



The Oriental
WATCHMAN
& Herald of Health



The Junction of the Solween and Yonzalin Rivers Near Kamamaung, Burma

February 1923

AROUND the WORLD

CARRIER pigeons have received recognition of their services during the World War by the erection of a monument to them in Berlin.

SIX months' residence is required to get a license to fish in the state of Nevada, U.S.A., but to obtain a divorce in the same state requires only six weeks' residence.

THE increase in the population in the United States of America by immigration has practically ceased. During the last official year, only 35,576 aliens were admitted, while nearly three times as many emigrated from the United States.

ALMOST everyone has seen one or more of the twelve values of stamps, issued in the United States during the past year, to celebrate the two-hundredth anniversary of the birth of George Washington. The total number of the twelve values issued was seven billion.

CUBA has an alien population of 400,000 or roughly ten per cent of the total, and the government hopes to raise a substantial revenue by the registering of these aliens. A registration fee of over Rs. 5 is to be charged, and six copies of a recent photograph are required to be furnished, which will mean work for the local photographers.

RADIO messages broadcasted from a depth of 2,300 feet under the water just off Nonsuch Island, Bermuda, was the recent achievement of Dr. William Beebe. For two hours he was at this depth in his globe-like bathysphere while he took photographs, and told over the radio some of the wonders of the things he saw, during which time he and his co-worker used about forty gallons of oxygen.

WHEN is a war not a war? This is the question facing many British and United States insurance companies in the settlement of policies in Shanghai, China. In the recent Japanese offensive there, much property was either damaged or totally destroyed, owners of which are applying for payment on the policies but the insurance companies point out clauses in the policies which provide for non payment in the case of loss or damage resulting from acts of war. But the property owners, with equal emphasis point out the fact that neither Japan or China declared war upon the other. The amount under contest will run to between thirty and forty million rupees.

THE making of aeroplanes by the Ford Motor Company has been temporarily suspended because of the depression.

"STINGLESS" stockings are the latest to be on sale in New York. The stockings are treated with a chemical mixed into the dye, which is odorless to human beings, but highly offensive to mosquitoes.

SURFACE trams in the French capital are now practically a thing of the past. Underground railways and motor buses have taken their place, adding greatly to the beauty of the streets of Paris and simplification of the traffic problems.

THE "Mauretania" still leads in the trans-Atlantic traffic. Although twenty-five years old, she arrived in New York harbor on January 5 from Southampton one hour ahead of time while practically all other liners crossing at the same time were two or more days late.

A GERMAN inventor claims to have perfected an invention that will treble the speed of even the swiftest boat. The method of propulsion is based on the principle seen in the action of a whale's fins, and in addition to the reputed increase in speed, the need of a rudder is said to be eliminated.

WITH the abandon of the gold standard by the Union of South Africa, practically forty-five nations have gone off gold. As export trade is largely dependent upon the fixity of currency, many, especially the American financial circles, believe that there is no hope of a permanent revival in business until there is a restoration of some fixed standard of currency, particularly by the British Commonwealth of Nations.



Sir Hugh Stephenson, the New Governor of Burma

HOW to increase the "paying load" in air service is the great problem with the air lines, especially the lines operating over long stretches of sea. In order to provide a refueling station and thus provide for more cargo, the North German Lloyd S. S. "Westfalen" is to be stationed between the coast of Africa and South America. Planes will be able to alight on the water near even in stormy weather, as the ship will tow a floating anchor and produce a landing place of calm water. Stores of fuel, spare parts, and food supplies thus made available half way in the journey will enable that much more cargo either in passengers, mail, or freight to be carried, thus increasing the payable load.

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THE WAR DEBTS?

By A. H. Williams



WAS there ever a question more tantalising than this one of War Debts? It seems so simple when we look at it from just one angle. But there are several sides to the question.

If our sympathies lie with British interests, we feel the thing to do is to cancel the whole of the debts; or at any rate reduce them radically. For it is claimed that the bulk of what still remains outstanding was not received by England at all; but that power stood security for various Allies. And the failure of the various reparations schemes seems to add force to the proposition. If one major element in the whole matter has been set aside, why not all?

Then there is the French view. They had the devastations, but are not receiving the reparations; so why should they pay the debts?

In her turn, Germany declares her absolute inability to pay anything.

But there is the American view to be considered also. Why cancel debts when so much is being spent on armaments by the several debtors?

We confess frankly that we know no more than anybody else what is the way out. But even if the debts were cancelled? What then? For war debts are not the only thing the world is suffering from. What about the present emphasis on tariff barriers? And if these were settled or removed, still other troubles would remain.

Modern inventions have annihilated distance, it is true, and made us international in our interests. But somebody somewhere continues to keep alive these national questions, building up the national lines and demarcations more strongly than ever before. Perhaps the principal reason why some nations are not at war today is that they are still too badly "out of breath" from the last fight, to be able to start another.

In a sense it is not for us to enter into a discussion of the War Debts problem, or of matters of national aspirations. Quite properly, though,

we may look on in a spirit of Christian sympathy. Earnestly we pray that statesmen on both sides of these important issues may be divinely guided as they seek to unravel the tangled skein with which human blindness and perversity, in the events related to the Great War, enthralled the world. We pray that the Divine Spirit may be permitted to assuage national jealousies and self-seeking, and to imbue men with true self-sacrifice.

The problems are immense. Their intricacy is beyond understanding. They lead into paths of darkness unknown to human experience. As we view them, they leave in us a dread uncertainty. Inwardly we cry, "Watchman! what of the night?" but no voice comes back in answer. For none knows. The whole world trembles on the brink of the unknown.

Two millenniums ago a divinely inspired prophet wrote of a coming crash. The warning of his words rings in our ears. There is now that nervousness which makes us ultra-sensitive to such sounds. We do not need to strain the ear to catch them; but with a startling, strident note they warn us. Listen!!

"Babylon the great is fallen, is fallen . . . and the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones; . . . and the fruits thy soul lusted after are departed from thee. . . . The merchants of these things . . . shall stand afar off . . . weeping and wailing, and saying, Alas, alas that great city . . . for IN ONE HOUR so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors and as many as trade by sea . . . cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for IN ONE HOUR is she made desolate." Rev. 18:2-19.

We do not need to dwell on words or phrases. It is as if we saw the world's distress reflected in a mirror.

It seems but yesterday that we gloated in prosperity. We were ready to echo that parrot cry, "Day by day, in every way, (*Turn to page 30*)

Are You TOO FAT?

Here Is a Safe and Sane Way to Reduce

By Clara M. Knowles



IT has been said that "eating is America's most popular indoor sport." How many temptations are placed in the way of people who have good appetites and money to spend,—sandwich stands, curb service so convenient for ice cream, attractive food at every

turn, and everybody eating! There is always a good excuse for eating. No gathering, however small or unimportant is complete without refreshments. The American people are said to be the greatest ice-cream eaters on earth. No doubt all this eating is the chief reason why, according to the Metropolitan Life Insurance Company, one-fifth of the American people are overweight. As a mountaineer once expressed it, we are becoming the "most eatinest people" in the world.

A Fat Woman's Dinner

All of us have at one time or another noticed at a restaurant a fat woman ordering her dinner. Perhaps at first we wondered just what made this woman fat. We wondered if her ancestors were of the obese type; we wondered if eating was her weak point, or whether, in spite of her abstemiousness, she still remained overweight. Then we watched her order. Such a dinner! Everything from roast with gravy to dessert with whipped cream. And before she would get through, well, we were quite certain of the cause of the obesity in this case, at least.

If one eats more than is needed for daily energy, he will lay up a savings account in the form of fat. A surplus of wealth of this kind is not an asset, as a fat little bank account might be, strange as it may seem. If one gains weight, it shows that there is too much food being eaten, more than enough to supply the needs of the body.

Fat to Burn

This woman at the restaurant should know that it is not potatoes and olives and mayonnaise and pie that she needs to keep her going; for all fats and foods that contain fats are fattening, and that is easy to remember. She does not need the starches, as breads and puddings and rice. Those foods are high-calory foods; that is, they yield much heat; and if this is not used for energy, it is stored as fatty tissue. What this woman needs to do is to burn her own fat instead of going out

and buying more, for it is an economic loss to buy fat when we have some of our own that should be used up. How many people have good appetites, and they mean to satisfy them, too, and, not knowing food values, they eat just anything that appeals to them, and before they know it they are buying out-sizes.

There are certain diseases that are bound to come as a penalty for over-weight. There is high blood pressure. A large percentage of the over-weight have too high blood pressure, and while reducing the weight often helps in keeping blood pressure normal, at the same time there is a tendency for it to creep up again. Gall-bladder disease is not caused by obesity, but it is much more common in the overweight than the lean. Then, there are diseases of the heart and blood vessels, diabetes, foot difficulties, and—well, isn't that enough? Which one of these would you choose for a life-long friend? For, choose them or not, if you are overweight, you will no doubt sooner or later become acquainted with one of them. The life insurance companies are rather reluctant about taking such poor risks as stout persons, for they know the length of life is very much shorter for them than for the moderately thin person.

But you say: "I don't want to go on a reducing diet, for I will have to sacrifice. I have always eaten a lot, and I can't come down to a small amount of food in a short time." Very well, and this is a good point. Bulk is needed, and because one is limiting his caloric intake, that does not mean that he is going to starve, for there is an abundance of fruit and bulky vegetables. Among the vegetables of very lowest fat-making value are the green ones, such as lettuce, celery, tomatoes, cabbage. Use salads, but make the dressing with mineral oil, which has no food value; and learn to eat greens, which are of great value in the diet. The appetite, which is usually very keen in these individuals, must be satisfied. Do not try to appease it with a leaf or two of lettuce; use it by the head, salads by the plate. A glass of buttermilk between meals helps to satisfy the appetite, and keeps one from eating more than one should at the meal. Even a glass or two of water will relieve the hungry feeling and help in tiding one over a trying hour.

Danger of Mineral Starvation

To the person not familiar with the needs of the body, there does not seem to be any particular demands upon it at this time. But actually there

is great danger of a very deficient and impoverished diet unless carefully supervised. One of the essentials of any well-balanced diet is mineral supply, and those most apt to be lacking are calcium and iron. One can easily understand that in restricting the food intake, there may be a shortage of either of these. One girl went on a diet of black coffee, coca-cola, orange juice, lean meat, and saltines. This diet is to be severely criticized for shortage of mineral supply, as well as bulk. In restricting one's diet to comparatively few articles, these must be selected to give the elements needed for promotion of good health. If one uses a quart of skimmed milk daily, and eggs moderately with an abundance of greens and other vegetables and fruit, the mineral, as well as the protein and vitamin supply, will be amply provided for.

One of the primary needs of the body, both for those reducing and also for persons of normal weight, is protein. Protein is necessary in order that new tissue may be formed. As nitrogen is excreted, more protein is needed for new supply. Without it the resistance of the body to disease is very much lessened. When one is eating liberal amounts of food, there is little danger of insufficient protein, especially if milk products are used. On the other hand, a person reducing with small food intake, must be very certain of getting this very important constituent of his diet. This the reducer must get from such foods as eggs, cheese with very little cream added, gluten bread, and probably a small amount from beans and peas, and skim milk or buttermilk,—a quart a day.

Travel the Slow Road

Then there are the vitamins. Go to the fruits and vegetables for these,—carrots, tomatoes, spinach, oranges, and other fruits, which will furnish a good supply and other essentials besides. There is only one vitamin that is apt to be lacking because of absence of fats, and that is Vitamin A, which raises the resistance of the body to infections. Fortunately for the reducer, this is also found in the foods just mentioned, especially in large amounts in carrots.

This road to reducing is a slow road, but it is a sure one. Do not expect to go by fast train over the reducing route, for it will not put you there in good health. You will have many another trouble to battle with besides obesity if rapid reduction methods are employed. One of the most serious complications is a marked lowered resistance to disease. One whose general health is thus impaired, may become a victim of some infectious disease that in a normal state of health could easily be thrown off.

About two or three pounds a week is the amount to lose according to most authorities. But there is an impatience that goads the seeker after thinness on to rapid reduction. He usually wants to lose all this excess in a month and then "be done with it." Drastic reducing measures that force the patient to lose very fast (that is, perhaps

a pound a day) are not scientific, and should never be employed.

Many persons do not realize the value of exercise in taking off excess weight. The use of the motor-car has made walking seem like a waste of time,—just a slow, old-fashioned way of getting about. One must not depend on diet entirely, for such exercises as swimming, walking, gardening, or other ordinary exercises are very valuable in using up energy. Of course, exercise must be used cautiously by those whose hearts are affected, and in all cases should be taken moderately. So, too, when little exercise is taken, less food will be required. The office worker sitting at his desk does not realize that his caloric needs are very much less than the carpenter who hammers all day long, so he eats as much food as he would if he were doing hard manual work, and as a consequence, grows too heavy.

There is no mysterious method by which one may safely reduce. The magical reducing cures are not safe, and many are the women who have learned by hard experience and many weeks in hospitals that they contain ingredients that are decidedly harmful. Most of the reducing cures contain thyroid substance, which is extremely dangerous when taken promiscuously, and therefore should never be taken without medical advice. It is true that some persons have a disturbance of the metabolism, and as a consequence accumulate excess weight. This kind of obesity is beneficially treated with thyroid extract. Such cases, however, are comparatively rare, and should always have medical attention. The reducing cures advertised with the assurance that you "may eat anything you wish," and yet lose weight, are used at grave risk. It is safe to say that all advertised drugs for reducing are injurious.

The recent craze for slenderness is responsible for undermining the health of women who have reduced the weight to the point where resistance to disease is diminished and the physical condition is in a state of lowered vitality.

Self-denial must be cultivated and exercised. Without it, failure is certain. It is lack of self-control that leads the woman in the kitchen to nibble at foods as she works over them. Eating between meals is a pernicious practice, and should not be indulged in by anyone, much less those who are prone to gain easily.

Many persons find themselves growing stouter and stouter, and before they are aware, they are twenty pounds or more overweight. If you have a tendency to store up weight, if you come from a stout family, if you are eating the usual amount and not exercising, then look out, for the first thing you know, you will be overweight. This weight often creeps on so insidiously that it is a shock to the bearer of it when he finds what a burden he has assumed. A slight increase so gradually added may be lost quite easily. What are you eating? Do you eat two pats of butter instead of one? Much bread? Do your tastes run to sweets? Do you eat (*Turn to page 27*)

Your MONEY

Is

NOT Yours

We have what we have in trust

By Roy Franklin Cottrell

FRITZ KREISLER, the world's distinguished violinist, bears this remarkable testimony:

"I never look upon the money I earn as my own. It is public money. It is only a fund intrusted to my care for proper disbursement. I am constantly endeavouring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world."

Now view a striking contrast. We are told that the late Hugo Stinnes, German multimillionaire, took delight in showing his friends a huge roll of bank bills and securities; then placing them again in his pocket, he would exclaim, "All mine!" Born and reared in poverty, he rapidly rose to become the financial giant of Central Europe, controlling steamship lines, coal and iron mines, sixty newspapers, and numerous other interests. During the four years he was a member of the Reichstag, it is reported that he made but one speech; and that was for legislation favouring his financial interests by forcing longer hours upon the workingman. How aptly the philosophy of his life was expressed in those two words, "All mine!"

Is the money we earn and the property we hold, our own? The Book of books replies:

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."
"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof."
"The silver is mine, and the gold is mine, saith the Lord of hosts." Ps. 24:1; 50:10-12; Hag. 2:8.

God Owns All

The earth and its teeming millions belong to God by right of creation. Man sold himself for

naught; but again the Lord intervened, and paid an infinite price for his redemption. Whether we recognize it or not, we are the children of our Maker and Saviour in a double sense. An honest, diligent search of the title deeds in the divine hall of records gives unquestioned proof of the absolute ownership of God and the stewardship of man. In the beginning, the heavenly Parent placed man in the Garden of Eden as a trustee. But man defaulted in the sacred trust and was banished from Paradise, yet not without hope.

In spite of the father's love, however, and the witness of His "wondrous works," the majority in every age have not desired "to retain God in their knowledge." They have preferred to believe in an absentee, impersonal God, and in a world that somehow evolved itself; hence the pagan idea of human might, prowess, conquest, and possession. Because of these mistaken notions, what an aggregate of war, bloodshed, and misery!

Today a new paganism, known as Modernism, masquerades under the names and forms of Christianity. But like heathenism of old, it is built upon the false philosophy of evolution,—*"the struggle for existence, and survival of the fittest."* It tells man that he is his own architect, saviour, lawgiver, and proprietor; that his conscience is *"the highest court in the universe."* It stimulates the growth of a ponderous "ego" and urges deceived, bewildered, yet boastful, man to assert like Stinnes, *all mine, all mine!*

As a safeguard against pride and covetousness, and in recognition of the divine sovereignty, God required man to render in a special way to his Maker one seventh of his time and one tenth of his net income. Abraham, termed by another "the loftiest figure of all antiquity," paid "tithes of all" to Melchizedek, "priest of the Most High God." Gen. 14:18-20.

A century later, when Jacob fled from the wrath of his brother Esau, he slept one night in the open field and was given the vision of the mystic ladder connecting earth with heaven. Awakening, he exclaimed, "Surely the Lord is in this place." Profoundly grateful that God had not forsaken him in his exile, Jacob made a solemn



the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 20, 21.

Christ Commended Tithing

Throughout Old Testament times every pious follower of Jehovah recognized the sacred duty of tithe paying; while with the dawn of the Christian era, Christ also emphasized this obligation. "Ye pay tithe of mint and anise and cummin," He said to the scribes and Pharisees, and have omitted the weightier matters of the law." Matt. 23: 23. Jesus did not condemn them for being too particular, neither did he suggest that tithing is a matter of

vow. "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: . . . and of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28: 20-22.

The penitent fugitive from home meditated upon the deceitfulness and selfishness of his past life, and determined to yield himself wholly to God. Since heart consecration and purse consecration go hand in hand, he promised to be faithful to God in tithe paying. It is significant that he did not pledge an eighth, or a twelfth, of his income, but the precise amount God has ever required—a tenth.

A Definite Requirement

Before the nation of Israel entered Canaan, the financial obligation of every family and individual, was explicitly stated: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Then follows the positive statement, "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Lev. 27: 30, 32, 34. Man may not follow his own desires in this matter; for God gives him a clear, distinct command from the same mount from which in thunder tones He proclaimed His eternal law. The tithe is "holy unto the Lord," and every portion of it is to be sacredly devoted to gospel work.

In an hour of peril and apostasy, the tribe of Levi stood true and steadfast. God honoured their fidelity, and called them to officiate as priests, pastors, and teachers for the entire nation. On entering Canaan, the Levites received no allotment of farm lands as did the other tribes; neither were they to follow any secular occupation. Said the Lord: "I am thy part and thine inheritance among

little consequence; but he forcefully pointed out their inconsistency. The scribes and Pharisees were very exact in tithing the value of insignificant herbs. This cost them little, yet it gave them the appearance of piety. At the same time they oppressed the widow and fatherless, destroyed respect for sacred office, and disgraced the sanctuary service. While professing holiness they neglected "the weightier matters of the law," justice, mercy, and faith. "These," said Christ, "ought ye to have done, and not to leave the other (tithe paying) undone." Even to the smallest amounts, the Master placed His signet of approval upon this heaven-ordained plan of church finance.

Writing to the believers at Corinth, the Apostle Paul drew this parallel between the ancient sanctuary service and the work of the gospel: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of His gospel." 1 Cor. 9: 13, 14.

For the support of religious work, how infinitely superior are God's plans! The Brahman and Buddhist priests go from door to door, from shop to shop as veritable "beggars." Many popular churches throughout Christendom resort to suppers, socials, raffles, entertainments, theatricals, and other diversions to provide the necessary funds. But He who perfected the laws that guide the stars and rule the seasons has made definite provision for the support of the gospel ministry and His work in the earth.

Jehovah's ownership rights are supreme. As the tenant remits his monthly rental, so we as dwellers and stewards in our Father's house, should recognize Him as the beneficent landlord, and render to Him the pledge of fealty. Man's power to labour, his intellect, and all other good gifts are from above; yet, because of his inherent covetousness, the warning is (*Turn to page 29*)



House of Lords

Discusses PROHIBITION

[The following speech, made by Lord Meston in the British House of Lords, when the liquor bill was under discussion, is interesting as indicating the attitude of big legitimate business to the liquor traffic, and also the obstructive tactics of the 'liquor interests.]

WE are rapidly approaching the point at which this nation has to choose between the interests of the liquor trade and other interests, particularly those of the textile and manufacturing industries of England. England has during recent years lost some measure of its predominance in those great manufacturing industries, and it has to fight every inch of its way to avoid further retrogression. In that fight it has to throw overboard ruthlessly and relentlessly every handicap that stands in its way. One of the most prominent of those handicaps is alcoholism. It is no use talking about our personal feelings, about whether we are at our best under the genial stimulus of port or at our best under the colder stimulus of barley water. We have actual physiological facts tabulated for us in the reports published by the Medical Research Department, and they tell us without hesitation or reservation that for any form of sustained labour, whether mental or manual, alcohol is a deterrent. It is just that fraction that alcohol absorbs in the efficiency of our manufacturing worth that may turn the scale between our holding our own in the fierce competition of today and falling back forever into the second rank.

As regards prohibition, I have nothing that I can say. I do not think that any of us know enough about prohibition to offer any dogmatic and categorical opinions. This we do know, that the American manufacturers, the great leaders of industry in America, have welcomed it, probably as a *pis aller* [last resort]; but they have welcomed it, because it has enabled them to give better wages to their workmen, and to get better work from their workmen. On the last evening in which this bill was debated, I was somewhat surprised to hear from a noble Lord opposite an expression of something approaching to contemptuous treatment of this particular argument. He said: "Is this the sort of thing that is going to appeal to the workingmen, or the employers of workingmen in this country?" Why not? Is it not the experience of those men who indorse the restriction of the supply of liquor in America that they are able to produce higher efficiency in manufacture and thereby in both senses increase the national wealth of the country? Can we afford to ignore that experience? In this country the argument between drink and efficiency has been with us for many years. In the past it has seemed to be of relatively little importance. Today it is growing more and more important with every year and every month that passes. It has reached a position of paramount importance in our national and industrial life. On that ground, if no other, I cannot conceive that any thinking member of Your Lordships' House would refuse to give this bill a second reading.

The CIGARETTE

A Menace to Humanity

By Daniel H. Kress, M.D.

TOBACCO contains some of the most deadly poisons known to science. Nicotine is one of these. It requires several grains of morphine to cause death in an adult, while one seventh of a grain of nicotine will cause almost instant death. A cigar of moderate strength contains sufficient nicotine to kill two or three men. Fortunately for the smoker, not all of this nicotine is present in the smoke, and only a small portion of the nicotine in the smoke is absorbed by the lungs. The greater part of it is exhaled, to be inhaled by his unfortunate wife, children, or associates. Inhalation affords one of the most rapid means of introducing poisons into the blood, hence this method is employed in surgery in administering gas, ether, or chloroform to produce a state of anaesthesia or unconsciousness. When tobacco smoke is inhaled, a much greater amount of nicotine is carried into the blood than is the case when smoke is merely drawn into the mouth, as was customary a quarter of a century ago. When drawn into the mouth, the smoke is brought into contact with an absorbing surface of only one square foot; but when inhaled, possibly 800 square feet of a very delicate membrane readily permit the passage of poisons into the blood. Cigarette smoke unfortunately is practically always inhaled. This is one reason why the cigarette is so much more injurious than the cigar or pipe.

It is not necessary to be a cigarette addict in order to be a smoke inhaler. Among a tribe of North American Indians it was customary for the chiefs to have their servants smoke the tobacco, and blow the smoke into the faces of the chiefs to be inhaled. This practice, it seems, is still common in civilized countries. Men smoke in their homes and blow the smoke

into the air, which their wives and children must inhale. Injury often results, especially to infants that have not a very strong hold on life. I have no doubt in my own mind that many an infant has been murdered in this way by an unthinking father. Death, when it occurs, is frequently charged back upon Providence.

Several years ago at an exhibition of pedigreed dogs, signs were up forbidding smoking in the building. The reason given was, "Tobacco smoke injures the dogs." Is it not strange that men recognize that tobacco smoke is bad for dogs, and yet unthinkingly poison the atmosphere their loved ones are compelled to breathe, showing greater respect for the well-being of dumb animals than for the health of their children? If any one should pollute the water others have to drink, it would be considered a criminal act, and rightly so. It is more injurious to contaminate the air that others must breathe than it would be to poison the water they have to drink. There should be a law against this. Men may have a right to inhale tobacco smoke, but they have no right to compel others to do so.



Children that become accustomed to the inhalation of tobacco smoke in their home, quite naturally take to smoke inhalation when later introduced to the cigarette. They are smoke inhalers before they begin to smoke cigarettes. This affords a partial explanation why young people so generally use cigarettes and why cigarette smoking among our boys and girls is becoming such a problem to parents.

Furfural and acrolein are other poisons present in the smoke of cigarettes. These are formed by the burning of the cigarette paper and the ingredients added to the tobacco to make the smoke (Turn to page 27)

Archaeology Proves that the story of JOSEPH is historically TRUE

By L. Ervin Wright

THERE was only one period in all Egyptian history when a Hebrew slave could have risen to the position of Secretary of State, as did Joseph, and when the Hebrews could have risen to the position they occupied in Egypt as told in the book of Genesis. That period was the period of the Hyksos kings. Bible chronology places the events clustering about Joseph and his people from 1688 to 1595 B.C., and archaeology shows that this time was the height of the Hyksos rule.

The origin and identity of the Hyksos, or Shepherd, kings has been the source of much study, speculation, and contention among historians, Bible students, and archaeologists. Some would identify them as Semitic; others as Scythian; others as Hittites; some as Accadians; others as Elamites; and still others as Canaanites. About

all we are safe in saying is that they were foreigners, from Asia.

They appear to have been ruling Egypt as far back as the days of Abraham. They introduced the horse into Egypt; and the use of chariots and cavalry—things unknown in Egypt until the Hyksos—is one reason the foreigners conquered the Egyptians. But the main reason for Egypt's falling before the Hyksos was the lack of a strong central government in the Nile Valley. When the Hyksos invaded the country, they found it divided into several weak dynasties, or governments.

A Divided Nation

The Hyksos kings gained a foothold in the delta region of the Nile, and held it for hundreds of years. Farther up the Nile Valley, the true Egyptian dynasties appear to have continued to

rule more or less as the vassals of the Hyksos. Because these dynasties were not completely subdued, they were more or less of a source of trouble to the Hyksos government. And it was owing to opposition of these true Egyptians in the Upper Nile that the power of the Hyksos rule was broken after some centuries.

Writing of these invaders, Prof. A. H. Sayce says: "They soon submitted to the influence of Egyptian culture. The conquered people took their conquerors captive, and the Hyksos kings became veritable Pharaohs. The manners and customs, the writing and titles, of the native monarchs were adopted, and, in the course of time, even the language also. The court was filled with native officials, the cities and temples were restored, and Egyptian learning was patronized. . . . It was only in religion that the new rulers of Egypt remained foreign."—*Early Israel and the Surrounding Nations*, pages 158-160.



Owing to the religious differences between the native Egyptians and the invaders, the monuments of Egypt reveal that the native Egyptians gave the Hyksos, or Shepherd, people the epithet of "aat," which is an exact equivalent of the word "abomination" in Gen. 46:34. This strikingly confirms the Biblical statement that "every shepherd is an abomination unto the [native] Egyptians."



Supposed Ruins of Joseph's Granaries

When Joseph's father, Jacob, and his brethren entered Egypt to live, Joseph wisely advised his father to tell the Pharaoh that he and his people were shepherds. (Gen. 46:31-34.) When the Pharaoh learned that Jacob and his sons were shepherds, there was instantly a common bond between them. (Gen. 47:1-10.) The Pharaoh, being from a royal race of shepherds gave Jacob and his sons permission to reside in the very best of the land of Egypt. (Verses 5, 6, 11.) Had not Joseph informed his father what to say, the Pharaoh might have placed them with the native Egyptians, thus causing misunderstanding and hardships; for the Hebrews offered many cattle as sacrifices in connection with their worship of God.

An "Egyptian" Captain

When Joseph was sold into Egyptian slavery, the sacred record indicates that the Hyksos dynasty ruled Lower Egypt. Joseph, however, did not become a slave to one of the Hyksos noblemen, but was purchased by a true native Egyptian. Moses writes: "Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither." Gen. 39:1.

Would anyone describe an officer of the English government by the additional term of "an Englishman," or an officer of the American government by explaining that he was "an American," unless there were special reason for such a description? "There must have been such a special reason in this case when the Biblical writer adds 'an Egyptian,'" comments Dr. Melvin Grove Kyle, lecturer and writer on Biblical archaeology. "That reason must have been known to the writer, else he would not have used the expression, yet he does not think it important to pass on to his readers a reason so important for himself that he would not have used the expression with it. Evidently he did not think any explanation [was] needed for his readers. Now what was the special reason for the use of this expression, 'an Egyptian,' and when would such expression be written without need of any explanation to the reader?"

"The explanation now needed by us is found in the history of the Hyksos period in Egypt. . . The government of Egypt in Joseph's day was not 'Egyptian'; but this particular government official was 'an Egyptian.' The writer of Genesis knew this fact and mentioned it, . . . and moreover, at the time he wrote, saw no reason why he should make any explanation to this peculiar condition of affairs that made it necessary to mention that an official of the government in Egypt was 'an Egyptian.'"—"Moses and the Monuments," pages 120, 121.

The Famine

Critics of the Bible have questioned the record of seven years' famine in Egypt. A famine in Egypt is a rare thing, and one lasting seven years should be of such proportions as to cause it to be recorded on the monuments of Egypt. Archaeologists have found an inscription which undoubtedly verifies the Bible record as contained in Gen. 41:54; 47:13.

This inscription was written by a man named Baba, who was in the employ of Sequanan-Ra Taa III, a native king in the Upper Nile Valley, where the Hyksos rule was limited. The time of this famine thus coincides with the time when Joseph was in Egypt—the period of the Hyksos rule. Perhaps the reason that we do not find any record of the famine by the Hyksos kings themselves is that when the native Egyptians drove out the Hyksos peoples, they mutilated the monuments of the Shepherds in an attempt to obliterate every record of the hated usurpers.

When Baba heard about the preparations Joseph was making in Lower Egypt for the seven years of drought, he prepared for the famine in a similar way, giving the credit, however, to his pagan god, "I collected corn as a friend of the harvest god," Baba wrote on his tomb at El Kab. "I was watchful at the time of sowing, and when a famine arose, lasting (Turn to page 27)

The

Psychology of Salvation

No. 3.

By Lionel H. Turner

IT is strange that so many of us seem unable to give God the credit of meaning exactly what He says. But it is true. When He uses an illustration the significance of which is not immediately apparent, most of us have the patronising little knack of patiently accepting something we feel fits approximately, or is, perhaps, pardonably extravagant.

But God doesn't deal in approximations. He doesn't exaggerate. He means exactly what He says. When He uses leprosy with evident consistency through His Book as a symbol of the havoc wrought in its victims of sin, He doesn't mean that the condition of the sinner is approximately analogous to the condition of the leper. He means that it is exactly so.

But, some will say, sin is a disease of the mind, for we have in previous articles shown that to be the case; and leprosy is physiological. So is sin. But a leper is in such a fearful condition because his actual physical being is so filled with the disease that he cannot, of himself, eradicate it from his system. So with the sinner.

A Wonderful Mechanism

When God created man, He made a very wonderful provision in his nervous system which makes possible what we speak of rather loosely as habit. From examination of the structure of the nervous system, psychologists have evolved a very feasible hypothesis of the synapse. "A synapse is the junction between the *axon* of one neuron and *dendrites* of the next. It is still uncertain whether there is at the synapse continuity of nerve substance. But it is certain that the synapse offers a certain resistance to the passage of nervous current, and that the more often the junction is bridged the less this resistance becomes. The automatic nature of habitual action is explained in terms of synapse which have in practice been so often bridged that their resistance is to all intents and purposes destroyed."

It follows, therefore, that when a certain stimulus leads to a certain action consistently, the nervous current engendered by the stimulus passes through the synapse concerned so often that the resistance is eventually weakened to the stage where it is easier for the current to pass straight through the synapse to the motor nerve than to the brain. The result is that mental deliberation is no longer a necessary prelude to the performance of that action. Indeed, the very

presentation of the stimulus will cause the motor nerves to steal a march on the mind that would inhibit the act.

The supreme wisdom of this construction in our nervous system becomes apparent if we reflect on it a while. Suppose there were no such thing possible as habitual action. Suppose that every step we took, every word we uttered, every movement we made were the product of deliberation. The mind would never be free to perform its higher functions of reflective thought. A pianist would never be able to attain any higher skill than he could command in consciously directing each finger to perform its part. There would be no such thing as attaining skill at a trade because of long practice. In short, there would be no truth in that oft-quoted maxim, "Practice makes perfect."

But constructed as we are, thousands of things we do every day are performed without mental deliberation, but with lightning rapidity through these paths of "preferred conduction from stimulus to response."

A Blessing Becomes a Curse

To the sinless being under perfect spiritual control, such an arrangement would be an unalloyed blessing. But strangely enough, God's greatest gifts abused, become man's greatest curse. We have seen how, when man's mind was overthrown and the spiritual control gone, he began to explore the possibilities of his physical and mental natures. It is not very difficult to conjecture how certain things that appealed to these natures were performed over and over again till they became habits. And now in broken-down synapses all through the nervous system the terrible, irredicable malady of sin has etched its tragic course.

No wonder God likens our condition to leprosy! No wonder He, who in the beginning made exquisite in its perfection every nerve and tiny cell in that beautiful body temple, and who alone can realise what fearful devastation has been wrought therein—no wonder He should say, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores."

The Only Explanation

That, then, is the Bible explanation of the condition of mind and body in which we find ourselves today. The explanation is eminently reason-

able—a thousand times more reasonable than any hypotheses human psychologists have been able to propound.

But whether we accept this explanation or not, the condition exists. No man can deny that. The evidences of his own life shout down the denial that he would make. How strange then, that that Book should be so unobtrusively, and apparently so unconsciously, consistent on this matter! How strange that its writers, who died long before mere men understood enough of the nervous system to propound the theory of the synapse, should make statements so pregnant with psychological significance as, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye do good that are accustomed to do evil!"

Self the Great Barrier

Alexander is often cited as having conquered the whole world except Alexander. The truth of the matter is that it was infinitely easier for Alexander to conquer the world than it was to conquer Alexander. The one was hard enough, but the other was utterly impossible.

How can man expect to restore to the throne of his mind a power, which, as far as he is concerned, no longer exists, and which he has no means of re-acquiring? How can he hope even to begin when his whole nervous system has been given over by habit and heredity to the control of the things of sense, till he is so physiologically predisposed to sin that impulses to evil thought and action will often steal a march on the mind that would inhibit them?

There is a piece of sculpture executed by some free-thinking artist, who has therein depicted man chiselling himself free from the marble block of his environment—carving out his own destiny as the captain of his own soul. Unconsciously, he has illustrated with startling accuracy man's position with regard to sin, and the utter impossibility of the situation. The chisel, the man, and the environment are all the one material, and all utterly lifeless and impotent. No creature can by its own efforts rise higher than the possibilities of his own mind. There is no tragedy more filled with pathos than that of man seeking by his own efforts to raise himself from the pit of sin.

Hope in God Alone

It is quite safe to say that there has never yet lived the man in whose mind this condition has been remedied apart from Christianity. But many a man who has never investigated the truth of Christianity has with bitterness proved the truth of that inspired statement, "Neither can ye

do good that are accustomed to do evil."

The man who would undertake that task must, first of all, secure a supply of spiritual power that is available to no one but God; and having taken control of the individual's mind, place there that power to rule. But he must do more than that. He must enter the body temple, and, punctiliously, in all its microscopic intricacy, trace out the branches of a nervous system which he knows nothing about, and which in its very minuteness is infinitely more vast than anything man could dream of constructing. Then, with his own rude fingers, he must unbridge those synapses that years of sinful habit, and centuries of sinful heredity have joined, and—but it is all absurdly beyond the sphere of earthly science.

Thank God there is a Divine Psychologist!

One day, almost three thousand years ago, the great men in Israel were confronted by a leper who demanded cleansing. He had come a long way because he had heard that there was some one there who could heal him. But amongst all those great men who surrounded the king, there was not one equal to the task. They sent him to the man of God. The man of God could do nothing either, but he knew where there was healing for the leprosy of Naaman. So he sent him thither. But even there it was not till he had bathed seven times that he was perfectly cleansed.

There is no restoration for the leprosy of sin except in the science of *divine* psychology—the science of salvation, and even there, there is complete restoration only in the fullness of that science. We would better make it our business to study it as God has outlined it in the Textbook, the Bible.



A leper being treated by a missionary doctor

Bronchitis

(Continued from page 31)

strictly avoided, likewise asthma cigarettes, inhalants, and vaccine treatments.

The ordinary hot bath is made more effective by the addition of an ounce of eucalyptus oil or half an ounce of spirits of camphor.

The various treatments explained in this article, if taken early, will avoid the onset of complications and will ensure a speedy cure. However, if the trouble appears to become more distressing it is advisable to consult a physician immediately. He will then keep a watchful eye for pathological changes that would escape the notice of a lay person. Do not let him persuade you into taking vaccine treatment or any other useless, even harmful, though orthodox methods.

Foot Troubles

By Ronald Leisk, A.L.S.N.T.

AMONG the common ailments which are more noticeable and troublesome during the summer months, we must certainly include foot troubles. It is very unfortunate when we are unable to get out and enjoy the fresh air and sunshine through pressure of work, but it is still more unfortunate when we are debarred this pleasurable healthy recreation simply because our feet are unfit and walking is reduced to a painful or impossible task.

It is really very simple to keep our feet in a fit condition, and many of the troubles connected with these useful members are easily preventable. The rules for foot comfort and fitness are simple and need take only a few minutes of our time each day.

Boots and Shoes

It is important first that we have well-fitting boots or shoes. In this respect many people forget that the foot is not a rigid structure, and that there is lateral expansion when standing or walking. For this reason the sole of the boot should be of sufficient breadth as judged when weight is upon the foot. When purchasing boots or shoes it is advisable to test them by walking two or three times up and down the shop, because their suitability cannot be determined merely by trying them on whilst sitting down with the foot off the ground. Tight boots will cause corns, chilblains, cold feet, ingrowing toenails, and serious deformities of the toes, while boots that are too large will result in abrasions, blisters, and by impeding muscular movement, clumsy walking. The ideal boot is strong, flexible, supple, not too heavy, is well moulded to the arch of the foot, and has reasonably low heels.

Daily attention should be given to the feet by exercises, bathing, self-massage, and sun and air baths. There are many exercises but the following are recommended:

(1) Hips firm. Raise the heels off the floor until the weight of the body is carried on the toes. Lower the heels and raise the toes as high as possible off the floor, balancing the body on the heels.

(2) Rest the hands on the back of a chair. Raise the heels by pushing on the chair. Bend the knees and squat down on the heels. Rise again and keep the heels off floor all the time.

(3) Turn the feet on to the sides, inwards then outwards.

(4) Sit on a chair with the feet slightly apart and held out in front of the body. Extend the foot by pointing the toes away from you. Describe outward circles, using the ankles only.

Then describe inward circles.

Alternate hot and cold foot-baths will be found very beneficial for speeding up the local circulation, and a quantity of epsom salts in the hot water is recommended. Take care always to finish with the cold water, and dry off thoroughly.

Self-massage may be carried out as follows. Sit in a chair and raise one foot on to the knee of the other leg. With both hands rub the entire foot from toe to heel, continuing well round the ankle. Then hold the foot firmly in both hands and rub the top of the foot lightly in an outward direction with the thumbs only. Cover every part of the foot in this way and use the fingers as well. Do each movement several times before commencing with the next. Repeat, with the other foot.

Take every opportunity to expose the feet to the air and particularly the sunshine. The feet are the most badly-ventilated members of our body and it is little wonder that troubles develop.

Corns

Corns are caused by friction or pressure, and the proper treatment is preventive by having well-fitting boots or shoes. Soft corns are found between the toes, especially with people who perspire freely. A common cause of trouble is when the boot rubs against the side of the foot, causing a callosity.

The practice of having corns cut out by a chiropodist is both harmless and useless, as they only grow again. Salicylic acid corn solvents are the best means of removing a hard corn. A soft corn is removed by using a ring-shaped plaster into which is put powdered salicylic acid. The plaster and the acid is then covered with collodion.

Flat-Foot

Flat-foot is that condition where the arch sinks down so that the inner edge of the foot rests on the ground. It may be caused by long standing, but usually is due to badly-fitting boots or shoes. The general bodily health may tend to induce the trouble, as malnutrition may soften the ligaments that support the arch. Pain is felt along the instep and beneath the outer ankle, the foot is stiff and broad, walking is tiresome, and the toes turn outwards. Flat-foot is discouraged by turning the feet slightly inwards, so that in walking a straight line could be drawn through the foot from heel to toe. Tip-toe exercises followed by epsom salts' foot-baths, and self-massage, is recommended. In bad cases, skilful manipulation or the use of an approved support may be necessary. (Turn to page 30)

Eczema—

the Baffling Disease

By George H. Heald, M.D.

ECZEMA, one of the commoner skin diseases, not contagious, not caused by the presence of any germ, is described by some authors as "without known cause." It is a chronic dermatitis (skin inflammation), characterized by some of the following conditions: redness, pimples, pustules, moisture, scales and scabs, thickening of the skin, and accompanied by more or less itching and burning.

One doctor who has made much study of allergic diseases, such as hay fever and asthma, believes that many, but not all, eczema cases are of allergic origin; that is, they are cases of sensitization occurring in susceptible individuals, being brought on by some substance which is irritant to that patient. He asserts, however, that skin specialists cure 30 to 40 per cent of all eczema cases that come to them by X-ray or other local treatment; and that children's specialists cure a similar proportion of the eczema cases that come to them, by changing the proportion of protein carbohydrates in their diet. Persons so cured, he would be certain, were not allergic; but there is a very large proportion of the eczema cases that these specialists cannot cure.

This doctor finds many eczema patients who are hypersensitive to one or more foods or drugs, which in their cases show the effects of the irritation on the skin. It is well known that such patients show the effect of an offending food by an attack of hives, and that the tests to determine which substances are irritant to a person are made on the skin. As this doctor has found hay fever and asthma to be caused by irritant substances, so he finds certain cases of eczema to be caused in the same way. It must be remembered that a food or other article that is irritant to one sufferer from this idiosyncrasy is not necessarily irritant to another sufferer. Each susceptible person has one or more articles to which he has become susceptible and it is the doctor's problem to discover which is the offending article, or articles in that case. The search is not always an easy one. As with hay fever, asthma, and other allergic diseases, of which there are quite a number, so it is with at least one type of eczema.

One thing that may help to classify this type of eczema is the supposed fact that the eczema patients who are allergic are likely to belong to families where there are other patients with allergic conditions, such as hay fever or asthma. Among the articles which very commonly act as

irritants to allergic patients are wheat products (including, of course, bread and pastries), eggs, milk, as well as many other foods that are harmless to the ordinary person, certain drugs, and certain airborne irritants, such as pollens and animal dander—the scurf from the skin of certain animals or the feathers of certain birds. A feather pillow, for instance, owing to the feather dust, may cause one person's asthma or hay fever.

Any one or more of such substances, though usually something used in connection with the daily work, may act in a susceptible person to cause persistent eczema, unrelieved by any of the ordinary skin remedies or by any change of diet. The problem is to discover what substance or substances are allergic for that individual patient,—whether it be some food or foods, or drug, or airborne irritant,—and arrange for the patient to avoid such irritant or irritants.

More recently a physician, in an article in the *Journal A. M. A.*, seems inclined to class all cases of eczema as allergic; but if that were so, probably there would be no permanent cures of eczema by the methods already mentioned, for an allergic condition is not likely to yield to a local treatment or to a general change in the diet unless the offending article is removed.

In proof of the allergic nature of eczema this doctor asserts that many asthma and hay fever sufferers also suffer from eczema, and that a child of a hay fever patient may have eczema; also that when a sufferer from hay fever and from eczema changes climate in order to escape hay fever, the eczema is also relieved; but on returning to his old home, he may have a return of both the hay fever and the eczema. The doctor also refers to the skin irritation sometimes caused by ragweed, an irritant in asthma. Contact with a horse has been followed by skin irritation and asthma, showing a somewhat intimate connection between the skin and the mucous membranes of the air passages.

So there seems good reason to believe that at least some of the chronic skin irritations, the so-called eczemas, are of allergic nature, and that the remedy is to seek out the specific cause or causes and avoid them, or in some cases to undergo a desensitizing treatment.

As a parting counsel, it may be well to remind the reader that many cases of eczema are intolerant of water, and that the parts are better off if no water is applied, but that cleansing be done with, say, olive oil. Another (*Turn to page 27*)

IN all God's dealings with His people, He has never permitted a great crisis to come upon the earth without giving due warning through His prophets. On this point, He has given us this assurance: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

Accordingly we find a number of lines of prophecy giving successive political changes down through the centuries to Christ's second coming and the end of the world. Also many other prophecies portray very vividly unusual conditions that would arise in the affairs of men just before the end, so that the honest seeker after truth can know of a certainty when the close of earth's drama is nearing, and the world will be left without excuse.

In the vision of Daniel, beginning in the tenth chapter of the writings of that prophet, the angel said to him, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." (Verse 14.)

The Climax of Empire

Omitting all except the last specification, we read in verse 45: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Then follows in chapter 12:1, 2 the last scene in earth's history: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be



PAGE SIXTEEN

THE NE

It Is Brewin

By Joel M. Coward

Lower left:—

Premier Ramsay MacDonald, head of the British Government, watches with anxious eyes the rising tide in the East.



a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

In different language the same thing is told in Revelation 16:12-14, 16, A.R.V., "And the sixth (angel) poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet, three

T WAR

in the East



The Mosque of Omar:—

Palestine, and that area of which it is the centre, occupies a peculiarly strategic position with reference to three continents, commanding the gateway to each.



David Lloyd George says: "This must be the last war—the last, or, if this is not the last war, there are men here to-day who will see the last of civilization."

to an end—which is none other than Turkey.

The time of trouble among the nations mentioned by Daniel is here called the "war of the great day of God, the Almighty," and that Christ's coming, and the redemption of God's people is near at this time, as mentioned by Daniel, is proved by the admonition in Rev 16:15: "Behold I come as a thief."

Storm Centre of the World

Are there any indications that the nation occupying this territory is coming to an end, or drying up? Turkey at one time consisted of Asia Minor, northern Africa, the Balkan and Danube regions, and Greece. A struggle for independence started by Greece in 1821, resulted in the defeat of the Turkish forces at the battle of Navarino, October 20, 1827. The independence of Greece was acknowledged in 1830; and from that day Turkey has declined until today her territory consists of a small strip south of the Black Sea in Asia, and the city of Constantinople in Europe; while the sultan has been deposed and the caliphate abolished and a republican government set up at Angora.

And some day, not far away, according to both these prophecies, Turkey will come to a full end and, in some way, open the way for the greatest war of all time, which will involve all the nations of the earth, and will be a world war indeed.

The forces of all the nations were gathered for this conflict into a place called Har-Magedon, or Armageddon. This has reference to the plains of Esdraelon in Galilee and Samaria, in the centre of which stood the town of Megiddo. On this plain occurred many bloody and decisive battles in ancient times. It seems to have (*Turn to page 25*)

unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. Behold, I come as a thief. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon."

From Rev. 17:15 we learn that water used as a symbol stands for "peoples, and multitudes, and nations, and tongues."

It is plain, therefore, that this does not refer to the literal drying up of the river Euphrates (which would in no sense be necessary to make way for the kings of the east), but the dwindling away of that power lying about that river—the same power referred to in Dan. 11:45 as coming

From BENCH to THRONE—V

"Made to be Sin for Us"

By W. W. Prescott

CHRIST died for you. Christ died for me. Christ gave His life a ransom for all. This is a historical fact, but this does not save any person unless he in a definite way avails himself of what Christ has done. We cannot do God's part in saving us, and He cannot do our part. His part is to provide the salvation, and this He has done at the cost of the life of His own Son. Our part is to accept this salvation in harmony with the plan of God, and since we are free moral agents, endowed with perfect freedom of the will, even God Himself cannot compel us to do anything contrary to our own free choice. To do so would mean the end of His moral government, and would make us no longer responsible for our acts.

In order, then, that my sins may be forgiven, and that I may be set free from Satan's power, I must choose to accept Christ's work in my behalf, and then I must act upon that choice. This seems simple enough. Am I not conscious of the fact that I am free to choose? Yes, surely, but the exercise of this freedom means more than merely to give my assent to certain teachings. My choice relates to a person and what He has done for me. Shall I accept, or shall I reject Him and what He has done?

In a previous article I have tried to make it clear that Christ was more than the ordinary man; that when He assumed humanity, He became the representative of the whole human family, so that what He did was reckoned as having been done by the family as a whole; but I also stated that each one who is personally benefited by His representative work, must in a definite way and by definite acts avail himself of that work. Now I ask, How is this to be done? Will the acceptance of a creed be sufficient? Will the average man or woman understand what is involved in accepting the sacrifice which Christ made for sin? I hope so, but let us study it a little.

In seeking to enter into this experience I have found real help in studying the experience of the apostle Paul, who based his teaching upon his own experience, and then bore his testimony for the benefit of others. Note his simple statement as he interprets the cross to us: "I have been crucified with Christ." But was he ever actually nailed to a cross? There is no proof of this. How

then was he crucified? To be crucified means to be done to death, to lose one's life. Did the apostle Paul lose his life? Did he pass through an experience which meant to him the giving up of his life? It would seem so, for he declares "It is no longer I that live." In other words, there came a time in his experience when he actually and really surrendered his old life, his self-life, just as truly as if he had drawn his last breath and had been laid in his coffin. But when was that? It was when he was on his way to Damascus.

Jesus of Nazareth, who had laid down His own life on the cross and had taken it again, appeared to him in such a blaze of glory that he fell to the earth just as if his life had departed, and there he surrendered himself, his active will power, to Jesus just as really as if he had passed into the grave. There the Pharisee who had congratulated himself upon his own righteousness, became the Christian in whom Christ lived and manifested the divine righteousness. There the cross was set up with the apostle Paul on it, and there he was raised from the dead to newness of life—real life, "the life which is life indeed." After that he could say, "Christ liveth in me."

I cannot explain the process. I cannot tell just how the apostle's feelings were stirred, or just what thoughts passed through his mind in that tragical hour. I am not called upon to do this. I am simply relating the fact that on that day the apostle Paul lost his old life and began to live a new life. He himself described this experience when he said, "I have been crucified with Christ." He voluntarily united himself with Christ in His death, and in this way appropriated the benefit of the death of Christ in his behalf.

We may not have travelled the Damascus road. That is not necessary, but we must have met Christ somewhere, and we must have surrendered our lives to Him just as really as did the apostle Paul. If we have not done this, there is a lack somewhere. And I venture to suggest that right here is the reason for the uncertain experience of a goodly number who are professedly followers of Christ. He Himself said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it." We must give up the old life of self-

seeking, of self-pleasing, of self-indulgence, and we must deny ourselves just as really as Peter denied Christ, "when he was gone out into the porch" and said to the maid, "I know not the man." To deny ourselves of something is not to deny *ourselves*. To deprive ourselves of something which we desire is not to deny *ourselves*. To deny *ourselves* is to refuse to recognize our sinful selves, and to recognize only Christ. To deny *ourselves* is to crucify "the flesh with the passions and the lusts thereof." Then we may each say, "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

Christ died *for* sin. His death paid the penalty for my sin and for your sin. His death *for* sin was an atoning death, but in another sense He died to sin. It was the same death viewed in two ways. In His death *for* sin we have no share. We can do nothing in any way to atone for our sins. But we are to join Him in His death to sin. Do not think of this as a bit of speculation, a theoretical distinction without a practical meaning. Consider it seriously. Sin is a tyrant, a cruel tyrant, who confidently says to me, "You are a sinner," and I must admit that it is true. Next he says, "I demand your death as a punishment for your sin," and I must say, "Yes, I acknowledge your claim, but I have died already, and you have no further claim on me." How is that? Why, when Christ died, "He died *unto* sin once," and when I accept His death, "unto sin" as my death, in Him I have met the demand of the tyrant, and I am free.

But this is not all. There is more reckoning to be done. By the same act I must reckon myself both dead to sin and alive unto God; that is to say, I must accept the death of Christ and the life of Christ at the same moment, and thus I pass out of death unto life. And so we read, "The death that He (Christ) died, He died unto sin once: but the

life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Both of these reckonings are "in Christ Jesus." The whole experience results from union with Christ. We are "united with Him in the likeness of His death," not in actual physical death, but in the same surrender of life to Him as if we had passed through physical death and had been raised from the dead.

There is a very practical meaning in this experience. "We who died to sin, how shall we any longer live therein?" Dying to sin means to stop living in sin. The faith which accepts the death of Christ as our death accepts the life of Christ as our life. We do not lose our personality or our freedom of choice, but we no longer commit *wilful* sin. We do not *consent* to sin.

While we may not be able to comprehend fully "the deep things of God," yet it is well worthwhile to give serious study to the things which have been revealed relying upon the Holy Spirit who has been sent "that we might know the things that were freely given to us of God." We may know *about* these matters in a superficial way by mere intellectual study, if we would really know them, they must enter into our lives as an experience through the indwelling life of Christ. He says, "Take my yoke upon you, and learn of (from) Me."

Will you not ask Him to teach you what I have tried to present in this article?

When I survey the wondrous cross
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.

"Let Me See Your Tongue"

BY CHARLES L. PADDOCK

WHEN the doctor calls to see a patient, he pulls his chair up beside the bed, and with watch in hand, counts the pulse. Then, likely as not, he will ask, "Please let me see your tongue." Its appearance helps him in his diagnosis. Strange, isn't it, that that tiny member, so far removed from the vital organs, could reveal anything to the doctor? If he finds it covered with a yellowish coating, he knows there is some trouble in the digestive tract and he prescribes accordingly.

If you want to know what is in an individual's mind or heart, you need only to say, "Let me hear your tongue." Listen to anyone talk for a short time, and you know a great deal about his character. The tongue is a sure index. "The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness," says the wise man in Prov. 15: 2.

The woman who thinks only of her outward appearance, talks of clothes. The man whose one ambition in life is to make money, talks of dollars and cents, the stock market, and business conditions. The backbiter and busybody has a tongue covered with the yellow coating of slander and gossip. The Saviour knew the close relation between the heart and tongue. "Out of the abundance of the heart," He told the Pharisees, "the mouth speaketh." Matt. 12: 34.

If I have an education and perhaps a string of degrees attached to my name, I do not need to tell the world about it; they will soon know how much real knowledge I have stored away if they can only hear me talk. If I love my neighbour as myself, my speech will show it. If there be wickedness stored away in my heart, I cannot hide it long; my words will tell the secret. If I love the Lord, I cannot keep silent about it forever; I will tell others the good news.

A contaminated well cannot give forth pure water; neither can pure speech come from a heart filled with wickedness. An empty waggon rattles; and an empty mind is no exception. Solomon says, "A fool's voice is known by multitude of words." Eccl. 5: 3.

Self Expression

Shall we let it have its way—and offer our children as sacrifices to the fire god?

By Arthur W. Spalding

DEEP in the subconscious fears of the race has always appeared the figure of an inescapable master—demon, incubus, jinni, ogre, spirit of evil—who in the beginning of man's necessity might appear as a friend, but in the end would remain as a dominating tormentor. The spirit might sometimes be sportive and amazing; it might at other times be fiendish and terrifying. To be possessed of a demon was to be in communion with the gods—and mad.

All this was the superstition of the childhood of the race. Now that we have grown up, we laugh at these fears. Science has brushed away the cobwebs of mythology, yes, of theology—and lo, science has woven about us a net of steel. We are entangled no more in superstition; we are held rigid in the unyielding bands of a *sciomania*.

So far as science is science, it is a benefactor; for science is knowledge and knowledge is power. But the trouble with man's science so often is that it is imperfect, untrue. Man has always had science. There was science a thousand years ago, two thousand, five thousand. There was a science of religion, but in most of the peoples of the earth it was a science mixed with pseudo-science. The mythology that was not truth was mingled with the theology that was truth or approximated truth. And under this superstition the race walked burdened.

Science Falsely So-Called

Today in the name of science there rides upon the shoulders of the race a pseudo-science as mischievous as ever demonology was. It is called evolution. It is a superstition masquerading under the name of science. Superstition? Yes, for its devotees hold for it such excessive reverence that neither its inherent absurdity nor the ever-recurring scientific evidence of its falsity can shake their faith in it. It is an attempt to get away from God as an intimate factor in men's lives, as Creator, Redeemer, Friend, or Guide; and the result is a spirit of evil that rides men hard.

Evolution assumes no separate province as a science: it seeks to permeate every department of life and every phase of thinking. It dictates man's knowledge of the past, prescribes for his present, and denies him a future. It presumes not only to declare how the material world was formed, but how the psychic world shall be directed. With one flourish of a fragment of rotten bone it sweeps the gamut of life, discovering at once that man is ten million years older

than the creation and that his further evolution depends upon his ignoring the laws of the Creator.

It Might be Funny

If its tragic aspects did not so overshadow its ridiculous postures, there might be cause for laughter. We might find diverting the spectacle of two learned savants, each with a string of titles after his name, coming together to discuss who was the most ancient man; one of them bringing as his proof a fossil elephant's tooth, and the other a dingy piece of osseous tissue which may once have been part of a human skull. The one argues that the tooth belonged to an elephant which, since the enamel on his tooth was comparatively thin, must have lived 1,500,000 years ago, whereas no other tooth yet found belonged to any elephant of greater age than 920,000 years; and as man always ran with the elephants, this man, seven tiny fragments of whose frame were found with the million-and-a-half-year-old elephant's tooth, must have been the first man to antedate Adam. The other doctor of evolution, discounting the method of measuring man's life by an elephant's tooth, comes out with the theory that in the early times man's cranial contents were of less importance than the thickness of his cranial integument; and as he has a bone dug up on the opposite side of the earth, a bone which may have been part of a man's skull, and since this fragment of skull is thicker than any other he has ever seen, this other-side-of-the-world man must be the oldest. It may be funny; but that is only the sportive side of this Old Man of the Sea now fastened upon the intellectual back of humanity.

Sniping at the Home

Looked at in other relations, evolution presents to us such elemental changes of ideas of God, religion, morality, and all human conduct as to raise the question whether we are not being headed back into paganism and barbarism. The forces of evolution are strung out along the whole front of human life. While one wing is shelling the strongholds of Christian faith—creation, degeneration, incarnation, redemption,—another wing is sniping at the home, social ideals, and sex morality. The university contemptuously elbows God aside, while the modernistic pulpit makes apology for Him, and down in the elementary school the innocent child is being filled with the poison of infidelity in the most subtle way. As a teacher remarked: "Of course we teach the children evolution, but we don't call it that. We just fill their readers and their geographies and their histories with the substance of evolution, and let the name go."

Almost all modern literature is permeated with this false philosophy, often dragged in with evident effort to contribute the author's mite of homage to the common god. A recent book on child psychology and religious education, while presenting some very excellent ideas as to the nature of the child and methods of teaching, has every other page or so, to cast its pinch of incense

on the altar of evolution. Apparently no advance was possible in the pedagogy of religion until evolution was born! Once we were so simple as to take literally the Semitic folk tales recorded in Genesis, but evolution has delivered us; once the doctrine of predestination bound Christian (*sic!*) parents and children to fearful forebodings of impending doom, but evolution has delivered us; etc., etc., etc. The reader is evidently to infer that the "perfect love which casteth out fear" was never heard of till Darwin and Spencer, and that Jesus Christ was incapable of interpreting God to humanity because He never studied evolution. This throwback to Greek mythology to despise Christian revelation! This child of the philosophy of Aristotle to cast a contumelious eye upon the teachings of Jesus!

Social Aspects of Evolution

But evolution is not content to deal with formulas and tenets: it dips its warlock's staff in the troubled waters of society and makes of them a witch's brew. Ever since Lamech, at least, men and women have sinned socially, and the scheme is not new of trying to destroy the ugly image by smashing the mirror. Every pagan religion has provided sanctions for licentiousness, and the cult of evolution, in its social aspects, is no exception. We hear from every quarter and in every form, suggestions that inhibition of sex impulses is sure to result in disastrous mental complexes and neuroses; that the life of freedom (meaning license) is the only way to free the spirit from bondage; that marriage in its present form is but an episode in man's social evolution, and that the family institution is all outworn. Where political circumstances permit, as under a communist government, the family is attacked by every open and every under-handed means, and a social state that is in effect sexual promiscuity is diligently cultivated. What is there seen in fruitage is inherent in the seeds of social evolution everywhere taught.

A recent number of one of the foremost parent's magazines contained an article by a well-known writer upon social subjects, answering the queries of a typical anxious parent who is worried by the libertinism of this age known to the young participants as "petting" or more recently "necking," or perhaps by this time something more frankly descriptive. This typical mother thinks her Phyllis is too young to be in love and in fact Phyllis disgustedly protests that she does not love any of the boys with whom she pets. Why, then, do it? Phyllis cannot tell, because she is only yielding to biological impulses which she cannot analyze; but she has an interpreter in the famous author, who speaks with all the authority of an oracle of the great god Evolution. Evolution, indeed, is not mentioned. We recognize it only by its basic principle, so clearly applied in this article, that whatever is, is right; that natural impulses are not to be interfered with on pain of neurosis; that in its own blind, passionate way the race is struggling upward, and we must have

faith in its evolution, though the juggernaut crush beneath its weight all that is dearest and holiest to us.

"Is petting necessary?" asks the parent; "and is it anything to worry about?" And our oracle, with a great deal of "scientific" explanation, replies, "Yes, it is; and no, it is not." Of course, "petting" is a term of such loose application that it may mean anything from hand-holding to the grossest practices of the brothel; but with good finesse this apostle of social evolution implies in "petting" (for Phyllis at least) only non-orgastic communion.

In brief, his argument runs that conjugal love is compounded of two elements, spiritual love and body love. The child and young adolescent has had experience in spiritual love through his affectionate regard for father and mother, and so is equipped in this element, requiring only to transfer it from parent successively to, let us say, one's history teacher, big brother Bill's college roommate, and finally the husband ordained by fate. But the physical side of conjugality, the body love, is altogether new in the adolescent's experience. The girl cannot be fitted to bestow this kind of love upon the mate to be selected at marriage until she has experimented with it for a while upon a promiscuous lot of boys in a succession of petting parties. This, says the author, is very natural and very necessary for the proper education of the girl for marriage. A very modern version of the ancient cult of Babylonian Ishtar, where every virgin worshiping at her temple must prostitute herself to a stranger, and so become fit to marry!

Of course it would never do, in a respectable American journal devoted to the education of parents, openly to advocate lubricity. Why be so crude as to suggest such a thing? But the American parent, and particularly the Christian parent, confronted with more or less of knowledge concerning the results of "petting," faced with the fact that the license of the times is producing unexampled licentiousness and degradation—this parent is insistent upon knowing whether, in the pitifully inadequate words of Phyllis' mother, "there is anything to worry about." And our oracle has his answer.

Delusive Security

Why, certainly there is nothing to worry about in Phyllis' case. Of course others, not so fortunate as she, may go astray—but not Phyllis. There are, it seems, two traditions of social management of the young. One is never to allow two young persons of opposite sex to be in each other's presence without the attendance of a third party, a duenna, a chaperon; this is the Latin tradition. The other is to trust them without chaperonage; this is the Anglo-Saxon tradition. Does petting lead to overt sex affairs? Well, perhaps, in those brought up in the Latin tradition and suddenly exposed to the Anglo-Saxon, or in those who have had lack of love in the home, or in those who have economic or social maladjustments. And how many young (*Turn to page 28*)



Neatness in School

WHEN school is over for the day,
 And books and pencils put away,
 Remember, please, in every case,
 That all things have their proper place.
 A tidy desk arranged just so
 Will save a lot of time, you know;
 A little boy I knew was late
 Because he couldn't find his slate.

The Little Watchman

SOMETHING was wrong. Papa Winthrop's face wore a frown, mamma was looking anxious, and little Helen told the reason why, when she said mournfully, "I want my brother!"

"I'm afraid something has happened," said Mrs. Winthrop. "Gordon went out right after school, as he always does for his play with the boys, and they all scatter home at supper time, you know. It grows dark so early now; perhaps Maggie ought to go out and look for him."

"No, indeed," said Mr. Winthrop. "Gordon is eight years old, and he must remember what I've told him about being ready for supper. You'll have to cut his play hour for a few days. He must learn, and that will be the best—there's the bell now."

There was a sound of surprise from Maggie as she opened the door, then Gordon's voice was heard. "Tell them I'll be there right away, Maggie," he said.

But Mr. Winthrop called sternly: "This way, Gordon. After I've heard your excuses, I will tell whether you may come to supper with us or not."

Without delay, a sturdy little fellow walked into the dining room. His face and hands were as black as a coal heaver's. He was covered with ashes from head to foot, and his eyebrows were little ridges of soot, but his big brown eyes looked out from under them fearlessly.

"I don't look fit to come in, mamma," he began, then turned to his father. "I'm sorry I'm late, papa," he said, "but I couldn't come away from the fire a minute sooner."

"In a fire!" cried Mrs. Winthrop, starting from her chair.

"Just a minute, mamma," said Mr. Winthrop. "First of all, I want a straight story from Gordon. Go on, sir!"

"Well, papa, it was just this way. You know the new flat building going up across the street. When we boys were playing 'Run, sheep, run,' tonight, we went around in the back there a good many times. The men were working on the floors, scraping and rubbing them, and we watched them a while. When it was half an hour to supper

time by Rob's watch—he's the only one of the boys that has one—I walked a block with him, and then started for home, I was coming down this side of the street, and I just happened to look over to the building, and saw a bright light. It seemed so queer that I skipped over, looked in the window, and there, right on the floor in the front hall, was a fire burning. So I ran around to the back, where I could get in; but when I saw how dark it was in all the other rooms, I stopped, for I thought of tramps, and I was scared. But not for long, papa, not more'n a second,—then I said to myself, 'Shame on you! Are you a coward? Be a man, Winthrop,' and in I went."

"Hm!" said papa, and he almost smiled, but his eyes were very earnest as he asked quickly, "Well, what then?"

"It was a high blaze,—clear up to my neck," said the boy. "Shavings and cotton and little pieces of wood, all burning hard. First I tried to jump it out, but it was too big. Then I picked up a gunny sack and pounded the fire as hard as I could. It burned my hands, and flew in my eyes, and I kept wishing some one else would see the blaze, and bring some water. All at once I remembered that the men had a bucket by the hydrant out in the yard, and I said to myself, 'Four more pounds, Winthrop, and then you can run for water.' I tell you they were good big ones, I pounded and counted—~~one—two—three—~~four, and then I just flew for the water. It seemed as if it took a long time, but when I got back and wet the sack, I finished up the last spark in a hurry. Then I started to rush home, for I knew I'd be late; but a man stopped me, and wanted to know what I was doing. As he was the man they called the boss, I had to tell him about it. But he saw that I was in an awful hurry, and he let me go pretty quick. Was it all right, papa?"

"Give me your hand, my boy," said Mr. Winthrop. "Never mind the black on it. I'll go upstairs with you, and help you a bit, if mamma will excuse us."

But Gordon stopped in front of mamma, for he saw her eyes were full of tears.

"Why, mamma," he said, "whatever makes you cry? You'd surely want me to do it, wouldn't you?"

"Dear heart," said his mother, "I thought I was crying because you've burned off your precious eyebrows but it's just because I'm so proud and glad that little sister and I have two men to take care of us now. Hurry back soon, both of you." And she smiled to see them walking off, hand in hand, like the best of chums.

The story might have ended here, but it did not. The next night, just as the Winthrops sat down to dinner, a small box addressed to Gordon was handed in at the door. A card inside said:

"For the Little Watchman
 From the Man They Call the Boss."

So Rob was no longer the only one of the boys who had a watch.—*Rosalie M. Cody.*

MEATLESS RECIPES

Some Delicious Vegetable Soups

SOME of the most nourishing soups are made from vegetables. Vegetable broths and soups are highly alkaline and rich in food minerals and vitamins.

Delicious bouillon can be made by simply mixing together the water in which different vegetables have been cooked, such as string beans, peas, asparagus, spinach, onions, cabbage, double beans, potatoes, etc., with the addition of a little strained tomato and such seasonings as thyme, sage, mint, parsley, celery, Marmite, etc. Do not use soda in cooking such vegetables as it destroys vitamins. And as the vitamin problem is of such great importance care should be given to preserve them.

While the thin soups yield most delicious and appetizing flavours, the cream soups and legume soups are more nutritious.

Below we give some tested recipes gathered from reliable sources.

CREAM TOMATO SOUP

$\frac{1}{2}$ seer tomatoes, 3 cups milk,
1 teaspoon sugar, $\frac{1}{2}$ teaspoon salt,
 $1\frac{1}{2}$ tablespoons butter, $2\frac{1}{2}$ tablespoons flour.

Cook the tomatoes without adding any water, rub through a strainer, add the salt and sugar and cook slowly for five minutes. Prepare a white sauce by rubbing the butter and flour together in a pan set over the fire; add the milk gradually, stir until smooth, cooking for five minutes. Mix the hot tomato with the hot milk sauce and serve at once. A dessertspoonful of cream to each serving of tomato juice in place of the milk sauce makes a delicious soup.

FAMILY VEGETABLE SOUP

Take $\frac{3}{4}$ cup each of any of the following coarse vegetables, measured after being ground through a food mill: carrot, turnip, cabbage, spinach, brinjal, string beans, peas, corn, etc. Add $\frac{1}{2}$ small onion cut fine, 2 stalks of celery, and put into a covered saucepan with 2 tablespoons vegetable butter and two teaspoons salt, and let simmer over a medium slow fire for 10 minutes. Add 1 cup diced raw potato, 1 peeled and cut tomato, and 7 cups of cold liquid, preferably some kind of vegetable broth in part, and let boil until well done. If it becomes too thick from the reduction of the liquid in boiling, add liquid to suit, boil up, salt to taste, add chopped parsley, and serve.

DAHL SOUP

To $1\frac{1}{4}$ cups dahl add 1 medium onion cut in pieces, 2 carrots left whole, 3 stalks celery, 2 teaspoons salt, $1\frac{1}{2}$ tablespoons vegetable butter, 8

cups water, and let boil continuously until the dahl is well done. Add 1 outer slice from a loaf of stale bread, and 1 large tomato cut into quarters, and let continue to boil for 15 minutes. Add more hot water if necessary. Remove the carrots, and mash all the rest through a colander. Reheat, salt to taste, and serve with toasted diced bread. Add a little cream or canned milk if desired.

CLEAR TOMATO SOUP

3 cups stewed tomato,
4 cups vegetable broth,
4 tablespoons chopped onion,
A large sprig of parsley,
 $2\frac{1}{2}$ tablespoons vegetable butter,
2 tablespoons nut butter,
A little sage and thyme,
Salt to taste.

Put vegetable butter, parsley, onion, bay leaf, and thyme into a small saucepan, and let simmer for a few minutes. Add all the liquids, and boil gently for 30 minutes. Dissolve the nut butter in a small quantity of warm water, and add to the soup. Mix well, salt to taste, strain, and serve.

SPINACH SOUP

$1\frac{1}{2}$ cups spinach pulp, 4 cups milk,
1 tablespoon butter, $1\frac{1}{2}$ tablespoons flour,
1 teaspoon grated onion.

Wash one seer of spinach in several waters. Put on to cook with only the drops of water remaining on the leaves, thus conserving flavours and salts of the spinach. When tender rub through a colander, saving all the juice for the soup. Blend the flour with a little of the cold milk, add to the hot milk and bring to a boil. Brown the onion in the butter, add the spinach pulp and mix this with the hot milk sauce. Salt to taste.

Water may be used in place of the milk in this soup. Serve with a teaspoonful of cream to each plate of soup.

PEAS SOUP

$1\frac{1}{2}$ cups green peas puree,
3 cups milk,
1 tablespoon chopped green celery or parsley.

Cook green peas and press through a colander to make puree. Bring the milk to a boil, add peas puree and celery. Cook for five minutes and serve with toasted crutons.

The plain peas soup may be made without milk, by adding sufficient water, thicken with a little flour and season with butter and salt. One teaspoon grated onion may be used if desired, or chopped fresh mint in place of the celery.—F.



The

DOCTOR SAYS



This medical service by competent physicians is free to our subscribers. Please enclose a stamped, self-addressed envelope if a personal reply is desired.

Nervous Dyspepsia. *Ques.*—"I am suffering from 'nervous dyspepsia' and attendant 'palpitation of heart' [particularly in the rains, for a long time. Kindly let me know what precaution I should take and what is the best diet suitable for me. If you recommend fruit and vegetable diet, please let me know the particular kinds. Rice is our staple food."

Ans.—You have failed to give any definite information on the basis of which advice can be given. Heart palpitation resulting from digestive disturbances is usually due to eating more at one meal than the digestive capacity can care for, it may be the result of combining at one meal certain foods incompatible to each other. Another cause may be that food is partaken of at intervals more frequent than should be, the stomach not being able to dispose of one meal before a fresh supply of food is introduced thus causing digestive disturbances.

Varicose Veins. *Ques.*—"What are the cause and the probable result of, and the cure for, varicose veins of the leg?"

The cause is not known for certain. It is doubtless some obstruction to the upward flow of the blood; in some cases, perhaps pregnancy; in others perhaps a colon habitually overloaded. In some cases the standing position may cause a tensing of the connective tissue in the groin, so as to constrict the vein, just enough to cause a retarding of the blood flow, with gradual enlargement of the superficial veins of the leg. The tendency is to get worse, and to form large, torturous knots on the legs, which may ulcerate and cause a bad local condition. There may be edema of the ankles, and in some cases blood clots may form in the veins, which, getting into the circulation, may endanger life. In the late stages little can be done except to relieve symptoms. In many cases the condition is relieved by operation. If for any reason an operation is unadvisable, the veins must be supported by an elastic stocking, or preferably by an elastic bandage applied while the leg is raised so as to drain it of the venous blood.

Poor Appetite; Thin Blood. *Ques.*—"I have had asthma at night for about a month. I am threatened with tuberculosis. My appetite is poor, blood thin, and heart very weak."

If you take daily, say a heaping teaspoonful of dried yeast, it may increase your appetite. Dissolve the yeast in a cup of boiling water, and drink when cool.

For thin blood you should have more green vegetables,—spinach, kale, and the like,—also egg yolk. But if you have pernicious anemia, you should be under a doctor's care for proper treatment.

Diet in Kidney Disease. *Ques.*—"In kidney disease, where the loss of albumin is large, should one use less albuminous food to spare the kidneys, or use more albumin to make up the loss?"

The loss of albumin increases the tendency of the fluid part of the blood to leak out into the tissues, with resulting dropsy. It is important that this loss be made up by the free use of proteins in the diet.

But on account of the tendency of the animal proteins to form putrefactive products in the intestines, which, being absorbed into the blood, might further embarrass the kidneys, it is better to use milk rather than other animal proteins, for milk tends to lessen rather than to increase intestinal putrefaction.

Nervous Indigestion. *Ques.*—"Is there such a thing as nervous indigestion, and what can be done to avoid it?"

There is indigestion, caused by mental depression, disappointment, and the like. Any mental or emotional state may show itself in the digestion, usually causing loss of appetite, and some dyspeptic symptoms if food is eaten. The remedy, of course, must be a change of conditions and surroundings so that there is not the worry, mental depression, and the like.

Work requiring heavy mental effort should not cause trouble, provided the person takes regular exercise and cares for himself otherwise.

Sometimes it is the indigestion that causes the worry and depression; the two work in a circle.

Iron Foods. *Ques.*—"What foods should one eat to get more iron to make red blood?"

Foods rich in iron are egg yolk, whole-grain cereals (not white rice, white bread, and some of the breakfast foods), dried peas and beans, fruits, and green vegetables.

Liver is especially rich in iron, but experiment seems to indicate that its use stimulates to a temporary increase in blood building, and that the effect of egg yolk is more lasting.



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The Next War

(Continued from page 17)

been the inevitable battle ground of south-western Asia. It was the meeting place of Israel and her enemies.

Some think the term is here used in a purely symbolic sense, but the most reasonable conclusion, in the light of these prophecies and modern methods of warfare, is that this final conflict will have its inception there; and that many conditions exist there today that are fraught with potential causes for international misunderstanding and conflict will presently be seen.

Palestine, and that area of which it is the centre, occupies a peculiarly strategic position with reference to three continents, commanding the gateway to each, separating and connecting the three. There is the rivalry between the East and the West. There are ominous rumblings of discontent among the dark races of the East against the expansion and domination of the whites of the West, and those peoples are eagerly working forward to the day when they can throw off the yoke of the foreigner.

Upton Close in his books, "The Revolt of Asia," says: "We have come to the end of the white man's domination. If he resigns himself to this historic evolution, he will save his world and the Asiatic world. If he resists, he will likely bring about the destruction of both."

Add to this political and racial rivalry, religious hatred. The West is nominally Christian, while the East is largely Mohammedan with other sympathetic groups.

As Palestine lies directly between these conflicting interests, one can see readily that it would be the coveted prize, and the natural place of beginning for a world struggle.

It is evidently to this religious phase that Rev. 16: 12-16 especially refers. Palestine is sacred to Protestants, Catholics, and Mohammedans. There is already talk of reviving the caliphate, or spiritual rulership of the Mohammedan world, with the caliph's throne in Jerusalem, as indicated in Dan. 11:45.

Palestine bids fair to become the most coveted commercial prize also. It has been found the Dead Sea is rich in mineral resources. This potential wealth is estimated at 1,190 billion of dollars, or two and four-fifths

times greater than the entire wealth of the United States. A British syndicate has obtained a concession for reclaiming and exploiting this wealth.

Perplexed Nations

Nations, like individuals, are deeply stirred by the possibilities of wealth. Then there is the attempted revival of the ancient claims of the Jews, which can but aggravate the situation as regards the Mohammedans.

Our Saviour, speaking of the time just preceding this world cataclysm said: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. We have seen the signs in the sun and moon and stars, and evidently that period of perplexity is here.

As if commenting on this very scripture, United States Senator Morris Sheppard, in a speech in Houston, Texas, June 17, 1931, said: "A nameless dread is weighing on mankind."

Of course there are the industrial and economic troubles peculiar to this age; piling up of billions of dollars by the one class, and unemployment and want by the millions of the other class; overproduction of the necessaries of life on the one hand, and thousands facing starvation for lack of money wherewith to buy; earthquakes, tidal waves, and floods taking their toll in millions of human lives and property. All these things add to the cares of those upon whom the burdens of government rest, but there are other matters more ominous and more disquieting.

Fear

Mr. James Douglas writing in the London *Express*, November 13, 1927, says: "The heart of



A View of Constantinople

the nation is *sick with fear*. The peoples tremble as they hear of wars and rumours of wars, of nation rising against nation, and kingdom against kingdom.

"All over Europe their voice is audible in a deep undertone of anger and fury against war-mongering and war mongers. Statesmen with their ears to the ground are terror stricken and perplexed.

"The war volcano is in eruption."

The New York *Christian Advocate* of April 30, 1931, said: "Listen to the music, the music of marching men—30,000,000 of them, including active reserves! These men are not make-believe soldiers. They are real soldiers. They carry upon their shoulders 30,000,000 rifles, and their eyes are trained to shoot and kill. They are marching toward war."

The "next war" is indeed the cause of perplexity. Notice the frequency of international conferences in the hope of reducing armaments or of staying the enormous expenditures on war preparations. Notice the oft-repeated attempts to promote national friendships and iron out national differences by friendly and informal visits by national representatives. Notice the peace pacts being negotiated, and the efforts to establish a permanent Court of International Justice. Notice the organization of hundreds of peace societies, ninety-two in Great Britain alone, fifty-eight in the United States, and 400 in other countries.

Why all this anxiety concerning future wars? Is it inspired merely by a dread of war? If meant in the sense of war a quarter century ago, no. But if meant in the light of modern methods of warfare made possible by the marvellous developments in transportation and communication, and the discoveries of science in the realm of death-dealing agencies, both mechanical and chemical, yes. The real cause is well stated in just five words by Count Johann Heinrich Bernstorff, who was the kaiser's ambassador at Washington when the United States declared war upon Germany: "Civilization cannot survive another war."

End of Civilization

David Lloyd George, in a speech at Manchester, England, just after the Armistice, declared: "This must be the last war—the last, or, if this is not the last war, there are men here today who will see the last of civilization."

Why do men inured to the devastation and carnage of war arrive at this conclusion? Let us seek the answer. Arthur Brisbane, in one of his syndicated articles, Sunday, January 11, 1931, says: "It takes the highest civilization to show how to kill scientifically at wholesale. If another big 'white' war comes, you will see real killing, with civilians murdered in hundreds of thousands, by poison gas and bombs from airplanes striking at economic centres."

It is admitted by such men as Joseph Caillaux, a former premier of France, that the

next war will be a war of airplanes and gases. The laboratories of the nations have been busy since the late war developing new and more deadly poisons. It is said that more than a thousand new gases would have to be reckoned with in case of a general war, and far more deadly than anything dreamed of in the last war.

The German officer, Endres, in his book, "The War of Gases," says: "The terrible and hideous part of the new system of warfare is not simply the employment of gases as a weapon, but the change made in the objects of war. . . .

"Wholesale slaughter of the civil population as a system and object of war; the fact that the one who kills the greatest number and not the individual of the greatest genius, will win the final victory, this is the affrighting prospect that beggars the imagination.

"The modern soldier must knowingly cut down and murder women, children, and the sick; he must, in making a cowardly attack upon them in their sleep, annihilate human beings unaware of their fate."

Major Nye, an English specialist, says that a thousand bombs, weighing five pounds each, would be enough under favourable circumstances to gas a city like London. "It is therefore," he says, "not a case of the enormous bombs of former times. Consequently, a modern commercial airplane can carry six hundred of these bombs. Thus we see that any commercial airplane whatever can now be used for war purposes, and that *only two of these planes would be needed to gas an area as great as that of London and its suburbs.*"

Lieutenant Colonel Seigert, the Inspector General of German Aviation says in the *Berliner Illustrierte Zeitung*: "It is a fact which cannot henceforward be overlooked: *a handful of airplanes is capable of reducing to ashes the metropolis of a great power.*"

And now in confirmation of all these assertions of men who have made the science of war a study, is the report to the League of Nations, by Professor Meyer, in which we read: "There is a very important aspect of chemical war; viz., the possibility of utilizing poisonous gases against large cities and the centres of life of the belligerents. . . . However reprehensible such conduct may be, there would be no technical difficulty in having bombs filled with poisonous gases dropped onto the places essential to the political or economical life of enemy countries."

And thus do we see that the stage is set for the last great war,—different from all other wars,—which was foreseen and graphically described by the prophet of the Lord 2,500 years ago. "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall bedung upon the ground." Jer. 25:32, 33.

The Cigarette a Menace to Humanity

(Continued from page 9)

more enticing. Crude immature whisky, known as bootleg whisky, owes its poisonous nature chiefly to the presence of these poisons. The amount of furfural contained in the smoke is equal to the amount present in two fluid ounces of bootleg whisky. This may also explain why there exists such an intimate relation between the cigarette and the hip pocket flask. I have yet to hear of the first bootlegger who is not a cigarette addict, or of the first patron of a bootlegger who is not addicted to the use of cigarettes. The furfural in the cigarette paves the way for the furfural in the bootleg whisky. I have treated many inebriates, but have never known of a bootleg whisky addict giving up whisky permanently without giving up cigarettes at the same time. I have repeatedly seen it tried, but I have never known it to succeed. The repeaters that come to be treated for the whisky habit are practically always found to be cigarette addicts who were unwilling to give up the cigarette. Acrolein and furfural in small doses cause extreme nervousness, tremors, and muscular twitching. They act chiefly on the brain and nerve tissue, bringing about in time an incurable degeneracy.

Inhalation of cigarette smoke for this reason retards in boys and girls the normal development of both mind and body, and produces both mental and moral deterioration. No one knows this better than do the fathers and mothers who have had the misfortune to have a boy or a girl form the habit of smoking cigarettes.

Teachers in our public schools are also fully conscious of the influence of the use of cigarettes upon their pupils. Judges and juvenile courts in our cities, one and all, attribute the prevalence of crime among the youth chiefly to the cigarette. It is a significant fact that almost every youthful criminal is a cigarette addict.

The inhalation of cigarette smoke lessens acuteness of vision and is also a cause of colour blindness. Railways refuse to employ cigarette addicts to fill positions where acuteness of vision is essential. The past few years coloured lights have come into use on our city streets. This also demands keenness of vision. It is unsafe to have cigarette addicts driving motor-cars in these congested city streets. Many of the accidents can be ascribed to the use of cigarettes and the consequent poor judgment of drivers who are cigarette addicts. Busses carrying passengers should never be allowed to be driven by cigarette addicts, for a cigarette addict will take risks that a non-smoker with a non-narcotized brain would never take.

When a boy becomes a confirmed cigarette addict, it is seldom that he is rescued. Drunkards may be known to weep and repent, but the cigarette addict seldom, if ever, does. I am sorry to say it, but in all my experience with boys, I

have never known one who was a real fiend to manifest sufficient anxiety to get rid of the habit as to shed tears. I am saying this because the seriousness of the cigarette problem is not appreciated by parents, and in the hope that it will arouse some of the fathers and mothers sufficiently to put forth a united effort to protect their boys and girls from becoming slaves to this habit.

Are You Too Fat?

(Continued from page 5)

between meals? Without any great change in the routine except to leave out a meal occasionally, drop off the butter, reduce the amount of bread and sweets, and cease eating between meals, and a half-pound or a pound may be lost weekly. There is one good thing about losing slowly, there isn't such a great sacrifice involved, and one is not running a chance of injuring the health.

So a "lean horse for a long race" does not apply to horses only. Statistics tell the story. We seldom hear of a lean person falling dead on the street from apoplexy any more than we hear of a fat man winning in an endurance contest. The person who would rather die than be denied what he wishes to eat usually does die long before his time,—a victim of appetite.

Eczema—the Baffling Disease

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suggestion is to note whether anything that comes frequently in contact with the eczematous part may not be responsible for the trouble. The eczema of many persons comes as a result of their daily work.

Many preparations have been prescribed and used in the local treatment of eczema. Some give temporary relief in some cases, but there is no certain cure for this disease, no eczema specific.

As eczema evidently has more than one cause, and perhaps is not one distinct disease, it is quite reasonable to infer that there can be no one cure. The measure of first importance is if possible, to seek out the cause and remove it. What has been said in this article may help sufferers from this condition to understand the futility of spending money for the numerous vaunted eczema cures.

Archaeology Proves that the Story of Joseph is Historically True

(Continued from page 11)

many years, I distributed corn to the city each year of famine."

Commenting on this inscription, Kittle, in his "History of the Hebrews," says: "We do not hesitate to admit that the coincidence of the time of famine with the conjectural date of Joseph, together with the extraordinary infrequency of great famines in Egypt, seems to us to be real

weight in favour of the identification of the two famines, and consequently in support of the history of Joseph generally."—*Vol. 1, page 190.*

Joseph's Egyptian Name

When Joseph took charge of the Food Conservation Bureau of Egypt, Pharaoh gave him the name of "*Tsfnt Pa'ankh*" as recorded in the Hebrew Bible. (Gen. 41:45, Hebrew). Had the writer of Genesis not been recording true history, he would have made a slip here, and would have had Pharaoh giving Joseph a Hebrew name; but no, the name Pharaoh gave Joseph was a true Egyptian name. In the ancient Egyptian language "*Tsfnt Pa'ankh*" meant "the food man of life." His name meant to the Egyptians just what the name Hoover meant to the Belgians during the World War.

Joseph had another title, but until the Egyptian hieroglyphics were deciphered no one understood it. This title is given in Gen. 45:8. Joseph told his brothers that he was "a father to Pharaoh." The word translated "father" in the original is "*ab*." In the Hebrew language there is a word "*ab*," which means father. The translators of the Bible have supposed that this word was Hebrew, and translated it accordingly. But in the Egyptian language there is an "*ab*" also, but it has a different meaning. There seems to be a good reason for believing that Joseph used not the Hebrew word, but the Egyptian "*ab*," which means "inspector," or "vizier" or liberally translated, "prime minister." Joseph thus said that he was "a *prime minister* to Pharaoh."

There is another remarkable word used in the story of Joseph, which shows that Moses was recording true Egyptian history. This word is "*abrech*," and is translated "bow the knee" in Gen. 41:43. Like the word "*ab*," it, too, has both a Hebrew and an Egyptian meaning. In Egyptian it means, "the left for thee."

Meaning of "*Abrech*"

This was an ancient Egyptian traffic slogan, for in ancient Egypt traffic moved to the left, as it does in certain countries today. In the light of this fact, the picture presented by Moses is that of special official outrunners going before Joseph, the new prime minister, and clearing the traffic, by crying out, "*Abrech! Abrech!*" ("The left for thee! the left for thee!")

There is a question in the minds of some about the justice of Joseph's dealings with the people when he acted as the "food man of life" during the famine. As the famine grew more acute with each passing year, "the Egyptians" exhausted their bank accounts for food supplies. They appeared before Joseph and said: "We will not hide from my lord, how that our money is all spent: and the herds of cattle are my lord's; there is naught left in the sight of my lord, but our bodies, and our lands: wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that

we may live, and not die, and that the land be not desolate.

"So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. And as for the people, he made bondmen of them from one end of the border of Egypt even to the other end thereof." Gen. 47:18-21, margin, A.R.V.

Submission to Government

To get the force of this transaction, we must not forget the background of it. The men with whom Joseph made this transaction appear to be native Egyptians who had never fully submitted to the rule of the Hyksos government. Particularly was this true of the native Egyptians in the Upper Nile Valley, where at this time three or four lines of native kings were attempting to carry on. These native Egyptians constituted a source of rebellion and trouble to the Hyksos government. When they appeared before Joseph and promised to be "servants unto Pharaoh" (which implies that up to that time they were not servants), they merely told Joseph that they were now ready to be fully amenable to the laws of the Hyksos dynasty. And so Joseph bought their land to secure their good behaviour. The expression that "he made bondmen of them" does not mean he made slaves of them, but that he made subjects of them. In other words, they swore allegiance to the laws of the Hyksos government, or declared their citizenship. The whole movement shows Joseph's statesmanship in securing the safety of the Hyksos rule.

The discoveries of archaeology are a wonderful stimulus to belief in the Bible; but, let this be remembered, that the story of Joseph was just as true before modern discoveries confirmed it as it is now. Must everything be confirmed before men will believe?

Self Expression

(Continued from page 21)

persons immune to sex blandishments does this leave? Well, it leaves Phyllis. As for the others, now listen, dear folks: we don't need to be so disturbed about them. We have come, in our generation, to be more liberal in our attitudes. Sex affairs are not necessarily tragic: young people can learn from them how to grow up worthy men and women. Anyway—and here I quote verbatim: "We cannot, in order to make adolescence safe for girls who come out of neurotic homes, deny Phyllis her petting parties. They are, for Phyllis, a natural and wholesome part of growing up emotionally into womanhood. Run along, Phyllis! We won't worry about you."

To such apostles of Molech are parents and children now delivered. Gradually, subtly, the public mind has been prepared to accept as veriest truth whatever is proclaimed in the name of evolutionistic science. The parent with a back-

ground of Christian faith and Christian morals, but with little knowledge of philosophies or of the history of religions, is confronted with the dicta of the priests of evolution, and is told that unless he wishes to be cast on the rubbish heap of the old-fashioned and ignorant, he must accept these tenets and scrap his social scruples. In other words, he must devote his children to the service of a god that in theology is atheistic and in social life is vile.

Evolution is no new god: it is the gods of all the heathen revamped to fit the modern mould. It exalts man in his own estimation, while it debases his own nature. In its social aspects, we are face to face with all the lascivious gods of old: Venus, Aphrodite, Ishtar, Ashtoreth, and Baal. The influence of this vile religion is flowing over the Christian world as the influence of Baal and Ashtoreth overflowed Israel in the days of Jezebel and Ahab. To every one spokesman for Jehovah there are four hundred and fifty prophets of Baal and four hundred of Asherah; and among the millions of the multitude there may be but seven thousand whose knees have not bowed to Baal, nor their mouth have kissed him. Yet Jehovah is God, and will vindicate His name by fire. It is time for the challenge to sound forth again that rang of old from Carmel's height: "How long halt ye between two opinions? If Jehovah be God, follow Him: but if Baal, then follow him."

Your Money Is Not Yours

(Continued from page 7)

sounded: "Beware that thou forget not the Lord thy God," and "say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." Deut. 8:11, 17, 18.

Tithe paying is not to be regarded as a mere financial plan. It is not a gift, but a debt; yet it is not a tribute exacted by an arbitrary God from travellers along the King's highway. Neither is it the entrance fee to the city of God; for "reserve seats in the kingdom are not on sale for cash." Remember that no labour or sacrifice of man can merit the divine favour; for all things good and desirable from our Father above are free,—free gifts of His infinite love.

Spirituality of Tithing

Tithe paying is a symbol of complete consecration; it is an act of worship indicating spiritual partnership. To the converted heart, it is no longer a mercenary, metallic transaction. With the surrendered life, mammon is no longer king. While the lure of wealth is stronger than the natural will of man, and stands between many a poor soul and God, while "the love of money is the root of all evil," Christ came to break every yoke, and place before us noble objects worthy of our devotion and affection.

Are you grieved when your minister talks of possessions, instead of giving "a gospel sermon"? Listen: in the "gospels" of Matthew, Mark, and Luke, a proportion of one verse in every six deals with the money problem, while of the twenty-nine parables of Jesus, sixteen tell about the Christian and his money. He does not ask, "How much do you own"? but "What are you doing with it"? He came to lift you and me out of our own sordid selfishness, and guide our steps along the way of faith to the mount of blessing.

Like the Sabbath, the tithe is declared "holy unto the Lord;" and the true Christian accepts it, not as a stern duty, but as a loving privilege and service. "If a man pays tithe," says Dr. A. M. Fraser, "from a mercenary motive and because he thinks it will increase his income; if he does it in a self-righteous spirit, that he may have the glory of men; if he does it in a legalistic spirit, grudgingly and of necessity, because he thinks he must, and because he is afraid of the blight that follows disobedience; if he does it out of curiosity, as a novice would play with chemicals; if he does it in a superstitious spirit, as one would pry into the occult; if he does it carelessly or perfunctorily, as one would do it quickly and be done with it, he cannot expect much if any wholesome effect in his spiritual life and character."

"My son," rings the heavenly appeal, "give me thine heart." "I seek not yours, but you." God desires your presence and mine at the coming jubilee. He would have us recognize the infinite price paid for our rescue. He would have us know the joy of partnership with Christ in all the activities of life—an intimate partnership that is too precious for selfishness to mar. Not only the one tenth, but the nine tenths that remain, are also sanctified; and the believer finds supreme happiness in overflowing the measure of tithes and offerings that the gospel of the Christ may be rapidly proclaimed in all the earth.

To us who live in this most fateful, momentous era of all history, God sends a startling reproof and appeal:

Generous Promises

"Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

Christ makes this supreme bid for our love and loyalty. We cannot afford to be classed with thieves and robbers. We would not grieve the Holy Spirit, close the windows of heaven, and forfeit the gifts and blessings that our Father waits to impart. Let us accept the divine challenge and prove the worth of His priceless promise.

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The War Debts?

(Continued from page 3)

we grow better and better," Yes, and richer and richer. We felt it had come to stay.

But mark those words "... IN ONE HOUR." We see now with painful clearness how easily it might be. It needs no demonstration. The possibility is so horribly apparent as to be a nightmare.

We do not know that the actual cataclysm will grow immediately. God alone knows that. Before these words appear in print the tension may have lessened.

We admit no inconsistency in our praying that statesmen may be guided to deal with current affairs aright; for earnestly we yearn that time may yet be vouchsafed to the vast, unrepentant

masses of the world, that they may prepare to meet their God.

But the day will come; there is no human hand or ingenuity to stay it. As surely as day follows night, so surely will dawn the morning of heaven's great cleansing of this world of all its troubles. For God has spoken it!

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1.

We believe with all our hearts in the rapid approach of this great event. It gives the one ray of true light and hope amidst the present world-gloom.

How is it with you, reader? Are you building your hopes on the sinking sand of this world which is soon to pass away? It is high time that you set about in seriousness the work of preparation to face the judgment bar of God. "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:14.

Foot Troubles

(Continued from page 14)

Perspiration

Excessive perspiration is at all times an inconvenient and troublesome complaint, but when the feet are affected it is more of a nuisance. This trouble is easily remedied if the hints set out in this article are followed systematically. It is important that the feet shall be allowed to "breathe" and shoes are better than boots for permitting access of air. The feet should be washed daily with a good hard castile soap and dusted with boric acid powder, or bathe in a weak solution of peroxide of hydrogen.

Bronchitis

A Common Winter Ailment

By Ronald Leisk, L.S.N.T.

THE mucous membrane which lines the air passages and many hollow organs of the body is very liable to become inflamed, giving rise to that complaint known as catarrh. If the inflammation extends into the bronchial tubes—one of which enters each lung from the windpipe—we have the more troublesome disease, bronchitis. The gravity of bronchitis depends on the extent of the inflammation, but owing to the risk of complications it should always be considered serious.

Symptoms

There is generally a short and painful dry cough with quickened respiration. The patient will complain of pain and "rawness" in the throat, and a feeling of tightness and pain in the region of the chest. In an acute attack of bronchitis there is the additional symptom of feverishness. These symptoms abate, and it is therefore a good sign

when there is free expectoration in place of dry cough. It is unwise to suppress the cough by taking inhalants, because the act of coughing is nature's effort (sometimes the only one) to clear the congested bronchial tubes.

When a stethoscope is placed over the chest of a person suffering from bronchitis, sounds are heard which are somewhat similar to those present in asthma, an allied disease. These noises may be described as "hissing" or "sticky" in character, or they will probably remind one of snoring or whistling. With asthma there is a wheezing sound and musical noises strikingly reminiscent of bagpipes.

The symptoms of bronchitis are considerably more distressing if the inflammation spreads into, or affects, the small ramifications of the bronchial tubes, as these are immediately related to the air-cells of the lungs. This is called *capillary bronchitis* and unless speedy relief is obtained there is great danger of suffocation.

If, during an attack of bronchitis, there is a sudden and marked rise of the temperature—say to between 101 and 104 deg. F. together with rapid pulse and difficulty in breathing, *broncho-pneumonia* may be suspected (but not assumed).

Causes

Although it is commonly supposed that exposure to cold or wet is the usual cause of bronchitis there are actually many other points to consider. The ailment may be caused by inhaling anything that irritates the bronchial tubes such as dust, fluff, fine hairs, fumes, or smoke (tobacco or otherwise). Frequently it is secondary to other complaints.

Perhaps the most common cause is catarrh or a neglected common cold. After all, bronchitis is but an extension of ordinary catarrh and it is easy to understand that this may be the only cause of the trouble. Exposure to cold—particularly damp—must, of course, be accepted as a cause.

Treatment

With this trouble, as indeed with all other bodily ills, the more speedily treatment is commenced the more certain is recovery and the prevention of complications.

If the attack is acute the patient should retire to bed immediately, taking care that the bedroom is well ventilated and that the temperature is moderate. The humidity of the air may be increased by the use of a steam-kettle—sometimes called a "bronchitis kettle"—this being a very helpful aid in the treatment and giving the patient much relief. The position of the sufferer in bed should be that most favourable for breathing and no effort should be made to compel him to lie down.

A glass of hot lemon water, sweetened with honey, should be sipped slowly. Undiluted fruit juices are not recommended with bronchitis or pneumonia owing to their strong solvent action, which increases the toxic condition of the blood

and thereby raises the fever beyond wise limits.

Some physicians employ appropriate vaccines and stimulants but this is inadvisable. Especially so is the habit of suppressing the fever by antipyretic drugs. The temperature should be controlled by all means, but preferably by a tepid sponge down, cold packs to both legs, or the alternate hot and cold footbaths.

No food should be taken while there is fever. Afterwards the diet should be non-mucous forming, that is, starches, sugars, fats, and proteid (meat, fish, eggs, cheese, nuts) should be eliminated. Take fresh fruits and raw and cooked—particularly green—vegetables. A series of short fasts *under supervision* should be taken.

In cases of headache the cold neck pack is very useful. The dry cough will be relieved by hot, strong liquorice tea.

Nature has provided very valuable healing agents for bronchitis in the form of elecampne root, marshmallow leaves, and horehound and hyssop herbs. These should be dispensed by a competent person, a compound infusion being recommended.

Other curative measures include sun-bathing (when so advised), deep breathing exercises (taken very easily at first), and a cold compress applied to the chest. Hot and cold applications to the spine will, in certain cases, give relief. Needless to say, tobacco should be (*Continued on page 13*)

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