offering for sin. This death of the sacrifice, the blood atonement, was the very heart and essence of the sacrificial system ordained by God and described in the Old Testament.

The services of the Passover and the Day of Atonement also added their witness through the centuries to the need of a blood atonement to expiate sin. Always it was the lesson that sin could not be forgiven, there could be no remission of it, save by a death.

This is the heart of the whole Word of God, the rock basis of the history of God's dealings with men.

#### The Vicarious Suffering of Christ

In addition to the symbolic services of the sanctuary, there is constant teaching in the ancient Scriptures regarding the blood atonement and vicarious suffering for sin. Take as merely one illustration of this that wonderful prophecy of Christ found in the fifty-third chapter of Isaiah. Here, again and again, is portrayed vicarious sacrifice for sin. There are only twelve verses in the entire chapter, but in these verses there are no less than ten references to the doctrine of vicarious suffering. "He hath borne our griefs," "carried our sorrows," was "wounded for our transgressions," "bruised for our iniquities;" "the chastisement of our peace was upon Him," "with His stripes we are healed," "the Lord hath laid on Him the iniquity of us all," "thou shalt make His soul an offering for sin," "by His knowledge shall My righteous servant justify many," "He shall bear their iniquities."

#### Christ Crucified—the Only Hope of Sinners

And throughout the new Testament this same great truth is iterated and reiterated and put into every conceivable form of expression.

"The Son of man came . . . to give His life a ransom for many." Mark 10:45.

"Whom God hath set forth to be a propitiation through faith in His blood." Rom. 3:25.

"Christ died for the ungodly." Rom. 5:6

"While we were yet sinners Christ died for us." Rom. 5:8.

"When we were enemies, we were reconciled to God by the death of His Son." Rom. 5:10.

"Christ died for our sins according to the Scriptures." 1 Cor. 15:3.

"He hath made Him to be sin for us, who knew no sin." 2 Cor. 5:21.

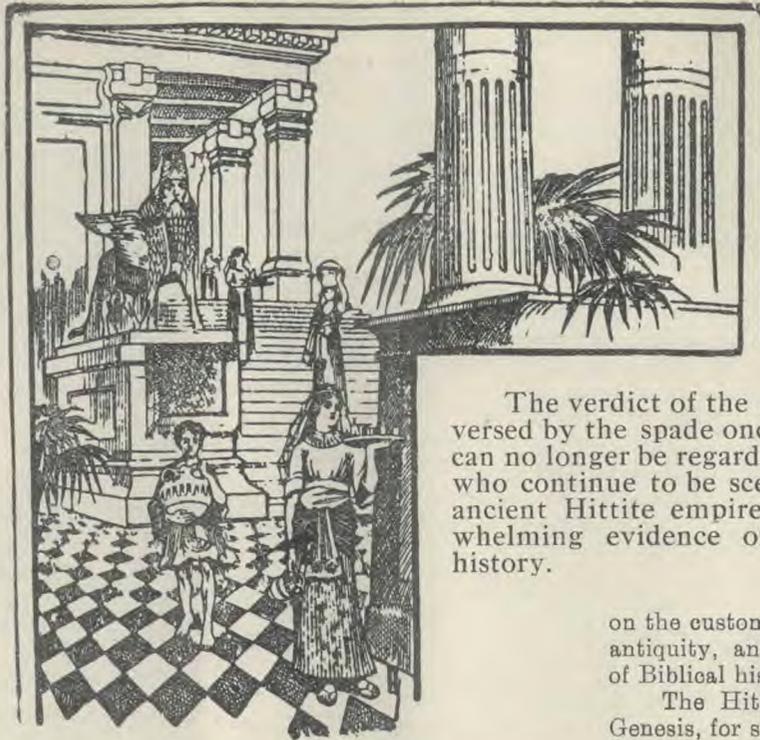
"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13.

"In whom we have redemption through His blood, the forgiveness of sins." Eph. 1:7.

"Having made peace through the blood of His cross." Col. 1:20.

"Who gave Himself for us." Titus 2:14.

"How much more shall the blood of Christ, who through the eternal (Continued on page 17)



# A Triumph of Archaeology

## Discoveries of Hittite Remains Reverse the Verdict of the Critics

By P. C. Poley

The verdict of the critics has been completely reversed by the spade once more. The Biblical Hittites can no longer be regarded as a mythical nation. Those who continue to be sceptical as to the reality of the ancient Hittite empire are now confronted by overwhelming evidence of the truthfulness of Biblical history.

on the customs and movements of that people of antiquity, and by others for further confirmation of Biblical history.

The Hittites are mentioned in the Book of Genesis, for some of them were living in Canaan in Abraham's day. That patriarch purchased a cave for a burial-place from Ephron who is called "the Hittite" in Genesis 23:10. We notice the Hittites again in Esau's marriage alliances. And Hittites were in Canaan when the Israelites entered under Joshua. Sundry references to this people are found in Old Testament Books; and if allusion had been strictly confined to a tribe of Hittites associated with Hebron in Canaan, perhaps the learned world would not have complained. But the Holy Scriptures indicate that there existed a powerful nation called Hittites beyond Palestine.

How clearly the Bible intimates their importance may be seen in the following account of King Solomon's commercial dealings with them,— "Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means." 1 Kings 10:28,29. And the following passage strikingly indicates their martial character,— "The Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." II Kings 7:6.

Judge of the surprise created among the scholars when the hitherto mysterious hieroglyphics on the temples at Karnak in Egypt were deciphered and the learned read the original story of how the Egyptians matched their strength

**T**HE spade of the archaeologist has wrested from the lands of the Near East many of their long-kept secrets. Ancient monuments have been found, strange writings have been deciphered, and immense treasures have been carried away to the museums of the world. There has been in recent years a succession of mighty triumphs, and the authenticity of Biblical records has been proven again and again. Somewhat belated, yet of unusual interest, are the spoils of the spade from Asia Minor, where remains of a great Hittite nation have been found—contrary to the expectations of sceptics who had long doubted the truthfulness of certain Biblical references to that people. Scholars nowhere in profane history found any intimation of such a nation having existed, and this heightened the surprise when the true facts became known.

The verdict of the critics has been completely reversed. The Biblical Hittites are no longer regarded as a mythical nation. Theirs was an extensive empire in Asia Minor and Syria, north of Palestine. Carchemish was one of their important cities. And to-day something is known of their dress, language and history.

Just now, attention is being paid to the work of F. Hrozny, Professor in the Czech University at Prague, by whom the Hittite language problem has been energetically studied. Scholars in this field are convinced that some of the difficulties have been solved by Hrozny. It seems very probable that the Hittite hieroglyphic script will soon be fully understood, and that a mass of inscriptions will be translated. It is a romantic task in which the scientists are engaged, and their doings will be closely watched—by some for further light

with the Hittite warriors. The Egyptians named them the "Kheta." Egyptian artists drew their portraits—never dreaming perhaps of the thrill they were preparing for the people of to-day. The Egyptian king, Rameses II, nearly met defeat at their hands in his famous battle with them at Kadesh on the Orontes. These hardy mountaineers were a people of military prowess as Biblical records had always shown.

The Hittites had also been mentioned by the Assyrians, though again the form of the name varies. "It is now known that this people," says "The Historians' History of the World," edited by H. S. Williams, LL. D., vol. II pp. 391,392, "is to be identified with the Kheta of the Egyptians and the Khatti of the Assyrians. It will be recalled that the Egyptians under Tehutimes III waged war against the Kheta, as did Seti in a later succeeding generation." "At a slightly later period, when the new Assyrian Empire was waxing strong, the Hittites found an enemy on the other side in Tiglath-pileser, who defeated them in a memorable battle, as also a few centuries later did Ashurnazirpal. The latter prince, it would appear, completely subjected them and carried their princes into captivity. Yet they waxed strong again, and took up arms in alliance with Benhadad of Syria against Shalmaneser II in the year 855, and though again defeated, their power was not entirely broken until the year 717 B. C., when Sargon utterly subjected them and deported the inhabitants of their city of Carchemish to a city of Assyria, repopling it with his own subjects. All these details of the contests of the Hittites against the Egyptians on the one hand and Assyrians on the other

were quite unknown until the records of the monuments of Egypt and Assyria were made accessible through the efforts of recent scholars. But it now appears, judged only by the records of their enemies, that the Hittites were a very powerful and important nation for many centuries."

The work from which the foregoing excerpts are taken was published in 1904. The statements give evidence of the sound conclusions arrived at a little more than twenty years ago. Many interesting discoveries have been made since that year. Few of them are so wonderful as that made in Asia Minor in 1906 by Professor H. Winckler. This explorer operated at a place not a great distance from Angora, now famed as the Turkish capital. Travellers had spoken of Boghaz-Keui as a place of Hittite remains, but it was reserved for Winckler to uncover there an amazing library of clay tablets written in cuneiform characters. In

this treasure-house of ancient inscriptions more than one language was represented. Of particular value were the tablets in the cuneiform script. Choicest among the finds was a Hittite code of laws in the same script, found in 1909. It has been partially translated by Hrozny. "When the mass of Boghaz-Keui inscriptions shall have been fully translated and interpreted," writes Professor I. M. Price, "We shall be better able to localise and visualise the Hittite States and centres of Asia Minor, and to follow chronologically their growth and movements during the seven hundred years in which they were a dominant power in that region." "The Monuments and the Old Testament," by Ira M. Price, Ph. D., p. 72, New Rewritten Edition.

Those who continued to be sceptical as to the reality of an ancient Hittite empire were now confronted by overwhelming evidence of the truthfulness of Biblical history. Professor Winckler's discoveries were sensational and epoch making. He left no just grounds for anyone to doubt either

the fact of an old-time Hittite nationality, or the trustworthiness of Biblical testimony to the greatness of Hittite people. There was the library, it, of course, had to be believed.

This old Hittite centre, as a place of profound archaeological interest, does not stand alone. After the surprise of Boghaz-Keui, explorers have been greatly rewarded in their work at other points, so our knowledge is being gradually increased. The Hittite capital at Carchemish on the Upper Euphrates has been especially mentioned in this connection. Immense quantities of old Hittite remains were revealed there. To quote again from the pages

Professor Price devotes to the Hittites,—"The remains of their civilisation have been seen and brought to light at many points in Asia Minor and Syria. Carchemish, Sinjerli, Hamath, points in Cappadocia, and in western Asia Minor have preserved for us some remarkable evidences of the greatness of that people." "The Monuments and the Old Testament," p. 65.

The Hittite nation, then, was not legendary. The Biblical references to that people have been confirmed by unimpeachable testimony. At one time they possessed an imperial greatness. These discoveries, coming at a time when infidelity is rife, are not chance happenings. The Divine Hand, which shapes events for the onward march of Truth, is in control of these modern movements to explore Bible lands. Archaeologists have been led into these interesting countries with a far-reaching object. The (Continued on page 24)



A Baked Clay Tablet Containing a Babylonian Account of the Flood

# Points on Tropical Hygiene

By G. H. Heald, M. D.



IN the tropics, hygiene is a very much more important matter than in the homeland, for here we have a climate that is naturally more healthful, and whether we realise it or not, we are more or less under the protection of the health departments, local, State, and national. One in the homelands may disregard many of the laws of health and apparently escape the consequences for a considerable time; but in the tropics a person is liable in a short time to be forcibly reminded of his carelessness.

Keeping up the general health and avoiding infection are both more difficult of achievement in the tropics than in the temperate regions. The climate itself tends to debility, and without active preventive measures one quickly runs down. Then the infective organisms are more common and more harmful in warm climates. Malaria, for instance, is a very much more serious and dangerous disease in the tropics than in colder climates.

General hygiene includes cleanliness, food, clothing, housing, exercise, and rest.

Cleanliness is more important than in cooler regions. The cleansing bath should be taken with clean water and soap. It is dangerous to use water from some unknown source. By bathing only in rain water or boiled water, one will avoid the possibility of infection with some parasitic skin disease. Two or three baths may be taken daily for tonic effect. It is possible to construct from an empty can a shower arrangement that will give a refreshing and satisfying bath. Dry with as little friction as possible.

In the tropics the character of the food eaten is very important, for dietetic sins are punished there more severely than in temperate regions. Some advise a high protein diet, that is, a diet containing a considerable proportion of flesh. It is to be remembered, however, that such a diet is "heating" in a true sense. Not that it contains more fuel than starchy foods, but it makes the bodily fires burn more briskly. It increases the oxidation. Protein raises the temperature of the body more than any other class of foods. The natives of the tropics are not naturally large eaters of protein foods. Moreover, there is abundant testimony that a low protein diet will maintain health, provided the other food essentials—salts, vitamins, etc.—are present in sufficient quantity. The natives live largely on sago, bananas, taro, yams, and other articles that contain a comparatively small amount of protein. It has been suggested that the anemia of the natives may be due to this low-protein diet, but more likely it is due to the well-known fact that many are badly infected with intestinal worms and other parasites.

The white person, longing for his native foods, should beware of eating tinned foods too steadily, for such a diet will sooner or later cause digestive

disturbance. It would be better to make a study of the native foods, and learn to use them freely, and to live as much as possible on fresh foods rather than on those which are tinned or preserved.

It is important to be extremely careful regarding drinking water, for the ordinary water is liable to contain parasites. Where there are daily showers, it is quite feasible to gather fresh supplies of rain water. Other water should be boiled, unless it is from a public water supply that has been properly sterilized—something that is very unusual in the mission field.

Heavy clothing should not be worn. The outer garments should be light in colour, so as to absorb as little as possible of the sun's rays. The inner garments are better dark coloured, so as to cut off the injurious actinic rays. We in the temperate regions think of the heat of the tropics as being the most objectionable feature, but the excessive light is also a disturbing factor, and the clothing and housing should protect from this as much as possible.

The outer garments are best made of material which does not require starching. The inner garments should be of some absorptive material, linen being better than cotton, though more expensive. Silk is expensive and warmer; wool is frequently irritating to the skin, and shrinks with washing.

The head should be well protected with a ventilated, broad-brimmed, light-weight hat, which may be of straw, though in some places the pith helmet is commonly worn. When it is necessary to be out under the vertical sun, it is an additional advantage and precaution to have a sun umbrella.

One of the most important health rules of the tropics is to keep the head cool and the abdomen warm. A disregard of this rule is liable to be followed by trouble. Some one has said that the secret of health in the tropics is to avoid colds. One catches cold very easily there. Just as a person in this country who shuts himself up in a stuffy room of 70° or 80° becomes tender and easily susceptible to slight temperature changes, so does one living in the tropics; and the latter becomes particularly susceptible to chilling of the abdomen. Keep the head cool to avoid sunstroke, and the abdomen warm to avoid colds.

So far as possible, the day's work should be done in the cool of the day. It is better to rise very early and work till about noon, and then for the next three or four hours take a complete rest in the coolest possible place.

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"THE art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest."

# EDITORIAL COMMENT

A READER of this magazine asks the question, "What part should the Old Testament play in the faith and practice of a Christian believer?"

This question has doubtless been suggested by our use of both Old and New Testament authority in our exposition and teaching of truth. An extended answer cannot be given here, but we will note a few of the basic principles involved.

The Bible is one book, not two. It contains a complete, harmonious narrative of the plan of salvation from the time sin entered this world until it is finally removed. Both testaments are in full accord with each other in their teaching. They are inspired by the same Spirit, witness to the same trinity, or Godhead, proclaim the same salvation, and set forth the same means by which it may be secured.

Christ is the focal point of both Testaments. Before He came in the flesh, the Old Testament pointed forward to Him. It set forth the complete work of the gospel by the means of priests, types, shadows, symbols and figures. The culmination of all the prophecies centered in Christ. Those who were saved before the Cross were required to exercise faith in the saving power of Christ as set forth in types and shadows, and by their faith they were saved. Paul, in his letter to the Galatians, says, "And the scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham*, saying, In thee shall all nations be blessed." Gal. 3: 8. In the 4th of Hebrews he further declares. "For unto us was the gospel preached *as well as unto them*; but the word preached did not profit them, *not being mixed with faith in them that heard it.*" Heb. 4: 2. Therefore, faith in Christ as a Redeemer and Saviour was the essential element of salvation in the Old Testament as well as in the New, and with this work of salvation, we necessarily understand, were associated the prerequisite works of confession and repentance, without which there could be no forgiveness or salvation.

The New Testament looks back to a Saviour and Redeemer who has come in fulfillment of all the promises and prophecies of the Old. Here also faith is the essential element of salvation. Jesus died for sinners in all the world through all time. The believer before the cross saw Him in the shadow, the type, the symbol. Those this side of the cross see Him in the brighter light of fulfillment and His person. Every man or woman in this world, before or since the cross, who has been saved, was saved by faith in Christ.

Hear our Lord's own estimate of the value of the Old Testament to a Christian believer. "Search

the scriptures; for in them ye think ye have eternal life: and *they are they which testify of me.* . . . Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, you would have believed me: *for he wrote of me.*" John 5: 39, 45, 46.

After His resurrection, Jesus, accompanied two of the sorrowing and perplexed disciples on their way to Emmaus. To comfort and instruct them, the record says, "And beginning at *Moses and all the prophets*, he expounded unto them *in all the scriptures the things concerning Himself.*" Luke 24: 27.

In the parable which our Lord taught concerning Dives and Moses, Abraham is represented as saying to the rich man that the teachings of Moses and the prophets is sufficient to keep the five brethren from getting into the same place where he is represented to be. See Luke 16: 19-31.

Jesus believed the Old Testament scriptures because His Spirit had inspired them. He based His teachings on them, He quoted them, He defended them, and employed them to defend Himself. His apostles did likewise. In their time there was no other Bible but the Old Testament. In fact, we may be warranted in saying that the New Testament is virtually a record of how Christ and His apostles taught and applied the Old.

Peter's soul-stirring sermon on the day of Pentecost was based wholly on the fulfilled prophecies of the Old Testament. See Acts 2. Stephen's defence before the murderous mob of infuriated Jews who were about to stone him, covers a span in their national history from Abraham to the crucifixion, all of which was narrated for no other purpose than to prove that Jesus Christ was the Just One of whom they had been the betrayers and murderers. See Acts 7.

When called before Felix to answer the charges preferred against him by the Jews as a disturber and menace of the government, Paul defended himself in these words, "Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law (the five books of Moses) and the prophets. . . . And herein do I exercise myself." Acts 24: 13, 14, 16.

To his young disciple, Timothy, he writes, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works."

Briefly speaking then, the Old Testament is for the Christian as much as the New. One can-

not be fully understood without the other. There are certain ceremonies and laws in the Old Testament not binding on the Christian. The typical laws fulfilled by the first advent of Christ ceased at His crucifixion. The laws of meats and drinks, circumcision, purifications, new moons and holy days, which were shadows of things to come, are of no spiritual value since the cross nor are the national laws of the Jews, which governed them during the time of their theocracy.

But by far the larger part of the Old Testament means as much to the intelligent, rich, deep spiritual life of the Christian as the New. He should be a diligent student of it all and understand its proper relation to the whole plan of salvation.

ONE of the master deceptions of the enemy of souls is to persuade people into the belief that miraculous power is in itself an indisputable evidence of divine authority. Especially is this true in the manifestation of miraculous power as it appears to bring spiritual or physical good in some form or other. The logic of this reasoning is on this order: God is all goodness. Therefore all good things must come from God; for He is not the Author of evil in any form. Anything that brings comfort, happiness, pleasure, joy, as we may rightly interpret such things, must be of God, and therefore worthy of our unqualified acceptance. It is unthinkable that good in any form could come from an evil source.

But this is dangerous and unwarranted reasoning, and does not reckon with all the facts in the case. The word of God clearly teaches the manifestation of miraculous power by evil agencies as well as by good. The only difference is this: Genuine miracles contain the elements of creative power. God alone has this attribute. They deal with real materials and produce tangible and lasting results for good. They do not mislead or deceive. They are in harmony with the teachings of God's word, and the laws of nature.

False miraculous power has in it the elements of creative power only in appearance. It deals with the imaginary and unreal. Its effects are temporary, and out of harmony with divine and natural laws. They deceive, and lead those who accept them to base their faith on a false hope.

In that great prophecy of our Lord, recorded in the 24th chapter of Matthew's gospel, warning is given us concerning the deceptions of the last days, we are explicitly told at that time, "There shall arise false Christs and false prophets, and shall show *great signs and wonders*; insomuch that, if it were possible they shall deceive the very elect." Matt. 24: 24. The deceptive nature of these "great signs" and "wonders" will be strongly augmented because they appear to bring physical healing. Most of them bring apparent "cures" from maladies from which they have long sought release.

The apostle Paul in his letter to the Thessalonians, speaks of Satan's efforts to deceive as exercised with "all *power and signs and lying wonders*, and with all deceivableness of unrighteousness." 2 Thess 2: 9, 10.

In the closing book of the inspired word, the Revelator brings to view under symbolic figure, a great power that will exercise its might and authority over the whole earth, aided by the influence of the power that went before it. To give force and effect to its claims, "He doeth *great wonders*, so that he maketh *fire come down from heaven in the sight of men*, and deceiveth them that dwell on the earth, by means of *those miracles* which he had power to do in the sight of the beast." Rev. 13: 13, 14.

In the 16th chapter of this same prophecy is brought to view one of the final efforts of Satan to rally the kings of the earth, and the whole world under his banner. The all-persuasive means used by him to achieve these results is defined by the inspired penman as "the spirits of devils, working miracles." Rev. 16: 14. The force and influence of these miraculous exhibitions of power will sweep all before them except those who are guided by the teachings of the Bible, and love and obey the truth.

Furthermore, there is a passage in Matthew's gospel which clearly shows that the manifestation of this miraculous power is performed with the sincere belief that what they are doing is for the glory and advancement of God's kingdom. "Many will say to me in that day, Lord, Lord, have we not *prophesied* in thy name? and in thy name *cast out devils?* and in thy name *done many wonderful works?* And then will I profess unto them I never knew you: depart from me, ye that *work iniquity.*" Matt. 7: 22, 23,

How, then, are we to know the false from the true? We are warned not to believe every spirit, "but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 John 4: 1. We test the spirits by the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa 8: 20. A prophet, or teacher, is not tested by his miracles, for John the Baptist was the greatest prophet ever born of woman, yet it is recorded of him, he "did no miracle." John 10: 41. We cannot test them by appearances, for there are those who are to transform "themselves into the apostles of Christ," even as Satan himself is transformed into an angel of light." 2 Cor. 11: 13-15. Of this we may be sure also that every work of divine power, as in the experience of Peter with Simon the sorcerer (Acts 8: 9-24), will be free from any desire to make merchandise of it, and God will always be given the glory instead of man. John 7: 17, 18.

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"WHEN you became a Christian, you entered a self-denial contract with your Saviour. You consecrated your life to Him. Did you not say, 'Master, take all there is of me and use my life to Thine own glory and for the good of others? How have you kept that promise? Have you denied self? Have you in every issue to-day said no to self and yes to Christ?'"

# The Atheist's Torn Bible

Mrs. Annie A. Preston

**J**OHN Moulton was the proprietor of a "general" store in a small village in New London county, Connecticut. He had the reputation of being shrewd and close in all his business transactions, and people who knew him well said he had a peculiar faculty for turning everything into good solid money.

He was considered to be an honest man, especially when he was obliged to be, but he was an avowed Atheist, and regarded himself as amenable to none other than human laws. He despised the counsels and commands of God, and ridiculed the Christian religion, and its professors as well.

He would secretly open his store on Sunday for the benefit of a godless, reckless set among the villagers who met therein behind the closed shutters to drink, smoke, and play cards. Consequently, it was not surprising, when his father died and left him, among other things, a handsome family Bible, that he should at once declare his intention of using its sacred leaves as wrapping paper.

"In the first place," said he, "father made a fool of himself in buying that old Bible, and in the second place in giving it to me. He gave two pounds for it. It has never been read—none of any consequence—and it isn't of any account now surely in a literary or religious way. I couldn't sell it in the lump for more than a dollar if I should try, but it will bring me in much more than that if I retail it out by the ounce and pound. Its thick heavy paper is just the thing to weigh up for small and costly parcels."

"I don't believe I should dare to use the old family Bible in that way, John," said his wife. "It seems, somehow, as if it would be wicked. Besides, it would make talk among the go-to-meeting folks, and some of them are your customers, you know."

"Let the soft-headed hypocrites mind their own business," snapped out John Moulton. "Mine is the only store in these parts, and they've got to trade with me;" and this open reviler of God's word stripped off the handsome, substantial cover from the old family keepsake, and putting the mass of heavy leaves under his arm, strode across the street to the store.

It did indeed "make talk" in every house in town, when small parcels from John Moulton's store were brought home wrapped with the awful utterances of Jehovah and the inspired words of Moses and the prophets. But no one wanted to get into a useless and unprofitable controversy with the man, so many who felt shocked and ag-

grieved considered it the wisest policy to hold their peace for the present, even when they observed the sly winks which passed between him and his godless associates when such parcels were put up.

John Moulton was sadly disappointed. He fully supposed that in sacrilegiously using the Bible for wrapping paper, he would speedily provoke the expostulations and censure of the minister and the deacons and sundry devout women in the parish, and thus have a fine opportunity to air his infidel ideas that he had imbibed from his various readings from Thomas Paine down to the latest scientific and pantheistic diatribe against the Bible and the Christian religion. He felt himself to be safely intrenched in his position, and fully able to defend it. But the few Christian believers in the vicinity all followed the advice given them by the minister when they first heard that a declared infidel was coming to take charge of the village store: "Let him alone in the way of argu-

ment. We will preach Christ to him by our lives, as shaped and quickened by the precepts, teachings, and commands of the New Testament, and the abiding presence of the Holy Spirit. The Lord will have a settlement with him in good time."

John Moulton was studiously let alone, so far as any controversy with words was concerned, until one evening a God-fearing old farmer from the outskirts of the town, and

belonging to another parish, ran into the store to get an ounce of nutmegs. After the store-keeper had placed a leaf from the old Bible in the scales, and having weighed out the nutmegs, was proceeding to do them up, the farmer called out in an abrupt manner characteristic of him,—

"No, no, Mr. Moulton, no, no! Don't use that to wrap up anything I buy here. That wont do at all for *my* nutmegs."

"I've nothing else handy," replied the store-keeper, with a contemptuous laugh and a coarse jest.

"Hand them right over here then; I'll put them loose into my coat-pocket," and suiting the action to the word, with a grieved, sorrowful look toward the store-keeper and the torn Bible lying on the counter, he turned toward the door. He had proceeded but a few steps when John Moulton, standing with the rejected leaf still in his hand, and exchanging sly glances with a few of his cronies who were in the store at the time, called after him,—

"A good many of your brethren and sisters in this vicinity, sir, have had parcels done up in that kind of paper, and you are the first person who has ever objected to it."



And folding the leaf into a small compass, he put it carefully into his waistcoat pocket.

Did John Moulton intend to read it, out of a sudden feeling of curiosity, at some future time? or was this action prompted by his innate love of petty saving, which had grown into a confirmed habit, making it seem a sort of second nature to place this loose leaf out of harm's way? Or did the blessed Spirit inspire that stranger customer to say what he did on the occasion of that insignificant purchase, and had those few blunt but earnest words of protest, with that grieved, reproachful look, gone to the heart of that bitter enemy of Christ and his followers!

After every customer and hanger-on had left the little store for the night, and John Moulton had finished posting his books and was arranging his various memoranda, he found that folded leaf among other papers; and smoothing it out very carefully upon his desk, he read it over slowly and attentively. Had there been any one present, he could not have been induced to do this by any human agency, but he thought now,—

"I might as well read this one leaf, my designed use of which so horrified that old fellow. I never did read a word of the trash in my life, and I don't think it will affect me much now."

The leaf spread out before him happened to be the last chapter of the book of Daniel. The hardened infidel read it over more than once, but he did not understand it. His life-long willful ignorance of God's word made this portion of it all the more wonderful, profound, and puzzling to him.

The last verse in particular impressed him: "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

He read these words over until he seemed to feel them like coals burning into his heart. He sat on the high accountant's stool at his desk with bowed head, pondering upon them, until his wife became alarmed, and crossed the street to the store to see what had detained him. He heard her tap gently at the locked door, and opening it, drew her in.

Pointing to that last verse, the letters of which now seemed to him to stand up from the crumpled page, he asked her, with trembling voice and blanched face, "What shall *my* lot be at the end of the days?"

"Alas, my husband, that you should ask me such a question, and that I should be utterly unable to help you!" she replied, bending in turn over the leaf. "This verse has marginal references, I see, to Isaiah and the Psalms and to Revelation. Let us look them up," and she turned to the coverless, mutilated old Bible. He knew nothing, and she very little, of the order of the books, but after considerable search, they found that the two first named books were missing. Presently they came to the Revelation, and eagerly read the thirteenth verse of the fourteenth chapter: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"I have done no works that I could wish to follow me," said the husband. "This is one great proof to me that it is wrong to lead such a life as we do. I believe the scales are dropping from my eyes. If what little we have now read in the Bible be true, and we should die as we are, should we not be among those mentioned here in the second verse on this page, 'some to shame and everlasting contempt?'"

"I do not know," said the wife again, and weeping now. "But I do believe this is God's holy word, and that even in what there is left of it, we can find out how to live so that we may know how to die."

"We will indeed seek for it, then," said John Moulton, "and we will never stop studying this Bible until we have found out the true way to live and die." And carefully placing the remnant of the soiled, mutilated Book in a basket in which were a few little articles for their own household use, he carried it back across the street to their dwelling.

He was as good as his word. The precious Bible was studied, first the old, torn one, and then a new and perfect copy, until the way of life and salvation was found; and his wife was only too glad to join in the now sweet exercise of prayer, that unspeakable privilege of mortals which the Bible so plainly points out and enjoins, and in walking in the heavenly way.

And so that old family Bible finally accomplished its mission, and all there was left of it, up to the time of that providential protest of the stranger customer, lies to this day under a newer and handsomer copy on John Moulton's parlour table.

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### *The Price of Progress*

The rugged way of life is stained  
With many a track of human blood  
Where martyrs trod;

It is the price that must be paid  
By those who lead our wayward feet  
Along the trail toward God.

War-scarred, begrimed, fear-ried are they,  
Who lead the vanguard of our race  
To hills of light;

They know the perils faced,  
The battles fought, the victories won,  
In quest of light;

The Lamb of God, sublimely fair,  
Hath trod with pain the stony path  
To lead us on;

Thorn-crowned, despised, heart-pierced was He,  
Who paid the woeful price,  
To point us to the dawn.

We too would climb the upward trail,  
Where heroes blazed a lonely path,  
Truth to attain;

Then to our task! Our Cross we'll bear;  
Nor ease, nor worldly pleasure seek.  
We'll follow in their train!

—H. W. Peterson.



**M**OST astounding of all the Romeward movements of the present day is that now proceeding within the Nonconformist churches. While no one would suggest that at heart the great mass of Nonconformity is anything but staunchly Protestant, it is nevertheless true that within the larger bodies of Free Churchmen there is a very distinct movement towards Ritualism. Similar to the Oxford Movement in the National Church during the nineteenth century this "Free" Catholicism is spreading like leaven among Congregationalists, Methodists and even Baptists.

For many years past this Romanising process within the Free Churches has been going on. As far back as 1910, Mr. R. J. Campbell, then a Congregationalist, writing in the "Christian Commonwealth," said, "The word mass is hateful in the ears of the extreme Protestants, but not in ours. I would rather worship at Father Adderley's altar than at an ordinary Nonconformist church. I am very much at home when in a Catholic church, witnessing and partaking of the mass."

At that time Mr. R. J. Campbell was looked upon as an isolated instance of a Ritualist within Nonconformity. When in 1916 he left the ranks of Free Churchmen and joined the Church of England, it was generally thought that the movement would die down. The opposite was the case.

Indicative of the working of the Ritualistic leaven was the statement published in the "Times" of February 23, 1916, and signed by evangelical Anglicans and Nonconformist leaders, including Dr. Shakespeare, in which it was stated that "the sacraments are effective channels for the salvation of men." Shortly after this the Society of Free Catholics was born, of which the Rev. J. M. Lloyd Thomas of Birmingham is the president. The object of the society is perhaps best expressed in the words of Dr. Orchard, of King's Weigh House Church, London. In the "Church Times" of January 18, 1918, he states quite plainly: "We must stay inside the Free Churches and Catholicise them."

Some of the literature issued by the society is startling indeed. In the "Free Catholic" for January, 1919, the Rev. J. S. Burgess, secretary of the society, published an article entitled, "Plain Truths About Reunion." In this he declared: "Nonconformists have to learn some quite elementary lessons in Catholicism." And again: "There is every need for a popular devotion of the rosary type. Father Conran's 'Chaplets of Prayer' is a valuable contribution, and with or without the accompanying beads is much to be recommended. As a kindergarten of meditation and prayer it unlocks the door to many treasures."

Think of a Nonconformist minister advocating the use of the rosary and the counting of beads!

"The Coming Free Catholicism," by the Rev. W. G. Peck has been before the public for some years, but few seem to recognise the significance of its teachings. The author, now an Anglo-Catholic priest, was, when he wrote the book, the pastor of a United Methodist chapel; yet in this book he makes the following remarkable statements:

"The case for the sacrifice of the mass is just as strong as the case for prayer."—Page 99.

"The confessional needs to be recognised and proclaimed as a valid means of grace in the community of Christian men."—Page 130.

"In spite of all her defects, there is an undying fascination in the Roman Church."—Page 135.

He goes so far as to say that

"Within the Free Churches there is growing up a new respect for Catholic practices, and the adoption of liturgical forms of worship is rapidly increasing. The younger generation is emphasising the importance of sacraments, and many wish to see the sacrament of Holy Communion recognised as the central act of worship and given a corresponding prominence in church life."—Page 92.

A further statement, evidently based upon personal knowledge, is somewhat alarming:

"Some Free Churchmen make use of Catholic methods in their private devotions, and it would cause no little surprise if it could be known how many a manse contains a crucifix."—Page 134.

Ministers belonging to the Society of Free Catholics have not hesitated to put their teachings and beliefs

# Protestantism

## Romanism in

By

When all the facts are laid upon the table, the Society is nothing more or less than a collection of men with Roman Catholic practices, and a prejudice against



Topical Press

Rev. Dr. Orchard, of King's Weigh House

# Berilled—VIII

## Free Churches

well

as clear as day that the Free Catholic  
to familiarise the Protestant denomina-  
y, little by little, to break down their  
to papal rule.



The "Free" Catholic Movement in England.

ians, living and dead; that it may avail both me and them for salvation unto eternal life. Amen."—Page 126.  
In this statement are the seeds of all the errors of Rome. It strikes at the root of the fundamental Bible doctrine that the sacrifice of Christ upon Calvary was a complete and all-sufficient sacrifice. Says the apostle Paul, in words that we would all do well to remember at this time:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:24-28.

### A Widespread Movement

This Roman Catholic movement in Free Church circles is by no means confined to London. In many a Nonconformist chapel throughout the land there are evidences of the trend of thought toward Papal practices and ideals. It may be the introduction of an altar; or of candles, ostensibly to light some dark corner of the church; perhaps it is a crucifix, or a picture of the Madonna; it may even be a surpliced (Continued on page 18)

into practice. In more than one Nonconformist chapel the mass is being celebrated regularly with elaborate ritual, indistinguishable from that of Rome. There is a congregation of Free Churchmen in London participating in the confessional and witnessing every Sunday the use of incense, candles, crucifixes, and all the paraphernalia of Catholicism. There are Nonconformist ministers, numbered among the faithful shepherds of the great Protestant bodies, who are wearing the vestments, bowing to the altars and offering up the sacrifices of Rome. It is well-nigh unbelievable, but true.

Anyone who doubts the accuracy of these statements should visit the King's Weigh House Church—once Chapel—situated in Duke Street, London, W. Here, in a Congregational chapel, may be witnessed almost all the rites and ceremonies of the Roman Church. Dr. Orchard, indeed, seems to have carried his Romanising practices even further than some of the more advanced Anglo-Catholics.

There is no hiding the fact that the minister thoroughly believes in transubstantiation. The "sacrament" is regularly reserved and even the Roman services of Benediction and "Compline" are observed.

On June 11, 1925, we witnessed the celebration of High Mass in this church in honour of the Roman Catholic feast of Corpus Christi. After the usual prolonged incantations and genuflexions, the host was placed in a gilded monstrance and carried in procession round the church, a man with a censor walking backwards before it. The Rev. Douglas Muir, Dr. Orchard and another "priest," all in vestments, followed, with the choir behind them chanting. We wondered what the founders of the church would have said if they could have risen from their graves at that moment to witness such a scene as this. Mr. H. B. Luke, a Roman Catholic, has well said that "The Church of St. Sophia at Constantinople, now a Mohammedan mosque, has not been more violently perverted from the purpose of its original founders than is the King's Weigh House Chapel when it is made the headquarters of such a propaganda."

For the use of the congregation there has been prepared a book entitled, "Order of Divine Service." It seems to be a combination of the Anglican Prayer Book and Catholic teachings, with an admixture of Congregationalism. Under the section devoted to the communion service the following words are used at the "Offering of the Bread:"

"Receive, O Holy Father, Almighty God, this bread, which I, Thine unworthy servant, do offer Thee, the living, and true God, beseeching Thee, that, by the sending down upon it of Thy Spirit and Word, it may become an acceptable offering for mine own countless sins, transgressions, and failings, and for all here present; as also for all faithful Christians, living and dead; that it may avail both me and them for salvation unto eternal life. Amen."—Page 126.

# THE AMATEUR PHOTOGRAPHER

## Printing



HE amateur has a big range of printing media from which to select, and he is wise if he commences with a daylight paper because it can be handled in daylight and the process through which it is passed watched very carefully. There is, however, one point which must be watched carefully, and that is, that a daylight paper will not give good results from a thin negative, such as is favoured by those who print on a vigorous gaslight or a contrasty bromide paper. It is essential that all negatives for daylight printing are fully exposed and fully developed. A negative of the "plucky" type will give the best results.

Daylight paper was the first invented for the purpose of making positive prints and when properly handled, the results cannot be equalled by any other process. It is essential, however, that strict attention is paid to the manipulation of the paper and that the correct materials for toning and fixing are employed. Above all things in this process everything must be chemically clean. Grease marks, finger marks, or any other impurity which gets at the paper or into the chemicals will cause trouble.

Whether solio P. O. P. or Self Toning paper is used, printing must be darker than the tone required in the finished print. P. O. P. requires toning and then fixing, but Self Toning paper contains the necessary toning chemicals incorporated in the emulsion and a plain hypo bath is all that is required to complete the operations.

Having selected a negative, it should be placed in a printing frame with the emulsion side away from the glass. A sheet of P. O. P. is then placed emulsion side of the paper to the emulsion side of the negative and the back of the frame fixed in position. This is now placed in daylight and it will be seen that the paper gradually changes in colour according to the various densities in the negative. The depth of printing may be examined from time to time by taking the frame out of the light and opening part of the back.

It is a common mistake to imagine that direct sunlight should be used for printing daylight paper. In very few cases when the negative is exceptionally dense it may be used, but ordinary daylight printing should be done in direct light but not direct sunlight, and in order to judge the required depth of printing, the following experiment will save a good deal of guess work and future waste.

Make four prints from a selected negative, each print being darker in printing depth than the other. Now cut these in half and keep the exposed portion stored in a light tight envelope. Tone and

fix out the remaining four halves and see which one gives the desired final tone. Keep these by you for reference purposes and you will always have some guide upon which to work.

While the combined toning and fixing solution gives quite good results on P. O. P., better results are obtained by carrying out the two operations separately. The makers invariably state a formula for the toning and fixing, and it is essential that these instructions are strictly adhered to.

The following toning solution will give quite good results with most makes of P. O. P. on the market:

Gold Chloride	2 grains.
Ammonium Sulphocyanide	20 „
Water	16 ounces.

First dissolve the Sulphocyanide in 8 ozs. of water and the Gold Chloride in the other 8 ozs. of water. When dissolved add the Gold Chloride to the Sulphocyanide solution slowly and stirring all the while.

It is not advisable to do one or two prints at a time. They should be toned in batches and the above solution is sufficient for about fifty  $\frac{1}{4}$  plate prints, that is, half of this solution will do twenty-five prints.

After washing for about ten minutes in water the prints should be immersed in this solution one after the other and as quickly as possible and kept on the move the whole time they are in this bath. Toning is usually completed in six to ten minutes according to the depth of tone required. When this is complete, the prints should be well washed in fresh water and then placed in a fixing bath made up of three ounces of water to twenty ounces of hypo. In this solution, the prints should be kept on the move as before, and not allowed to lie one on top of the other. Fixing takes about ten to fifteen minutes and it is absolutely essential that this process is complete before they are transferred to the final washing bath.

It will be observed that in this process prints receive three washes, the first before being toned, the second after toning and before fixing, and the third when fixing is complete. An omission of any one of these three baths will considerably interfere with finished results.

With regard to the Self Toning paper, the previous experiment may be repeated to advantage. Here, however, an ordinary Hypo bath of three or four ounces of Hypo to the pint is all that is required. A preliminary washing may or may not be required but the maker's instructions will decide this point.

A plain hypo bath such as this usually yields a brown tone and has not the rich purple which is obtained in the case of the P. O. P. This can be got, however, by immersing self-toning prints in a solution of common salt and water of about two ounces of salt to twenty ounces of water prior to placing them in the Hypo. They must, of course, be washed free of salt solution before being fixed.

The best method of washing prints is to immerse them in ten or twelve three minute changes of fresh water and see that each print is kept on

the move during this time. Washing is just as important as any other photographic process and it must not be neglected.

The drying of the prints should not present much difficulty, and it is better if all surplus water is squeezed out of them before they are placed to dry. An old mosquito net stretched across a wooden frame about three feet square makes an excellent drying frame and prints may be laid on this face downwards with perfect safety. To prevent any subsequent trouble, the net should be washed before being used for this purpose. Some papers curl very badly during drying but this method will be found to remedy the difficulty to a certain extent.

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## Shattering the Bulwarks of Decency

(Continued from page 4)

and throughout the Anglo-Saxon world. That our law is dead, is proved by the facts before our eyes in the free circulation of printed immorality—in flood volume everywhere.

### Low-Grade Public Sentiment

Laws are generally interpreted rather closely in accordance with prevailing public opinion. If a good law loses its power, it is because popular desire runs counter to the law and proves itself the stronger in the controversy. Once such a process is started, all barriers and restraints are indangered, and therein lies one great element of danger in the present trend. Law observance is showing a marked tendency to break down, and the public is taking advantage of that fact. More and more people are getting what they want, right or wrong, and the morality of the Scriptures is losing its hold upon them.

Thus they are unwittingly fulfilling the prophecies and supplying a sign of the approach of that great event, the second coming of Christ. The apostle Paul, in the third chapter of his second letter to Timothy, wrote: "This know also, that in the last days . . . men shall be lovers of their own selves, . . . proud, blasphemers, . . . unholy, without natural affection, . . . incontinent, fierce, despisers of those that are good, . . . lovers of pleasures more than lovers of God."

This is a picture of certain classes of society described elsewhere in the Bible as "filthy dreamers," and compared to those whose unspeakable sins brought the destruction of the ancient cities of Sodom and Gomorrah. (Jude 7, 8.) The description well fits our time.

But the fact that our laws are not equal to the occasion is not the chief matter, serious as it is. These conditions do not exist because the laws are impotent; but the laws are impotent because the conditions exist. Righteousness and purity can not be legislated into men's hearts. So long as people want to take correspondence courses in immorality, they will do so, and the materials will be supplied them, laws or no laws. Herein lies the serious and thought-provoking fact—*people want such things.*

Censorship may or may not be the remedy; it is not the function of this article to discuss that side of the question. It is a fact, however, that, since the grave moral conditions of to-day are due to a general letting down of the bars of self-restraint and Christian purity, the only universally effective censorship is that which reaches down into the inmost recesses of the human heart, drawing out all impurity,—the censorship of the Spirit of God. No laws, no conventions, no etiquette, or any other man-made restraints are, or ever can be, practical substitutes for the indwelling Christ and His righteousness. If few homes are free from the flood of filth, it is because few homes have a family altar or that of which family devotion is a sign,—the spirit of Christian reverence and attachment to the principles of Christian faith and the laws of the Christian's God.

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## Foundations of the Faith

(Continued from page 6)

Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14.

"But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10.

"For by one offering He hath perfected for ever them that are sanctified." Heb. 10:14.

"Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18,19.

"Who His own self bare our sins in His own body on the tree." 1 Peter 2:24.

"For Christ also hath once suffered for sins, the just for the unjust." 1 Peter 3:18.

"The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

"Sent His Son to be the propitiation for our sins." 1 John 4:10.

And so from end to end of the Bible Christ crucified is held forth as the only hope of sinners. And ever since the establishment of the Christian Church, by the express command of our Lord Himself, throughout all the Christian centuries, there has been celebrated His vicarious atonement in the Lord's Supper. Those who do not believe in the substitutionary death of the Son of God should discard this great memorial from their observance. Everyone who partakes of it is thereby testifying to his or her faith in the fact that Jesus died for our sins, and that it takes the shedding of His blood to save from sin.

### Hope for All in the Cross

It makes no difference how black, how vile, how debased, how debauched, how polluted, how filthy, how unclean, how hard-hearted, how evil-tempered, how false, how covetous, how thieving,

how murderous a sinner may be. There is ground for hope in the death of Christ. It matters not how well educated, how refined, how cultured, how polite, how noble a sinner may be. There is salvation only in the blood of Jesus Christ. All alike are sinners. All alike need a Saviour. And there is no other Saviour from sin save the One who died for men. And there is no other way of salvation save in His death. Education will not save. Evolution will not save. Culture will not save. Salvation is the gift of God through faith in Jesus Christ, and is made possible alone because of His death on Calvary. The cross of Christ alone saves.

And the world can supply nothing else that saves, nothing else that removes the sense of guilt and alienation from God. Jesus died for me. That is all I need. That is all that any soul needs. God will accept His death as my ransom from sin. Why should men seek "another" gospel than this glorious truth.

And so,

"In my hands no price I bring,  
Simply to Thy cross I cling."

(To be continued)

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## Protestantism Imperilled

(Continued from page 13)

choir. Considered individually such things may seem to be inconsequential and of little import. Nevertheless, taken in the aggregate, they afford definite evidence of a changing attitude towards the Roman system. As another has said:

"Anthems, holy days, and 'altars' have crept back into the Baptist and Congregational hymnals; a Baptist cathedral in Paisley, built at a cost of £500,000 has its stone altar and surpliced choir; 'festivals' and centralised federations multiply on every hand; the drift back to alliance with the State, thus sanctioning its oaths and wars, is open and rapid; even a return to highly ecclesiastical architecture betrays the change of atmosphere within."—*The Growth of Rome*, by D. M. Panton, page 12.

Among the many astonishing features of this Free Catholic movement is the secret ordination of its ministers by a bishop of the Syro-Chaldean Church, who claims that his orders are recognised as valid by the Vatican. That this has actually taken place has been abundantly proved and verified by the *"Churchman's Magazine."*

When, early in the spring of 1922, the news of Dr. Orchard's ordination by Bishop Herford leaked out, the *"Life of Faith"* aptly said:

"This is an alarming exposure of a new movement which aims at the Romanising of the Free Churches, and which is adopting secret and underhand methods to secure its ends. What are we to think of a minister who holds office in one church while secretly allied with another of a different faith and order? The new morality and the new movement seem to have a lot in common. . . . The significant fact that Dr. Orchard's ordination by

Bishop Herford was performed in secret, and only admitted when the step could no longer be concealed, is too Jesuitical for plain men who prefer straight and honest dealing. To remain a minister of one denomination while secretly serving another does not appeal to us as the best method of exalting the spiritual ideal. The ends of true Christianity are never served by devices of this kind."

Judging by some of the literature issued by the Free Catholic Society, one might be led to think that the movement is a very laudable one, having for its objective the unification of the best elements of Christendom. However, when all the facts are laid upon the table, it is as clear as day that the movement is nothing more nor less than an attempt to familiarise the Protestant denominations with Roman Catholic practices, and gradually, little by little, to break down their prejudice and opposition to papal rule. Having well-nigh completed the conquest of the National Church, Rome has set on foot a movement for the leavening of the Nonconformist churches with her ideals and principles. Everyone knows that in Nonconformity is to be found the backbone of England's Protestantism. If that can be seriously weakened by the introduction of Catholicism into the teachings and services of the larger bodies, then the Reformation will indeed be undone. There will be nothing left but some of the smaller sects to withstand the inrush of Rome.

Surely it is high time that the leaders of the Nonconformist denominations aroused themselves to a realisation of the seriousness of the situation. Something should certainly be done to purge these professedly Protestant churches of those Catholicising elements which belong, by their own preference, to another communion. Still more necessary is it that the members of all Protestant churches shall be instructed in the foundations of the faith and be made more thoroughly familiar with the great truths of the gospel for which Protestantism stands.

As this is the hour of crisis for the National Church, so also is it for the Nonconformist bodies. If they shut their eyes to the approaching peril they, too, will awaken to discover the enemy within the gates and their bloodbought privileges for ever lost.

(To be continued)

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## Faith and Love

FAITH is the nail which fastens the soul to Christ and love is that grace which drives it to the head. Faith takes hold of Him, and love helps to keep the grip. Christ dwells in the heart by faith, and He burns in the heart by love, like a fire melting the heart. Faith casts the knot, and love draws it fast."—*Selected*

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MEN commonly think according to their inclinations, speak according to their learning and imbibed opinions, but act according to custom.—*Bacon*.



## The Call of the Clock



AVE your children ever said, "I can't come just now, mother, I'm busy with my blocks?" No doubt the building of blocks was at that moment very important, more important than we can realise. But more important still should be the response to the demands of time. Some of us are martinets, always insisting on the accomplishment of a given task at a given time, till our children come to look upon time as a relentless, hateful giant. I think a great deal of the slothfulness of this world comes from that arbitrary insistence that duties be done on time. The things hated in childhood are gladly cast aside as soon as maturity comes.

But isn't there some way to make punctuality and a well-ordered life a beautiful and desired instead of a dreaded thing? For it is beautiful. Time is not hard and relentless; if it is used rightly, life becomes smooth, peaceful, and happy; if used wrongly, life is a tangled mass of fretting and discord. You've seen folks who always had to rush to get to places on time, who rushed to get their meals ready, who rushed about their cleaning and their sewing. It is an unlovely quality. It is nearly always, when you come down to the facts, the result of previously not having done things on time. Their clothes weren't in order for calling, the dishes needed weren't clean, their materials had not all been purchased for the proposed sewing, there wasn't any scouring powder on hand for scrubbing. Not one of us wants a child to grow up to be that kind of person, who neither gives nor gets happiness.

However, that state is only a natural one, arising from a failure to appreciate the importance of time. It is not the "rusher" who has the most leisure time. It is the one who does each task as it comes, does it thoroughly, leaves nothing for "some other time." Of course, we're all only human and we all have lapses, but it's just in so far as we meet duties unafraid and willingly that our work becomes easy, a pleasure instead of a dread.

But how can we get our children to see the importance of this? First, I think, emphasis should be placed on the pleasure that accompanies that instant response to the call of the clock. The "Come this instant or you won't get a bite of supper!" is only too common. It seems to me it is only fair, while the child is young, at least, that he should be told that supper time is near at hand, that shortly he'll be called in from play. Perhaps you can let him know of something he likes that is going to be for supper. You'll find that he comes much more readily when it is time. And soon promptness becomes a habit. Pleasant habits cling to us. Why not work to make into pleasant

habits all necessary duties that have to be observed through life? Wonderful results come from expenditure of a little patience and time.

You can have a game of going-to-bed time, an exploring trip of Mr. Soap of wash-up time, and an independent, grown-up event of dressing time. Punctuality really isn't hard if we can only remember that the accomplishment of things at a certain time is what we desire, not the accomplishment of things because we order them done at a certain time.

Let us keep this lesson in our mother consciousness if we want our children to become men and women whose lives are smoothly peaceful, ordered so that they may find time for things that make for culture and soul growth,—*Nelia Gardner White.*

## Concerning Manners



Y text is the manners of two little children who called upon me, each with her mother. When Three-year-old was introduced, she put out her tiny hand and said with a charming smile, "How do you do? My mamma said you liked little girls." "Mamma" opened her bag, and out came Three-year-old's best-loved doll. In two minutes Three-year-old was playing happily in the bay window, while her mother and I had the long talk that we wanted.

When Four-year-old called and her mother said, "This is my little daughter," she made no response to my greeting, but promptly seized my prettiest sofa pillow, threw it on the floor, and tramped over and over its delicate skill with her dusty sandals. Her mother said nothing; but when she rose to leave, she was quite severe with little Four-year-old because she neglected to make the formal courtesy that she had been taught.

"Evidently her home training in good manners consists in learning to make that courtesy," said a friend who was present; but I fancied there was something more than that back of the difference between the two children. Of course calls on grown-ups are dull matters for small folks, but little Three-year-old had, by the thoughtful word of her mother, been put in a mood to please and be pleased, which is the foundation of pleasure in society. Poor little Four-year-old was "at odds with her environment," and her mother had not said the thoughtful word that might have helped her.

Whatever life may bring to a person, there is one thing certain: he will have to mingle with other people; and good manners, which have their rise in a kindly feeling toward others, will be a great help. Of whatever follies kings and queens

have been guilty, they have generally realised that much of their popularity must rest upon the impression their manners made upon people. Long before Queen Victoria could speak plainly, she was taught to make a little bow, and say, "Morning, lady," or, "Morning, sir," when anyone approached her little carriage. Years later, a sailor lifted her small daughter on board the royal yacht, saying, as he set her down, "There you are, my little lady." "I'm a princess," the child retorted. "I'm not a little lady." The watchful mother said, "That is true. Tell the kind sailor that you are not a lady yet, but that you hope to be one some day."

How can children be taught courtesy? The foundation, of course, is to teach them by word and example to feel kindly toward the people around them. Show them the little ways of thoughtfulness by which they can express this kindness of feeling. Teach them not to save up their good manners for strangers, and emphasize this by treating them with the same courtesy that you wish them to manifest.

"I like to have the Blanks come to play with my children," said a mother, "for they are never rude and rough in their games."

I was interested to ask the mother of the Blanks how she had brought this about.

"I really believe it is due to our after-supper hour," she replied thoughtfully. "For an hour after supper I do whatever the children choose; and as one of them. We read aloud, we go to walk, we make candy, we snowball one another, we play games,—sometimes wild, rollicking games; and I do not ask for any social privilege on the ground of being a grown-up. But of course the children would not think of "tagging mother" too roughly or making hard snowballs when one might happen to be thrown at her; and they won't quarrel about who shall stir the candy when they know that mother is waiting for her turn. If they practice self-control and courtesy with me, they will be more likely to practice it with others."

EVA MARCH TAPPAN, PH. D.

(National Kindergarten Association.)

### You May Count That Day

*If you will sit down at set of sun  
And count the acts that you have done,  
And, counting, find  
One self-denying deed, one word  
That eased the heart of him who heard,  
One glance most kind  
That fell like sunshine where it went,  
Then you may count that day well spent.  
But if through all the livelong day  
You've cheered no heart, by yea or nay;  
If through it all  
You've nothing done that you can trace  
That brought the sunshine to one face,—  
No act most small  
That helped some soul and nothing cost,—  
Then count that day as worse than lost.*

—George Elliot.

## When God Is in the Home



OME years ago, a Chicago paper told simply of an overheard conversation between two boys in that city.

"It was quite early in the day, and the family had not yet breakfasted, when a little Jewish boy from across the street came into the yard, and beckoned through the window for the six-year-old son to come out and play. The boy answered, 'I can't come now, for we have not had breakfast nor prayers.' 'Prayers, what's that?' the little Jewish boy asked. 'Why that's talking to God, and my daddy knows how to do it too,' was the son's answer."

Another son, brought up in just such a home, sent a letter to his parents on their golden wedding anniversary. This is part of what he said:

"As I begin to write, there come floating through my brain a host of texts from that Volume which, thanks to your training, has become the best-loved and most-studied of all books. I remember with gratitude how I used to sit beside mother in my eighth year, reading the Bible, and asking her questions about its meaning; and how during that year I finished reading the Good Book through. Thus 'from a child' I have 'known the Scriptures,' because you taught your children to obey the command and 'read the Scriptures.' And not merely did you teach us to read the Bible, and explain to us its meaning, but your lives in general, as seen by us, and your conduct toward us in particular, have given object lessons, enabling us to understand more deeply and appreciate more fully than many can the meaning of not a few texts of Scripture. . . .

"The happy home in which we all lived together and the happy home where we still delight to meet are beautiful types of the Father's house in which we all hope to dwell."

The life of John G. Paton tells of a humble home in Scotland where both father and mother believed the promise, "Ask and it shall be given you." In the home were only three rooms, one being the workshop. In one of the two rooms remaining, the family gathered for prayer twice daily. Between the rooms was a very small apartment, the place for secret prayer. One of the family wrote, "Thither daily, . . . generally after each meal, we saw our father retire, and shut the door; and we children got to understand by a sort of spiritual instinct that prayers were being poured out here for us."

Who could ask for better testimony as to the value of religion in the home? It is impossible to teach the children of the home the commandments of God as this should be done unless the Bible is read daily in their hearing by a parent who is showing by his life that he is a follower of God. The father in one home where parents and children gather daily at the family altar says: "A cheerful, happy, natural religious atmosphere pervades the home, and the lives of the children are guided, nourished, and evidently ripening into a rich fruitage."—John T. Faris.

## Aqua; or, The Water Baby

IT was a clear, sunshiny day, and out on the great, wide, open sea there sparkled thousands of water-drops. One of these was a merry little fellow who danced on the silver backs of the fishes as they plunged up and down in the waves, and, no matter how high he sprang, always came down again plump into his mother's lap.

His mother, you know, was the Ocean, and very beautiful she looked that summer day in her dark blue dress and white ruffles.

By and by the happy water-drop tired of his play, and looking up to the clear sky above him thought he would like to have a sail on one of the white floating clouds; so, giving a jump from the Ocean's arms, he begged the Sun to catch him up and let him go on a journey to see the earth.

The Sun said "Yes," and took ever so many other drops too, so that Aqua might not be lonesome on the way. He did not know this, however, for they all had been changed into fine mist or vapour. Do you know what vapour is? If you breathe into the air, when it is cold enough, you will see it coming out of your mouth like steam, and you may also see very hot vapour coming from the nose of a kettle of boiling water. When it is quite near to the earth, where we can see it, we call it "fog." The water-drops had been changed into vapour because in their own shape they were too heavy for sunbeams to carry.

Higher and higher they sailed, so fast that they grew quite dizzy; why, in an hour they had gone over a hundred miles; and how grand it was, to be looking down on the world below, and sailing faster than fish can swim or birds can fly!

But after a while it grew nearly time for the Sun to go to bed; he became very red in the face, and began to sink lower and lower, until suddenly he went clear out of sight!

Poor little Aqua could not help being frightened, for every minute it grew darker and colder. At last he thought he would try to get back to the earth again, so he slipped away, and as he fell lower and lower he grew heavier until he was a little round, bright drop again, and alighted on a rose bush. A lovely velvet bud opened its leaves, and in he slipped among the crimson cushions, to sleep until morning. Then the leaves opened, and rolling over in his bed he called out, "Please, dear Sun, take me with you again." So the sunbeams caught him up a second time, and they flew through the air till the noon-time, when it grew warmer and warmer, and there was no red rose to hide him, not even a blade of grass to shade his tired head; but just as he was crying out, "Please, King Sun, let me go back to the dear mother Ocean," the wind took pity on him, and came with its cool breath and fanned him, with all his brothers, into a heavy gray cloud, after which he blew them apart and told them to join hands and hurry away to the earth. Helter-skelter down they went, rolling over each other pell-mell, till with a patter and clatter and spatter they touched the ground, and all the people cried, "It rains."

Some of the drops fell on a mountain side, Aqua among them and down the rocky cliff he ran, leading the way for his brothers. Soon, together they plunged into a mountain brook, which came foaming and dashing along, leaping over rocks and rushing down the hill-side, till in the valley below they heard the strangest clattering noise.

On the bank stood a flour-mill, and at the door a man whose hat and clothes were gray with dust.

Inside the mill were two great stones, which kept whizzing round and round, faster than a boy's top could spin, worked by the wheel outside; and these stones ground the wheat into flour and the corn into golden meal.

But what giant do you suppose it was who could turn and swing that tremendous wheel, together with those heavy stones? No giant at all. No one but our tiny little water-drops themselves, who sprang on it by hundreds and thousands, and whirled it over and over.

The brook emptied into a quiet pond where ducks and geese were swimming. Such a still, beautiful place it was,

with the funny cat-o'-nine tails lifting their heads above the water, and the yellow cow-lilies, with their leaves like green platters, floating on the top. On the edge lived the fat green bullfrogs, and in the water were spotted trout, silver shiners, cunning minnows, and other fish.

Aqua liked this place so much that he stayed a good while, sailing up and down, taking the ducks' backs for ships and the frogs for horses; but after a time he tired of the dull life, and he and his brothers floated out over a waterfall and under a bridge for a long, long distance, until they saw another brook tumbling down a hillside.

"Come, let's join hands" cried Aqua; and so they all dashed on together till they came to a broad river which opened its arms to them.

By the help of Aqua and his brothers the beautiful river was able to float heavy ships, though not so long ago it was only a little rill, through which a child could wade or over which he could step. Here a vessel loaded with lumber was carried just as easily as if it had been a paper boat; there a steamer, piled with boxes and barrels, and crowded with people, passed by, its great wheel crashing through the water and leaving a long trail, as of foamy soapsuds, behind it. On and ever on the river went, seeking the Ocean, and whether it hurried round a corner or glided smoothly on its way to the sea, there was always something new and strange to be seen—busy cities, quiet little towns, buzzing saw-mills, stone bridges, and harbours full of all sorts of vessels, large and small, with flags of all colours floating from the masts and sailors of all countries working on the decks. But Aqua did not stay long in any place, for as the river grew wider and wider, and nearer and nearer its end, he could almost see the mother Ocean into whose arms he was joyfully running. She reached out to gather all her children, the water-drops, into her heart, and closer than all the others nestled our little Aqua.

His travels were over, his pleasures and dangers past; and he was folded again to the dear mother heart, the safest, sweetest place in all the whole wide world. In warm, still summer evenings, if you will take a walk on the sea-beach, you will hear the gentle rippling swash of the waves; and some very wise people think it must be the gurgling voices of Aqua and his brother water-drops telling each other about their wonderful journey round the world.

## "You Stay"

REMEMBER," said an old minister, "a careless word spoken to me in my boyhood, which has influenced my character through life. Like most sickly, sensitive children, I was ready to give up hope before every trouble. An attack of illness, a long storm, a disagreeable servant or visitor in the family, plunged me in despair.

"Fred" said my uncle to me one day, 'the toothache, or the wet weather, or the boys who tease you, are bad things enough; but remember, they go, and you stay.'

"It was new to me: these great evils would pass by, and little, insignificant me—I stayed!

"It was a wholesome idea to put into a boy's mind. As I grew older, the chance words took a wider meaning to me. The temptation, however fierce, would pass if I stood firm; the grief, no matter how deep, would lighten; the agony of self-sacrifice would be gone some day, and I would remain to finish my work and answer my account.

"Life itself would at last vanish, as when the heavens and earth disappear, and yet my soul—this insignificant me—would stay, face to face with God."

What are these things that we think and talk of all day long? Our neighbour's dress, or house, or bank account, or our own cough, or china, or lucky speculation,—these are the things that go.

The kindness in our hearts, the loving words we speak, the little gasp of a prayer in our soul, where only God sees,—these are the things that stay and enter immortal records.

Which weigh the heavier with us?—*Onward.*

WHAT is a stairway but series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.—*Wellspring.*

## "THE DOCTOR SAYS"

### High Blood Pressure

*"Please explain for a layman the meaning of 'high blood pressure'. How may I know whether I have it, and how can it best be treated?"*

High blood pressure means that the pressure under which the blood is pumped through the arteries by the heart is high—above normal. The only way to find out whether you have high blood pressure or not is to go to your doctor and have your blood pressure taken. This is a painless procedure, and only takes a few minutes to do. If you have high blood pressure, it remains with your doctor to ascertain whether it is simple increased pressure, (simple hypertension) or whether it is due to degenerative changes in the blood vessels or to diseased kidneys or other causes. We do not know the cause of high blood pressure in many cases.

### Oxalic Acid in Tomatoes

*"I have a book that states that the acid of tomatoes is oxalic acid and not fit for the human stomach. Is that so?"*

It is true that tomatoes contain a minute trace of oxalic acid, approximately one-hundredths of one per-cent. They also contain citric acid, to which the sour taste is due. Tomatoes, in addition to being a valuable food, are an important source of vitamin A. Oxalic acid is rarely used internally in medical practice.

### Headaches with Vomiting

*"For several years sick headaches with severe vomiting, about the time of my periods, put me to bed. I am 43 years old."*

You are going through the "change of life" or menopause. You should lead a quiet life, and avoid all worry and excitement. Plenty of sleep, with a daily nap, is beneficial. The diet should be abundant, but over-eating should be avoided. Keep the bowels well regulated; if you are concerned about your condition at any time, feel free to address this column for further advice.

### Mosquito Bites

*"How can I avoid being bitten by mosquitoes?"*

Mosquitoes are of two varieties with respect to their feeding habits; day-feeders and night-feeders. The night-feeders are most active at dusk and for some time afterwards. Mosquitoes may be kept away by screening the house and by destroying the larvae in their breeding places—such places as stagnant pools of water in tin cans and old barrels; in fact in any place where water collects the larvae will be found. Some mosquitoes breed in running water. A thin film of kerosene on the surface of the water will kill the larvae. It should be poured onto the water from the direction of the prevailing wind, so that it will be blown across the surface of the water. There are many remedies on the market which are for applying to the exposed parts of the body to keep the mosquitoes away. Oil of citronella is a favourite remedy. It is rubbed on without dilution, and is quite effective. Sketofax, joss sticks and other remedies serve the same purpose. You should sleep under a mosquito net at night, and the net should be tucked in before dusk. About the only way to keep off the day-feeders is to use some such preparation as has been mentioned.

### Relief for Diarrhoea

*"What would you advise for the relief of diarrhoea?"*

This question requires more information for its proper answer. Diarrhoea and dysentery are two terms which are often confused. Diarrhoea means frequent, watery motions which may or may not be accompanied by pain on passing. Dysentery, in addition to being frequent, loose motions, is accompanied by pain and tenesmus, and the motion contains mucous and blood. The patient should consult a physician and have the stool examined. We hope to present an article on the subject of diarrhoea in an early issue of THE ORIENTAL WATCHMAN.

### Pimples

*"I am troubled with pimples, and have used various medicines and ointments to get rid of them but with no success. What would you advise me to do?"*

What you term "pimples" may be a skin condition called *Acne Vulgaris*. Its essential feature is the "black-head", which is a mass of acne germs which are plugging the mouth of a sebaceous follicle. The following treatment will be found useful if persisted in for at least two months. Taken from "Modern Technique in Treatment", Vol. 2.

"The rational treatment of acne is to begin in the earliest stages to try to control the oily state of the skin and to remove the colonies of acne bacillus from the mouths of the follicles."

"The time-honoured method of soap and water and sulphur lotion is successful in most cases if carried out thoroughly and with perseverance over weeks or months. The face should be soaped every evening, for two or three minutes by the clock, using a face towel or a shaving brush. It should then be bathed with hot water and a sulphur lotion rubbed on with a piece of absorbent wool and allowed to dry on. When the skin gets a little rough and sore the treatment should not be discontinued, but merely omitted for a few evenings, and glycerine of starch applied at bed-time. An ordinary toilet-soap may be used for the soaping or a sulphur soap." A suitable sulphur lotion is:

Sulphur praecip.	Ounce	¼
Glycerini,	Drams	2
Tinet. quillaiae,	Ounce	½
Spirit coloniensis,	Drams	1
Aqua destillata, q. s. ad	Ounces	6

The glycerin of starch lotion can be secured from any chemist, as can also the above prescription.

### "Heat Stroke" and "Sun Stroke."

*"What is the difference between a 'heat-stroke' and a 'sun-stroke'?"* *"Is there any value in garments lined with red or orange colour, or with helmets or umbrellas with similar linings as a means of protection from the injurious sun's rays?"*

The difference between heat-stroke and sun-stroke is as follows: Heat-stroke, also known as heat-exhaustion, may occur in any place and in any climate, the chief causative factor being high atmospheric temperature, either natural or artificial. Stokers on ocean liners are often affected by heat-stroke, owing to the high atmospheric temperature in which they are obliged to work.

Sun-stroke, also known as heat-hyperpyrexia, (meaning a high body temperature caused by heat) is a condition which occurs in the presence of high atmospheric temperature. It is entirely different from heat-stroke. While heat-stroke may occur in any climate, as already mentioned, sun-stroke seems to have a limited geographical distribution.

With heat-stroke the body temperature does not rise—it generally goes below normal. With sun-stroke the body temperature rises to a considerable degree—cases are on record of patients having a temperature of 112 degrees and higher. The treatment of the two conditions is also quite different.

With respect to the last part of this question, Manson has the following to say, "A white umbrella lined with green or orange is not to be despised." "Lemon-tinted goggles are a great comfort in mitigating solar glare." "In the sun the head should be protected by a wide-brimmed, well-ventilated hat, shielding the temples and neck as well as the top of the head." The clothing should be light and loose-fitting, to allow for free circulation of air. What has been said with reference to the lining of umbrellas applies to helmets and clothing.

—♦—

"ANGER is the the most important passion that accompanies the mind of man. It effects nothing it goes about, and it hurts the man who is possessed by it more than any other against whom it is directed.

## HEALTH NEWS AND VIEWS

From "Hygeia"

### Gives Real Meaning of Word Nutrition

"FOOD, good food, and plenty of it" is far from the full requisite for those whose nutrition is below par, states an editorial in *Hygeia*. Food, physical defects, home and personal control, overfatigue, sleep, exercise and bowel evacuations are some of the factors affecting nutrition.

The term arose from the activities and interest in health following the discovery, during the war, that one third of the young men in the United States were unfit for full military duty. Schools, colleges and health organizations took up the work of making the future generations physically fit. As a result, the term nutrition has come to be loosely used by advertisers, professional people and the general public. It is too important a problem to allow of any mistaken interpretation in the term.

### Relation of Glands to Fat not Yet Understood

The relation between the endocrine glands and body fat is not yet thoroughly understood, says Prof. A. J. Carlson, University of Chicago physiologist, in *Hygeia*. Underweight or overweight may be associated with certain disease conditions of these glands, as in diabetes and abnormal thyroid conditions. Whether the condition of the glands produces the change in weight, or whether they are both caused by the disease process, it is impossible to say. However, the most common form of obesity is due to overeating and under-exercising. A fairly normal person who is overweight may forget his glands and medicines and may lose weight by curbing his appetite and increasing his labour.

### Beauty from Good Posture

Good posture may make a plain person attractive and distinctive, says *Hygeia* in its healthful beauty department. People with correct posture have a graceful walk and carriage and certain appearance of style, even if they have no other claim to beauty. They also have better health than those whose posture is poor. In spite of this, one rarely sees a person with perfect posture.

People with good posture do not get tired easily. The weight of their body is properly distributed over several sets of muscles, instead of all falling on one or two, as is the case when the body is not held in good posture.

High heels throw the wearer out of balance and cause incorrect posture. Ordinarily, a military heel about 1.5 to 1.75 inches high is satisfactory.

### Skin Must be Cleansed Daily in Pregnancy

Bathing is essential during pregnancy, as at that time the skin carries an extra load and must be cleansed every day. However, the kind of bath for the prospective mother is important, says Dr. J. P. Greenhill in *Hygeia*. One may take a tub, shower or sponge bath, except that tub baths are not to be taken during the last month, so as to avoid danger of infection.

The temperature of the water should be between 85 and 90 F. unless one is used to cold showers or plunges, in which case they will not be harmful. The warm bath is best taken at night because it is soothing and promotes sleep. Ocean bathing, Turkish and Russian baths, sitz and sweat baths should not be taken.

The breasts should be given special care to keep them clean and soft. Cold cream, lanolin or cocoa butter may be used for the nipples.

### Shopping List for Expectant Mother

THE best way to visualise the complete outfit for an expected baby is to list all the things that it is desirable to have, says *Hygeia*. Mark those that are essential and should be on hand when baby arrives, leaving unmarked those that may be supplied later or omitted altogether.

The outer garments may be many or few, according to circumstances, but the simpler they are, the better.

Quantities stated in this list are the minimum.

- \*3 abdominal binders
- 3 teething bands
- \*3 vests, or shirts
- 3 gertrudes
- \*3 nighties
- \*3 pairs hose
- 2 pairs bootees
- 1 pair shoes
- \*24 diapers
- \*1 nainsook skirt
- \*4 plain slips
- \*2 fancy dresses
- \*2 cashmere or crocheted wrappers
- 2 short jackets
- 1 baby bunting or other outdoor garment
- 1 baby carriage
- 1 carriage robe, or blanket
- 1 hot water bag
- \*1 bassinet, and later a crib
- \*2 pairs of sheets
- \*1 rubber sheet, 36 x 36 inches
- \*2 pairs of crib blankets
- \*1 crib pillow
- \*2 pairs pillow cases
- \*3 quilted crib pads
- \*1 toilet basket containing soap, talcum powder, vaseline and other toilet requisites
- \*4 wash cloths
- \*4 baby towels
- 1 bath apron for mother
- 1 chiffonier or hamper for baby's clothes. Several drying forms for underwear and hose.

### Operation May Now be Painless and Bloodless

The discovery of local anaesthetics revolutionized surgery, says Dr. Emil Mayer in the *Hygeia*. In 1884 Dr. Karl Koller of Vienna announced that he had dropped a solution of cocaine in a patient's eye, and then operated on the eye without any pain to the patient or loss of consciousness.

Cocaine was found to be useful for many sorts of operations, and was particularly valuable in the saving of time in the hospital and in the absence of unpleasant after-effects that sometimes accompany general anaesthesia.

In 1886 there was perfected a preparation from the dried extract of certain glands that so contracts the blood vessels as to render the parts bloodless. Now an operation may be both bloodless and painless and performed without loss of consciousness, or any great amount of time.

### Many Factors Make Children Nervous

A nervous child may be a sick child, a backward or retarded child, a spoiled child or a child with some emotional conflict, says Dr. Edward E. Mayer in the *Hygeia*. Much nervousness in children is a direct result of parental influence, though such sources are often disregarded.

The mind and the body are inseparable parts of the human machine. Some nervousness is due to ill health of the body. However, if a physician cannot find a physical basis for a child's nervousness, it does not mean that the nervousness is an unreal or imaginary state. Parents must be careful to adjust the balance wheel of common sense between too much and too little discipline.

Quarrelling between parents, difference of standards for parents and for children, bad example of nervousness or social laxness on the part of parents, conflict between the ideals of childhood and the sordid realities of life are all things that may cause nervousness in children.

"THROUGH conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm-clouds and darkness."

## A Triumph of Archaeology

(Continued from page 8)

Bible, being a revelation of Christ Who shed His blood to atone for the sins of others is our chart and compass. As such it must be dependable, reliable. By the verified accuracy of its records concerning the existence and movements of great nations of the past, we are shown that it cannot be successfully assailed by the critics. It stands without a peer among all the volumes that have ever been written from the earliest times of our world. Archaeologists have vindicated our faith in it again and again. To-day more copies of it are in circulation than ever before. The truths contained in it have a charm that arrests men in every clime. The lustre of its doctrines will never diminish. The prize of immortality it offers to the faithful will be for them an unfading crown. "The Word of our God shall stand forever." Isaiah 40: 8.

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### What the World Owes the Bible

By GEORGE B. THOMPSON



WHEN I was in Africa recently, visiting some of our denominational missions in Rhodesia, off on the outskirts of civilization, I was impressed anew with what the Bible and Christianity have done for humanity. When I hear sceptics disclaiming against the Bible and exalting science, so-called, I sometimes wonder why these scientific philosophers do not move with their families to some of these remote regions where the Bible and its refining influence is not felt.

In Central Africa, I saw teeming multitudes without God and without hope. They had no schools or colleges except those for which Christians had contributed the means. Thousands of children are born yearly without any medical assistance. Imagine a region half as large as the United States without a physician or a surgeon. Witch doctors feed patients on powdered bugs and reptiles, and "eye" somebody to find out what evil spirit makes the people sick. A good place for a man to live if he does not like the influence of the Bible! The modernists are telling us that the Bible is opposed to science. Then, pray tell, why are there no sciences, or scientific institutions, or scientific instruments, where they do not have Bibles? Mr. Scientist, please tell us!

The people beyond the range of civilization can not read; they and their children are untutored; they are dirty, and in many instances are covered with vermin; they live in rude huts without any furniture or kitchen utensils, and have none of the comforts of life. All the blessings and comforts we enjoy through scientific invention or otherwise, are ours because we live in a land of Bibles. The late H. L. Hastings thus sets forth what God's word has done for the world:

"Greece legalised piracy and made captives slaves. Rome deified emperors and degraded the people. In classic Athens, when Demosthenes was pronouncing his eloquent orations, you could buy a man for £6, half the price of an ordinary horse. Plato was exposed for sale in a slave market. Æsop, whose fables you read, was a slave. In Rome, when Christianity dawned upon the earth, a slave was worth about £18. That was the price that Rome, with all her wealth, splendour, palaces, strength, and victories, put upon a man.

"You can not buy a man in Rome for that price now. What has raised the price of humanity?"

"'Oh,' says one, 'it is the progress of the ages that has made the difference.'

"Very well. A friend of mine was in the Fiji Islands about 1845. They have had just as much time to progress there as anyone. . . . What was a man worth there, 1,800 years this side of Rome?—You could buy a man for a musket, or for £2. Put ordinary infidels on sale in the Fiji market fifty years ago, and they would have bought £2 apiece. But you can not buy a man there now for £2, nor for £1,400. Why not?—Twelve hundred Christian chapels tell why not. They have read that Book which says: 'Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ.'

"Now I judge that a book which raises the price of humanity in that way is *worth keeping for the good it has done*. 'Progress' has not raised the value of humanity. They have had 1,800 years to progress in, and from Rome, at £18, have come down in Fiji to £2. What changed things in Fiji was not 'progress'; it was regeneration. It was not the gradual changing of apes into infidels; but it was the sudden changing of sinners into saints. There are men to-day preaching the gospel of Christ who, fifty years ago, sat at cannibal feasts. They have been changed, and all the 'progress' of ten million ages would not work such a change as that. It is done by the gospel, which is the power of God unto salvation to every one that believeth."

This is one reason why we view with genuine apprehension the infidel sentiments of the modernist, in taking from trusting thousands their faith in the word of the living God. It means a return of darkness a step toward savagery.

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"LET us learn to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals,— a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or sorrow; devotion to the right that will never swerve; a simple religion empty of all bigotry, but full of trust and hope and love,—and to such a philosophy this world will give up all the empty joy it has."

---

"NO one can study the character of Jesus of Nazareth without realizing that a prime Christian duty is that of forgiveness of those who offend us."

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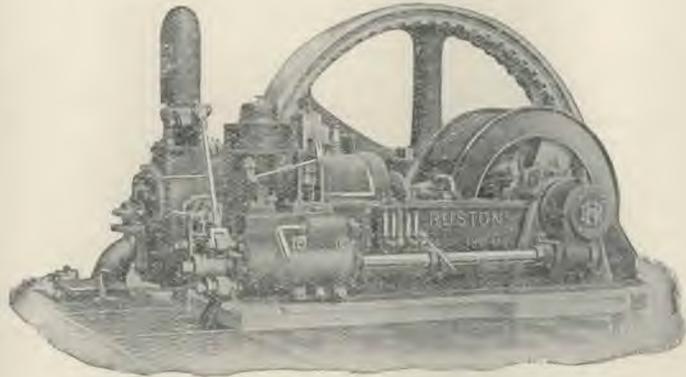
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WE are sure the WATCHMAN readers will read with unusual interest, the article, "A Triumph of Archaeology" in this issue, by P. C. Poley. These constantly recurring evidence brought to light by Archaeologists not only confirm the claims of Scripture to historical accuracy, but disprove conclusively the fabulous claims set forth by evolutionary theories. The surast, the clearest, and the simplest way to the truth is to accept and believe the word of God just as it is.

In the November issue of the WATCHMAN we plan to give some space to a discussion of the Eucharistic Conference recently held in Chicago, U. S. A. This conference was given world-wide publicity through the newspapers, and was heralded by the Roman Catholic press as one of the most significant events in connection with Roman Catholic history in modern times. If you are a prayerful student of your Bible, and the signs of the present time, you will not want to miss the November issue of the WATCHMAN, and the numbers that will follow. Momentous consequences are bound up in the movements of the Roman Catholic church to-day, and these should be clearly understood by every lover of truth.

The first article in this issue, "Shattering the Bulwarks of Decency," is by no means an over-drawn picture. Mr. Reynolds has been obliged to keep within the recognised limits of public decency and morals in describing some of the corruption disseminated by some magazine publishers of our day. There are some truths that cannot be paraded to the public gaze without adding to the evil which one desires to combat.

## The Distressed Minister



IN times of scarcity in money and employment, how many hearts beat with a painful anxiety, lest the "barrel of meal and cruse of oil" should utterly fail! How many at the present time, look forward with painful forebodings to the future for themselves and those dependent upon them! Every one realises, that they "know not what a day may bring forth." It is such times as this that tests the superiority of the Christian's faith above the hope of the mere worldling. The promises of God are full and precious to those that put their trust in him, and the inspired Psalmist could say in his old age, "I have never seen the righteous forsaken nor his seed begging bread." The hand which ruled the affairs of earth then, is the same yesterday, to-day, and forever.

Many years ago a devoted English clergyman was in a strange place, and became reduced to great straits. His money was all gone, and not a particle of food remained for his household. In the depth of his distress he cried mightily unto the Lord at the hour of morning prayer. When he arose his little ones begged for bread, and as there was none to give them, all burst into tears. But a sleepless eye had watched all his footsteps, and even while he was yet speaking, had sent a messenger to relieve his distress. The doorbell rang, and a man presented to the astonished wife a small parcel, saying that some provisions would arrive shortly. Very soon a countryman drove up with a load of provisions of almost every description. The paper was found to contain forty gold pieces. Such a profusion had never been known in the house of the poor minister before. It was with feelings almost of awe as well as boundless gratitude that this marvelous relief was regarded, so plainly was the hand of God to be seen in it. These timely gifts were continued at intervals until the day of his death, yet it was long before he could learn from whence they came. At length it was found to be a benevolent Christian merchant, who had often observed the clergyman walking the streets with a grave, dejected air, and had been led to inquire privately into his circumstances. As a result, he had sent them the gold by his clerk, and the provisions by his country servant, saying, "God forbid that any of Christ's ambassadors should be strangers, and we not visit them; or in distress and we not assist them."

Desponding Christian, though for a time your earthly prospects look dark, remember "you have a rich Father in heaven." And you, to whom God has given an abundance, now may you show your gratitude by distributing to the necessities of others. Follow the promptings of your heart to such charities. It may be the whisperings of God's Spirit to your soul and if you do not listen, he will choose a worthier instrument. "What a pleasure it is," said the noble Howard, as he took a cluster of luscious grapes to refresh a dying soldier, "to afford relief even to the bodies of men!"

—*The Christian, September 1866, p. 1.*

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*To say, "No," squarely and firmly, when those around you say, "Yes."*

*To live honestly within your means, and not dishonestly upon the means of others.*

*To speak the truth when by a little prevarication you can get some special advantage.*

*To refuse to knuckle down to and bend the knee to the wealthy, even though you are poor.*

*When mortified and embarrassed by humiliating disaster, to seek in your ruins the elements of future success.*

*To refuse to do a thing which is wrong because others do it, or because it is customary and done in trade.*

*To stay home evenings and try to improve yourself, when your comrades spend their evenings having a good time.*

*To remain in honest poverty, while others grow rich by questionable methods which you could easily use yourself.*

*To refrain from gossip, when others about you delight in it, and to stand up for an absent person who is being abused.*

*Not to bend the knee to popular prejudice, but to stand firmly erect while others are bowing and fawning for praise and power.*

*But it always pays.—The New Success.*

