

The ORIENTAL *Watchman* and Herald of Health



In the Rugged Himalayas; Vincent Hill School, Mussoorie, U. P.

Europe Drifting Towards the Precipice
Home Treatment for Tuberculosis
The Present Crisis in China



Around the World

IT IS interesting to note that twenty-three of the forty-eight States of America prohibit the prescription of whisky as a medicine.

During the nineteenth century the population of the world grew from 640,000,000 to 1,600,000,000. It is increasing at the rate of 20,000,000 a year during this century.

The State of Massachusetts has experienced such a reduction of criminals since prohibition came into effect, that seven out of its twenty-one jails have been closed.

London, with a slightly larger population but approximately the same area as New York, has nearly twice the number of police. London has 21,019 while New York has 12,917.

An American dealer in scrap metal has installed a powerful magnet $3\frac{3}{4}$ ft. long, which, with the aid of only four men, enables him to handle 300 tons daily, reducing his daily operating expenses about one third.

The Black Stone at Mecca is the most kissed object in the world; even more kissed than the Irish Blarney Stone. No true Moslem after having made a pilgrimage to Mecca, would think of leaving without first kissing this sacred stone.

The old German mark gave its final gasp June 5, 1925. From that date it is simply an unpleasant memory. It went to join the junk and waste paper which constitute in large measure the remains of the imperial German Empire, and is no longer recognized as a medium of currency.

Because of a house shortage, the city of Stockholm, Sweden, ordered those who could pay higher rents to move out of the cheaper houses and apartments to make way for the poor. About six hundred families had to move, being selected from among bachelors and childless couples who were able to pay the higher rents.

A bill, backed by Premier Mussolini, giving women the right to vote in city elections, was recently passed by the Italian parliament, but only after turbulent scenes. Fights between fascisti and communists were prevented by officials. A fascist deputy said the law would disrupt family life without bringing any real benefit, but he voted with his party. Parliament had voted down nine such bills since 1904.

Twenty-five years ago, as this true story goes, Benjamin Winter was a penniless immigrant boy to America from Poland. After some consideration, he decided on a career of house painter. Gradually, but surely, he accumulated enough capital to enter the contracting business. Then, with a little more capital, he ventured into the real estate business. That was in 1914. The other day the

once poor Pole paid \$5,000,000 for the palatial mansion of Vincent Astor at Fifth Avenue and 65th Street, New York, long known as one of the social landmarks of the country. When the residence has been demolished, it is said, a \$10,000,000 apartment house will be erected on the property.

The search for the fountain of eternal youth did not begin with the old Spaniard Ponce de Leon. A chapter on "How to change an old man into a young man of twenty" has been found in a treatise on medical science and surgery written 1600 B. C. The papyrus on which it is written, says Prof. James Breasted, is "incomparably the most important body of medical knowledge which has survived to us from ancient Egypt, or, for that matter, from the Orient anywhere." In this treatise is a passage which shows that the writer knew that paralysis of one side of the body is caused by a brain affection on the other side. This fact was lost for more than three thousand years and rediscovered in modern times.

The steamship "Ethyl," which sailed recently from Wilmington, Delaware, is somewhere out in the ocean now, extracting bromine and perhaps other chemicals from sea water. It is a fact that bromine exists in considerable amounts in salt water, and it is the theory of the owners of the "Ethyl" that it can be recovered more cheaply by taking a floating laboratory out into the midst of the water than by piping immense quantities of sea water into a bromine plant on shore, and much more cheaply than it is at present got from the waters of mineral springs. If the experiment is a success, we may find the sea, as well as the land, obliged to pay tribute to our highly organized industrial system, and behold it dotted with fleets of seagoing chemical plants.

The name of Mont Afrique will soon join the list of the most celebrated mountains of the world. This is not due in any way to its great altitude, as it is only a modest 2,000 feet in height, but to the fact that on it has been placed the most powerful lighthouse that the world has ever seen. Mont Afrique, situated a few miles from Dijon, France, has hitherto been frequented only by tourists, desirous of enjoying the grand panorama of the plains of Burgundy, which can be seen from its summit. Its central and commanding position has now led to its being selected as the site of the greatest terrestrial lighthouse for aircraft in the world. In it will be installed a lantern with a power of 1,000,000,000 candles. The beams of this tremendous light will be visible at a distance of 800 kilometers, or about 550 miles, and will reach into five foreign countries,—Switzerland, Germany, Austria, Belgium, and Italy,—so that international airplane flight will now be possible night and day, and not only, as hitherto, by day alone. Thanks to this, it will now be possible to fly from Paris to Algeria within twenty-four hours. The lighthouse at Mont Afrique was begun in 1918, during the war, in order to assure the return of long-distance bombing planes. The armistice put an end to its military usefulness, but the French government realized the role it could play in commercial aviation, and carried on the work to completion.

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Topics of the Day

Lord Birkenhead and India

It is most unfortunate that Lord Birkenhead wandered so far afield in his recent speech. Indian opinion has rightly resented some things that were said, but some have overlooked the kernel of the matter. We commend the following statements to India as a ground of hope for a brighter future:

"What then is it possible for me to say, at this stage, of the future? The wisdom of Parliament declared that, after a period of 10 years, the Montague-Chelmsford Constitution should be revised by a Royal Commission. It will undoubtedly require such revision and it cannot be too plainly stated that everything will necessarily be thrown into the melting pot. Diarchy itself is very obviously not a sacred principle. It must be decided by results. The conception was always doctrinaire and artificial.

"Nor shall we be niggardly bargainers, if we meet with the generous friendship which is near and dear to our hearts. We do no longer talk of holding the generous East in fee. We invite, in a contrary sense, the divers peoples of this continent to march side by side with us in fruitful and harmonious partnership which may recreate the greatest and proudest days of Indian history.

"If our critics in India are of opinion that their greater knowledge of Indian conditions qualifies them to succeed where they tell us we have failed, let them produce a constitution which carries behind it a fair measure of agreement among the great people of India. Such a contribution to our problems would nowhere be resented. It would on the contrary be most carefully examined."

Unfortunate China

We are certain that our readers feel the greatest sympathy with China in her present unfortunate plight. Torn by civil war at home, and menaced by foreign powers from without, her statesmen know not which way to turn. We are favoured

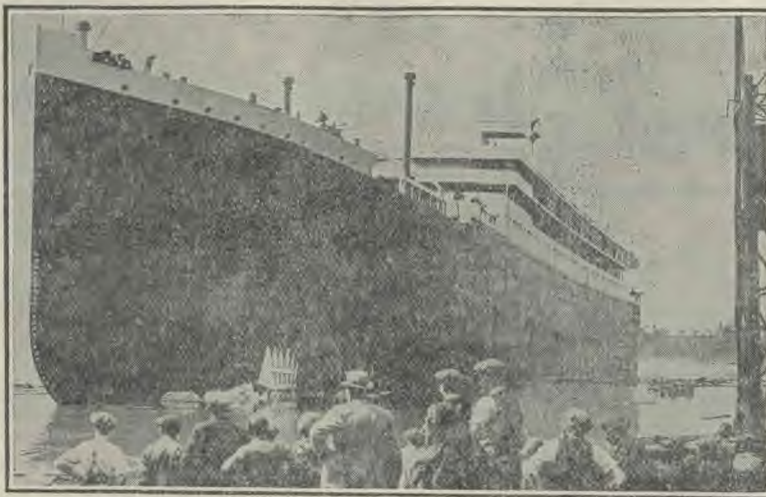
in this issue with a most illuminating discussion of the present situation by our special representative in China. Mr. Evans has spent many years in China, and loves her with a singleness of purpose that is clearly expressed in his article. He sincerely sympathizes with China in her present unfortunate position. Some of the matters he mentions we have not seen referred to

elsewhere. We are sure they will be of special interest in India. With all the rest of the world drifting toward chaos, the prospects for China are indeed most ominous.

Tennessee and Evolution

We fear that most people in India have missed the point at issue in the famous trial now proceeding of Prof. Scopes of Dayton, Tennessee. The most of the

comments we have seen seem to consider it an attempt to stifle free speech or the freedom of thought. It is no such thing. Prof. Scopes is at liberty to teach in Tennessee the evolution theory, or the theory that the moon is made of green cheese, or any other theory he may choose, providing he does so on his own time and outside of the public school premises. But the public schools are supported by the taxes of the entire community and Prof. Scopes has no right to cram the minds of the immature children of that community with any unproven theory which the majority of the parents of that community hold as objectionable. The fact is that Prof. Scopes refuses to recognize the rights of the parents whose children he is teaching, and who are paying him his salary. He is at perfect liberty to teach it to those who so desire it.



Topical Press

Launching of the "Otranto" of the Orient Line

This magnificent 20,000 ton vessel was launched recently at Barrow. She is 658 ft. long with a beam of 75 ft., and is the third vessel of similar tonnage added to the Orient Line Fleet within the last year. She will be put on the Australian line, calling at Colombo.

An Englishman would be the first to protest if some "red" Bolsheviks would find employment in the public schools of England, and, after having been engaged by a legal contract, they would insist on teaching the vagaries of communist theories at the expense of the general taxpayer. Would the interference of the law with such teachers be an interference with "personal liberty?"

But it may be argued that the evolution theory is not on the same basis as the "red" communist theories. In short some people to-day take the Darwin theories as law and gospel. Such have changed places with the church of Galileo's time. That is, they are not content with holding this unproven theory themselves, but count it as sacrosanct, and would read all who do not happen to agree with them out of bounds either as an ignoramus or a heretic. We protest against all this fanatic bluster of the evolutionists. In fact, many of Darwin's theories are now discredited in the most advanced scientific circles in the West. For example, Mendel has exploded the foundation principle underlying the theory of the origin of species, and both biology and botany have demonstrated that many of Darwin's theories were not science but "fantastic speculations." It now remains only for geology to do likewise and the entire foundation is gone. These facts do not seem to have percolated to India as yet, but they are sure to reach here some day. The rising tide of protest against the evolution theory in America is not an evidence of ignorance, but of a return to sanity on the part of many people who are finding out the real truth of the matter.

Bureaucracy Vs. Local Self-Government

No one likes a bureaucracy. The latest protest against it comes from the United States, the great Republic of the West. In the United States there is a federal government, and there are 48 state governments. The states are protesting against too much interference on the part of the federal government.

So much so that President Coolidge made considerable reference to it in a recent speech. He recognized that there is an unmistakable swing of popular feeling towards less government, less taxes, and less interference with the individual and with business. President Coolidge said:

"Our country was conceived in the theory of local self-government. It has been dedicated by long practice to that wise and beneficent policy. It is the foundation principle of our system of liberty. It makes the largest promise to the freedom and development of the individual. Its preservation is worth all the effort and all the sacrifice it may cost.

"It cannot be denied that the present tendency is not in harmony with this spirit. The individual instead of working out his own salvation and securing his own freedom by establishing his own economic and moral independence by his own industry and his own self-mastery, tends to throw himself on some vague influence which he denominates society, and to hold that it is in some way respon-

sible for the sufficiency of his support and the morality of his actions

"If we permit some one to come and support us we cannot prevent some one coming to govern us. If we are too weak to take charge of our own morality, we shall not be strong enough to take charge of our own liberty. If we cannot govern ourselves, if we cannot observe the law, nothing remains but to have some one else govern us, to have the law enforced against us, and to step down from the honourable abiding place of freedom to the ignominious abode of servitude."

This is well said and gives

a clear statement of the principle underlying the existence of a bureaucracy. No nation can escape government by bureaucracy until it learns local self-government. And ability to govern oneself must precede successful local self-government. Even though one bureaucracy is thrown off, unless the people can govern themselves, it is only the matter of time before another bureaucracy will develop to hold them in servitude. Some of India's political leaders have emphasized this point.

There seems to be a revulsion of feeling in many countries from too much government. Legislatures are busy every year multiplying laws to such an extent that the possibilities of appeal and of unfair advantage from technicalities are making litigation too expensive for the common people. This is likely to crystallize not only into a dislike for bureaucracy but for all government.



Topical Press

Refugees in Tangier from the Riff War

Refugees from the War in Morocco are swarming into Tangier. Starving and disease ridden, their lot is most pitiable. No organization is dealing with their immediate needs. It is interesting to note the H. E. H. The Nizam is sending regular contributions which are being distributed by a European lady, Miss Alice Drummond Hay. Every week she distributes 2 lbs. of flour to each adult and a quarter of a loaf of bread to each child. Only 2000 can be fed in this way. Here is a good cause for support by the Red Crescent Society and by Indian Muslims. As we go to press the war seems to be growing in magnitude.

Europe Drifting Toward the Precipice

GR^{EAT} changes are now taking place in Europe. Mr. E. J. Dillon, a close observer of European affairs, has a striking article in a recent issue of the *Quarterly Review*, which paints the real situation in colours that must command the attention of all who think and who realise what that serious situation may entail. Says Mr. Dillon:

"Time honoured landmarks of history have gone, secular institutions have become obsolete, empires and kingdoms that had weathered the most violent storms have been carried away by the sweep of ungauged forces, and the maps of ten years ago are become as useless as those of the sixteenth century. This break is more far-reaching than most people are able to discern or willing to admit. Its causes, still operative, entail sinister consequences which cannot be staved off or modified without heroic efforts, and these the people interested seem unwilling to put forth. Meanwhile the nations, like the Byzantines of Constantinople who went on wrangling and jabbering and snarling at each other when the enemy was at their gates, are blithely drifting towards a yawning gulf. We are witnessing the close of Europe's hegemony, and it may well be also of her civilization."

This is not the mad or irresponsible opinion of a reckless individual, but of one who has spent years in Europe as a close observer of international affairs, and speaks from long experience and close study. How these words bring to mind our Saviour's words when speaking of the days that would precede closely the time of His return to this earth to close up the record of sin and purify the earth by fire! There are more hatreds and jealousies, more bickerings and misunderstandings between the small states and the large states of Europe than there were before the Great War—there are more of them to have differences; and this writer declares that some of these little-headed differences between the different state-systems are, in his opinion, fraught with lasting consequences.

Russia is evidently reaching out both on her eastern and her western borders for sympathy and support in a programme of forcible conversion of nations to her communistic ideas. The disintegration of the European states through their mutual distrusts and jealousies is preparing rich soil for the furtherance of her aims. In their weakness and lack of cohesion is her strength. Their condition is a very practical invitation to her to drive forward in her policy. Mr. Dillon asks: "If European peoples remain mutually hostile or isolated from each other, what chance have they of withstanding Russia and her Oriental neophytes? And should Germany be driven to her arms as a client and ally, then woe betide the West. As a member of the European sodality, Russia was temporarily harmless. As a vast militarist federation of the politico-social fanatics, she is more than a match for any European people. If, therefore, a European sodality was desirable in pre-war times, it is become a peremptory necessity to-day."

Harmony and Combination Impossible

But, as Mr. Dillon points out, the ever-increasing and irreconcilable differences between the various European states make such a sodality or combination impossible. This condition is causing the gravest concern among all students of international relationships. Another war seems to them the only possible—not solution, but the only possible outcome; and that again, they all realise, would leave more questions to be adjusted than are needing adjustment now. The tangled skein is not untangling with time; the Gordian knot is not being untied. Impatient of the ever-increasing perplexities, some people or peoples will arise suddenly to cut the knot they cannot untie, and the whirlwinds of hate will smite the earth again.

When Count Witte, the Russian Foreign Minister, in the days of Czardom tried to bring the European nations together for a kind of comity of nations in the mutual interests of all of them, the insurmountable obstacle which

he encountered lay in the rooted ill-feeling between Germany and France; and to-day, Mr. Dillon declares, "that obstacle is more formidable than ever." "This multiplication of sovereign realms," he says again, "means a large addition to the forces working to bring about another world conflict. Chauvinism and its virulent spirit—rife amongst most of them—overmatch the bent towards federation. Suspicion, jealousy, hatred, and intrigue, poison intercourse between people and people. A large section of the press is on the side of militarism. History itself deliberately furthers



The Evacuation of the Ruhr

It has been announced that the last French troops were to have been out of the Ruhr July 31. The general opinion seems to be that France would have been in a better position to-day had she never gone in.

and spreads the causes of disintegration and fortifies political prejudice; and at present the people of Europe are further removed from neighbourly coalition and nearer to an irreparable catastrophe than twenty years ago."

Concerning Austria alone he says: "That country of twelve thousand square miles is now parcelled out into seven independent republics, each proud of its history, buoyed up by faith in its mission, jealous of its neighbours, impatient of criticism, and conscientiously making ready for the next war."

"One might aptly describe the present situation," he continues, "by saying that whereas world conditions render the immediate federation of European peoples imperatively indispensable the internal relations produced by the peace treaty make it virtually impossible." He then declares that if Europe is not willing or able to meet the conditions necessary to peace, "then the outcome is more certain and will be hardly less tragical than was the fate of Belshazzar's kingdom after the fiery writing had appeared on the wall of his banquetting chamber."

That spelled the end of Belshazzar's reign and the dissolution of his kingdom. Europe, as it stands before the world to-day, "offers to outside adversaries a spectacle and a temptation similar to those which Poland presented to her greedy neighbours in the last (Continued on page 16)



*D. Wellington Koo and Dr. Wang Chun-hui
Two of the Leaders of Modern China*

THE question most often asked by those interested in the establishment of a stable government in China is, Will China make good? Can she meet the demands of the present, and rise to the position of a first-class power?

In many ways China has almost unlimited possibilities for growth and progress. She has a population which outnumbers that of any other nation, or any combination of peoples that can possibly be grouped together in a sisterhood of languages. It is estimated that China's population has now passed the 440,000,000 mark, and that the annual increase, above the death rate, is about six millions. Already this population is equal to that of all Europe, aside from Russia. It is more than double that of the entire Western Hemisphere, and nearly equals the population of all the rest of Asia, including Japan. Such a mighty population, reading one language and controlled by one government, surpasses anything hitherto seen in the history of the world.

China is Self-Contained

The Chinese have their own standards, their own civilization, their own language and literature, their own conception of right and wrong, and their own individual and national ideas. Their history, for three thousand years isolated from contact with the Western nations, has demonstrated that they can preserve life and conserve their own interests without either borrowing or buying from the rest of the world. Their territory, stretching from the far north to the tropics, with a long seacoast, and with extensive lakes and mighty rivers, gives them a variety of flesh foods and of cereal and citrus products to supply the needs of their people. They have, in their territory, great mountains filled with rich ore, wide valleys unsurpassed in fertility, and vast plains that are equal to those of the great Mississippi Valley in the quality of their soil, and in their ability to produce, year after year, grains, fruits, and nuts. They have far-reaching deserts as arid as the Sahara; coal beds far more extensive than those of Wales, Pennsylvania, or Northern France; iron and lead ore, and copper, silver, and gold. Centuries ago the Chinese perfected a system of canals that are more numerous and far-reaching than those of any other land on earth, thus minimizing the cost of transportation long before steam and electricity were utilized for this purpose.

In addition to the natural resources of their country, the Chinese are past masters in the art of husbanding their resources. Their industry and economy are an example to the world. Their national life is built around the family heartstone, and in a peculiar sense the home is the boundary of their hopes, ambitions, and longings. Children are desired and greatly valued. In fact, the attachment of the great mass of the Chinese people to their homes is akin to that of the ancient Israelites, and is something that Western peoples

The Present Crisis in China

By Irwin H. Evans of Shanghai

may well respect. The Chinese women excel in the domestic virtues and in morality. Whatever may be their faults and shortcomings, when measured by our standards, there still rises, clear as a mountain peak above the lowlands, the loyalty of the Chinese women to their homes and their families.

In patience the Chinese excel, and this commendable trait is manifested in a thousand ways. While they are passionate and quick-tempered as individuals, they still have an ability seldom seen elsewhere to endure suffering, injustice and wrong. While other nations fret and storm, China patiently waits, biding her time.

A First-Class Memory

We hear much about what the Western nations have done for China; yet so far as the great masses of the people are concerned, they are almost wholly undisturbed by anything that has been wrought by outside influence. They still plod on with the same methods of plowing and sowing, reaping and harvesting, grinding and refining used by their forefathers for thousands of years. Whether in business or banking, in manufacturing or marketing, they follow largely the methods and policies inherited from their ancestry through a long succession of generations.

The Chinese people do not easily forget. In their hearts is held the remembrance of each wrong that has been forced upon their country. Well does China know who taught her people to use the deadly opium, which now has its grip on more than sixty millions of her population, nor has she forgotten her nation-wide struggle to eradicate this awful curse that a so-called Christian nation forced upon her by treaties compelled by force of arms. Year by year she celebrates a day of mourning for the "Twenty-one Demands," to which she was compelled to assent under the threat of armed invasion. China is not blind to the fact that foreigners control her best harbours from Macao on the south to Dairen on the north, and that these ports and harbours have been wrenched from her by force, and insured by treaties, because she was unable to contend in war with those demanding these concessions. Not soon can she forget the recent seizure of a valuable and extensive area in the heart of one of her great cities. This territory was owned and improved by Chinese, yet in spite of her protest and without compensation, it was wrested by force from China, by a country whose flag is supposed to stand for justice and liberty, and at a time, too, when there was a great deal of talk among the nations about national rights and national justice, and many voices were proclaiming that a new era of equity and fair dealing had dawned for the weaker nations.

Groaning Under Wrongs

When we think that the Chinese people cannot enter the territory of some of these Christian nations, who demand that their nationals shall travel wherever they choose in Chinese territory, carrying on commerce, conducting schools, and teaching any religion they please to her people; when we remember that the strong Powers are combined to compel China to place a minimum tariff of from five to ten per cent on the goods she imports from their countries, while these same Powers tax all Chinese goods imported from China at from five to ten times that rate; when we think that these Powers or their nationals do their utmost to prevent China from reforming her currency, from fixing her internal taxes, and from building up her army and navy, holding her in submission in order that they may exploit the country for their own benefit,—when we meditate upon these things, we cannot but be astonished at the patience and long-suffering of this truly great people.

Little wonder that China groans under the wrongs from which she has been suffering for a century, and asks

the nations to let her alone. No wonder that a nation, wounded as this country has been by professedly Christian nations, whose war ships, bristling with men and munitions of destruction, are in every port, with their cannon pointing toward every city along her seacoasts and on her great inland rivers; with the consciousness that if she offends, she will have to pay whatever penalty may be demanded of her, in indemnity and concessions,—no wonder this great people look backward with longing for the olden times, before the "outer barbarians" encroached upon her shores, and when China's territory was intact and administered as she saw fit. Is it any wonder that many of the Chinese regard the foreigner as the cause of all their sorrows?

An Awakening

The *China Weekly Review* of November 29, 1924, reports an incident that well expresses the feelings of China's educated men toward the interference of foreigners with her system of education. During the latter part of October an educational conference was held in Kaifeng, the capital of Honan Province. This conference was kept secret from the foreigners as far as possible, and was held without the attendance of representatives from the various mission training schools in China. Left to themselves, with no hindrance to an expression of their true feelings, they adopted the following set of resolutions:

"After full examination of the whole problem [that of schools organized by foreigners in China] we report on the necessity of the government's regaining control of all educational activities now exercised by foreigners in China. Foreigners in China, in the conduct of their educational work, exhibit many evils, of which the four following must be emphasized:

"1. In every country education is a most important inner function of government. The schools operated by foreigners are not registered with the government, nor do they receive or observe the government instructions. This gradually alienates the government's exclusive right to educate.

"2. Each country has some ruling idea on which it builds its educational fabric. Foreign races by temperament and ideals are different from our people. The education of each country is, or should be, peculiarly fitted to each; thus no other can quite harmonize with our needs. This means that they interfere with the attainment of our educational ideal.

"3. Moreover by the conduct of their peculiar systems they really buy the affections of our people, making them in reality colonists of their countries. Though this may not be the intent, no plan could have been more cunningly laid, for the change is all unconsciously going on. Thus those educated under a Japanese system learn to love Japan. So for England, America, and France. Thus the peculiar national spirit of independence and the student's mind, that should be first for his country, is impaired. Thus the content of the system of education devised by foreigners is apparent. The administrators of the schools are either preachers of religion, or they occupy their positions for the purpose of inculcating political ideas; the educational is not their real aim. As far as method goes, they follow their own inclination and ideals. The curriculum is not in harmony with the government standards.

"4. For the above reasons necessity presses that the government should regain its rightful control of education. Means to this end are as follows: 1. All schools and educational agencies established by foreigners should report to the government for registration. 2. Everything pertaining to the schools should be brought into harmony with national and provincial regulations before they are permitted to register. 3. All schools opened by foreigners must come under the control of an inspector appointed by the local magistrate. 4. All teachers employed in foreign schools must have the qualifications required by the ministry of education. 5. All foreign schools must collect fees in accordance with the scale set by the ministry. Such scale of fees must not exceed that of other private schools in the district. 6. Pupils graduating from an unregistered school shall not be considered on an equality with the graduates of the national schools when seeking government preferment. 7. Schools not permitted by the government to register shall be closed after a certain time, of which due notice shall be given. 8. Students in the foreign schools

shall take care to observe all festivals, properties, and manners determined for the regulation of the national schools. 9. Foreigners should not use their schools or other educational agencies for the propagation of religion. 10. All foreign schools and educational agencies shall, within a fixed time, be taken over by the nation. 11. After the foregoing has become law in operation, no foreigner shall be permitted to establish agencies in the country."

But This is on Paper Only

How far this propaganda will go of course remains to be seen, but there are many reasons which seem to hinder its being immediately carried out. In the first place, there are, including all students in attendance in mission schools, all in government schools, and all in private schools, only 6,800,000 Chinese young people in school, out of a population of more than 440,000,000. Many of the government schools were unopened last fall, on account of civil war and a shortage of funds. The mission schools of all grades are really the best schools in China, and offer to many poor boys and girls the only opportunity they will ever have of learning to read and write. Then, too, China has no effective educational policy. All her policies are on paper, and are inoperative. Again, China has no money with which to finance an educational policy that would give training to her children and youth.

Moreover, the Chinese in power show no disposition to provide an education for the rank and file of the people, who are treated with little more consideration than if they were not human beings, and are so poor that they are unable to provide education for their offspring. While the Chinese as a race have a great admiration for learning, still, under the old regime, only a few—one from a village here and there, a half dozen from a city—were selected to receive an education, and thus become eligible to holding official positions. This ideal, which has prevailed for two thousand years, naturally has a strong hold on the official and upper classes, while the masses are so extremely poverty-stricken that they cannot do otherwise than allow their children to grow up illiterates.

A few of the sons and daughters of the well-to-do Chinese, with some who are the recipients of private philanthropy, are educated abroad in the colleges and universities of professedly Christian lands; but it is a sad fact that most of these young people return to their homeland agnostics or infidels, and do not prove the blessing they should to their own country. Educated under foreign environment, and familiarized with modern Western social life, they see little to be gained for their own people in applying Western training and education to the masses. Not a few return from these schools strongly prejudiced against the West, while others are unreasonably biased in favour of all that is Western. Thus, all in all, little progress is made by the majority of those who are educated in foreign schools, while those who are trained in the government schools in China offer little hope of leading the country out of her present difficulties.

The Financial Situation

The financial situation in China is desperate beyond description. Owing to a multitude of causes, the Chinese government is practically bankrupt, and has been for years. In fact, the entire national income is utterly inadequate to meet the expense involved in administration. While the Chinese government does not owe a large sum of money, as compared with the national debts of Western nations, nevertheless the expense of maintaining the government is of such magnitude, as compared with the means of payment, that there is annually a heavy loss in operation. If China were allowed to increase the duty on imports, this condition might be remedied; but though she has sought repeatedly to raise her income by increasing the tariff on goods brought to her from abroad, the foreign Powers have refused to allow the increase.

The tuchuns in the various provinces force heavy taxation upon the merchants and well-to-do classes by arbitrary assessments, with no thought of justice or equity; but these military officials absorb all these funds in their own fields, and scarcely a dollar from this source ever reaches the central government. The revenues derived from the salt monopoly and from customs, both of which are supervised and managed by foreigners, constitute (*Continued on page 17*)

The Glorious Ministry of Our Lord

The Source of Our Victory



THE book of Hebrews was written to give us as vivid a picture as possible of the actual work which Jesus, our High Priest, is carrying forward for us in heaven. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." The "worldly sanctuary" (Heb. 9: 1) both in its articles of furniture, and in the services performed therein by the priests, was an "example and shadow of heavenly things," a "pattern of things in the heavens," "a figure of the true." Heb. 8: 5; 9: 24.

Let us first study the "figure of the true," the specifications for every detail of which together with its furniture were furnished by Almighty God Himself. "Let them make Me a sanctuary, that I may dwell among them . . . And look that thou make them after their pattern which was shewed thee in the mount." Ex. 25: 8, 40. In Heb. 9: 1-8, we have an excellent summary of the matter. There were two rooms separated by a curtain, a "holy place," and a "most holy place." In the holy place there were three articles of furniture; to the right the table of "shewbread," or "bread of the presence;" to the left the seven-branched golden candlestick, which was kept ever burning; and directly in front of the veil, separating the holy place from the most holy, the altar of incense from

which sweet incense was perpetually ascending. In the most holy place there was but one article of furniture, the ark of the testament containing the two tables of enduring stone, on which God Himself had written His moral law with His own finger, above which was the "mercy seat" where once a year the atoning blood was sprinkled, and overshadowing which, ever looking downwards, were the two golden cherubim with outstretched wings.

Other scriptures make plain the "true" of which all these were symbols. John, the Revelator, tells us, "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." This "worldly sanctuary" was therefore a figure of God's dwelling place, even the "third heaven" (2 Cor. 12: 1-3), and the ark was the symbol of His throne. How this exalts the moral law by making its principles the foundation of that throne! Here Jesus entered at His ascension to begin His mediatorial work for man. "But Christ appeared as a High Priest of the blessings that are soon to come by means of the greater and more perfect tent of worship, a tent which has not been built with hands—that is to say does not belong to this material creation—and once for all entered the holy place, taking with Him not the blood of goats and calves, but His own blood, and thus procuring eternal redemption for us." Heb. 9: 11, 12.

The articles of furniture in the "holy" place were also "patterns of things in the heavens." In Rev. 4: 4, 5, an eye-witness describing the throne of God in heaven, says, "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." The prophet Zechariah likewise describes the great original of these "seven golden candlesticks" as the all-pervading Spirit of Almighty God. See Zech. 4. Zechariah also



The Interior of "The Worldly Sanctuary"
"The Figures of the True." Heb. 9: 1, 24.

He Will Come for Me

speaks of the Holy Spirit as the "seven eyes" of God. Chapter 3:9; 4:1, 2. Another ancient prophet said, "For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

The altar of incense, just before the veil, with its sweet incense ever rising before the ark, represents that altar of intercession in heaven itself, from which our prayers are offered to God, mingled with the sweet incense of the righteousness of Jesus Christ. See Rev. 8:1-3. This incense is efficacious and is available for the humblest child of God at every moment of every hour, night or day.

The "shewbread" on the table to the right, which was renewed fresh and warm every Sabbath day, is the Lord Jesus Himself. Jesus said, "I am that bread of life . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." This bread lasted throughout the week, but it was given fresh each Sabbath. How much the world loses by trampling under foot this holy Sabbath, heedless of this fresh supply of living bread renewed week by week!

The "Ark of the Testament" represented the throne of God. Ezekiel in the Old Testament and John, the Revelator, in the New, were privileged to see this throne, and endeavoured to give us a description of it. See Eze. 1 and Rev. 4. The great original of the Law of God is the foundation of this throne. On obedience to this moral law the welfare of heaven and earth is dependent. This is why God gave Moses a certified copy of this law under such solemn circumstances on Mt. Sinai. Sin, that great interloper in the universe of God, is but the transgression of this law. Over this broken law the atoning blood is sprinkled. That is why Jesus said, "Think not I am come to destroy the law." Those who disobey this law and teach men to do so, are not worthy the name of Christian. This law of the Ten Commandments was the pivot around which all the ceremonies of the typical service centered.

Thus we see that every article of furniture was a "pattern of things in heaven."

Likewise the services of the priests as they ministered in this "worldly sanctuary" served unto the example and shadow of the ministry of our Lord in heaven. "And while every priest stands ministering day after day, and constantly offering the same sacrifices—though such can never rid us of our sins—this Priest, on the contrary, after offering for sins a single sacrifice of perpetual efficacy, took His seat at God's right hand, waiting from that time onward until His enemies be put as a footstool under His feet." Heb. 10:11-13.

The inspired writer divides this ministry of the priests in the "worldly sanctuary" into two parts, the "daily" or "continual" service, carried forward in the first apartment throughout the year, and the ministry in the second apartment performed by the high priest only in the "second" or inner apartment at the end of the year. Heb. 9:6-10. As these services are "shadows" of the service of our Lord in heaven itself for us, His ministry there must be divided into two (Continued on page 18)

IT is the desire of Jesus that I should be with Him where He is. He Himself has said so in plain words. In order that this desire might be fulfilled, He came from heaven to this world; He lived for me, He died for me, He rose again, and now "He ever liveth to make intercession" for me. All this was necessary in order that He might save me from sin and consequent separation from Him, and might reveal His own life in me to make me ready for His coming. He "loved me, and gave Himself up for me."

Union with God, in Christ, through the Holy Spirit, is Christianity as it has been revealed to me in my experience. Nothing else will satisfy the heart of God, and nothing less will satisfy the longing of my own heart. This fellowship commences here and now, and will be enjoyed in its full blessedness when I shall see Him face to face.

However much I may long to be with Him, I cannot go to Him. He must come for me. This He has promised to do, and I know that He will fulfil His promise. So I wait for Him with confident assurance. He will not disappoint me.

His coming for me will be the consummation of all His work for me, and of all my hope in Him. The prophets have foretold this crowning event. The psalmists have sung concerning it. The saints of all ages have prayed for it. It is the goal of all history. During the long centuries it has been the expectation and the consolation of all the faithful. With them I wait for it.

He Himself has given me a variety of signs that I may know when my redemption draws near, and I see that these signs are now being fulfilled. He has displayed these signs in the heavens, and has written them in current events on earth. They unite to testify to me that "the great day of Jehovah is near, it is near and hasteth greatly." To me He says, "Yea: I come quickly;" and my heart answers, "Come, Lord Jesus."

In that glad day I shall not be simply a unit in a mass of humanity, unknown by name and unrecognized by Him. It cheers me to know that He thinks of me individually, that He loves me personally, that He is my own representative before the Father, and that He will welcome me and give me a new name when He comes for me. I do not intend to disappoint Him by not being ready to meet Him. The preparation which I am making is to seek His presence with me in the Spirit every day.

But while He tarries I do not idly wait for Him. He has commanded, "Occupy till I come," and I gladly obey. In willing service I testify to my trust in Him, and to present salvation through faith in Him, but amid care and sorrow, in labour and pain, in days bright and happy with heavenly joy, or in nights dark and sorrowful with earthly disappointment, the hope abides, He will come for me.

*"Jesus, my Saviour, shall come from on high.
Sweet is the promise as weary years fly;
O, I shall see Him descending the sky,
Coming for me, for me."*

He is coming for me. He is coming for you also. What does your heart say? W. W. P.



The Lisbon Earthquake 1755

AS the Christian church was not involved in this dire calamity (the destruction of Jerusalem) for the reasons given in our previous article, it is plain that the prophecy of "the great tribulation", which we read of in Matt. 24: 12, the days of which should be shortened "for the elect's sake," must have had its fulfilment in the persecutions which came upon the church in subsequent ages. The sixteenth-century Reformation was, in particular, a means of bringing relief to God's suffering people, who had for centuries endured the intolerant measures of the oppressing powers of earth. Papal persecution ceased almost wholly about the middle part of the eighteenth century.

Signs on the Earth and in the Heavens

With the dawning of an epoch of greater religious freedom, further signs began to be fulfilled—those definite signs which were appointed to herald the second coming of the Lord Jesus to this world to reap its harvest. The prophecy runs, "Immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." Matt. 24: 29, 30.

The forecast is repeated by John, the Seer of Patmos, as follows, "I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 12, 13.

It will be observed that in the last Scripture quoted an additional portent is introduced—the great earthquake. This remarkable event occurred in 1755, and though called the "Lisbon" earthquake, because some name has to be given to every great historic event, the effect of it was felt over no small area of the earth's surface. This is shown in the following testimony, published in London in 1757, "The effects were distributed over very

DIVINE SIGNS THEIR

An Exposition of
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nearly four millions of square English miles on the earth's surface, and greatly surpassed anything of the kind ever recorded in history."—*History and Philosophy of Earthquakes*, p. 333.

"The sun shall be darkened." History also confirms the truthfulness of this prediction. The following interesting testimony

concerning what has passed into history as The Dark Day of May 19, 1780, is found in "*Guide to Knowledge*," edited by Robert Sears, p. 428, "On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some



The Falling of the Stars, Niagara Falls, Nov. 13,
"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

VALS AND MPORT

's Great Prophecy

ey

were excessively frightened. The fowls retired to their roosts." "The causes of these phenomena are unknown. They certainly were not the result of eclipses."

Not less valuable is the following record of what was seen in the Eastern Hemisphere of the world, "Three years later, and Europe with its teeming millions went under as mysterious a cloud, which, though not so dense, yet continued longer." "Dr. N. Webster in his valuable 'History of Pestilences', Vol. II, p. 274, testifies to the general fear. As it was in North America on the occurrence of the 'Dark Day', so the churches in Europe were crowded with alarmed multitudes supplicating mercy of Heaven. Protestant England shared in the alarm it occasioned; and the poet Cowper sang that all the elements 'Preached the general doom.'"—"Great Consummation."

Finally the last sign mentioned by our Saviour ap-



The Darkening of the Sun, May 19, 1780

peared, and was seen in the Western Hemisphere first. This was on November 13, 1866. Writers of the time speak of a grand celestial exhibition. Brilliant meteors sped earthward many thousands at a time. A London Scientist and Fellow of the Royal Geographical Society says of it, "The attention of astronomers in Europe, and all over the world, was, as may be imagined, strongly roused by intelligence of this celestial display on the Western Continent."—"The Gallery of Nature," T. Milner, F. R. G. S., p. 141, London, 1852.

The sign was actually seen in England, but at the later date of 1866. "The heavens seemed alive with this unwonted host," was the description given in the "London Times", of November 15, 1866. The article calls the spectacle of fast-falling meteors "a most startling and most awful phenomenon," and shows that it was witnessed in England in the night between November 13 and 14.

Another British journal, commenting on the same display as witnessed in North England, said, "As it seems to us, people have been a good deal taken by surprise. The apparition has been far out of the common range of ideas."—"Manchester Guardian," November 15, 1866. And we may well supplement this by quoting the following testimony of a British author, himself an eye-witness of this 1866 shower, "For the next two or three hours we witnessed a spectacle which can never fade from my memory. The shooting stars gradually increased in number." "It would be impossible to say how many thousands of meteors were seen, each one of which was bright enough to have elicited a note of admiration on any ordinary night."—"Story of the Heavens," Sir Robert Ball, pp. 379, 380, London, 1900.

How this identical 1866 occurrence was observed at Beirut, Syria, is thus described by one who was an eye-witness there at the time, "The meteors poured down like a rain of fire. Many of them were large and varicoloured, and left behind them a long train of fire." "It was vain to attempt to count them." "The Mohammedans gave the call to prayer from the minarets, and the common people were in (Continued on page 16)



Similar Display in Europe and Asia, Nov. 14, 1866

ree casteth her untimely figs when she is shaken of Rev. 6:13

IN THE MASTER'S FOOTSTEPS

A Visit to Palestine No. 2

Calvary and the Garden Tomb

By A. S. Maxwell

"There is a green hill far away,
Outside a city wall,
Where the dear Lord was crucified,
Who died to save us all."

A LITTLE to the north of the Damascus Gate of Jerusalem rises a curious knoll. Its appearance is arresting. Deep in its face are two remarkable hollows like eye-sockets, while below them is the outline of a nose and a mouth. To the visitor who sees it for the first time the rock seems to cry out in trumpet tones, This is Golgotha. Instantly the words of the apostle John flash through the mind, "And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him, and two other with Him, on either side one, and Jesus in the midst." John 19:17, 18.

Passing through the precincts of the Garden Tomb and making use of a ladder, we climbed up to the top of the hill. It was not without a feeling of solemnity that we set foot upon the summit. Here, on this very spot, nineteen centuries ago, occurred the greatest happening of all time. Here God incarnate gave His life as a ransom for the race. Here the cross was upraised, to become the symbol of sacrifice for all succeeding generations. Well might we pray at that great moment of privilege, God help us to appreciate all that that sacrifice should mean to human souls!

At the present time the top of Golgotha is a Mohammedan cemetery, closely packed with tombs. On the higher ground which one reaches first from the Garden Tomb are three curiously-shaped tombstones, separate and distinct from the others. They immediately arrested our attention for the centre one is considerably larger than the others. Although the effect was obviously un-

planned, they seem to mark the very site where the three crosses were erected. How strange that Moslem tombs should thus bear silent witness to the death of Christ!

But there was something else of unique interest upon the hill. Only a few yards from these three curious tombs stands an old German gun. How it came there we do not know, but its symbolism was striking. Here, on the very spot

where the Prince of peace was crucified, stands this emblem of militarism. What a parable! Could anything more fittingly illustrate the world's rejection of the principles of true Christianity?

According to the gospel of John "in the place where He was crucified there was a garden." John 19:41. Excavations



Photo Jerusalem Colony Stores

Exterior of the Garden Tomb. The Very Tomb Where Our Lord Was Buried

(Note the small aperture on the right side of the entrance to light the interior)

have revealed the remains of this very garden at the base of the knoll. An ancient wine-press is to be seen there at the present time. Under the careful guardianship of Miss Hussey, (who, by the way, is an ardent Irish Protestant), a pretty garden has been planted upon the site of the vineyard known to the early disciples.

"Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand." John 19:41, 42.

The remarkable tomb in this very garden was first brought to the attention of the world by General Gordon, a few years after its discovery in 1867. Owing to the publicity given to the matter at that time the tomb and surrounding land were acquired by a German as a speculation and offered for sale at £2,000. In England a committee was formed with the object of *(Continued on Page 18)*

HERALD OF HEALTH

What Are The Wild Scales Saying?

A Practicable Weight-Reducing Regime

By H. C. Menkel, M. D.

OVERWEIGHT is not only an inconvenience, but also a decided handicap. Authorities tell us that persons whose abdominal measurements exceed that of the chest are regarded by Insurance Companies as poor risks.

There are various contributing causes for obesity, as, sedentary habits, deficient exercise, heredity, lessened thyroid activity, and, in women, frequent childbirth, with ovarian disturbance. While these are important contributing causes, there is only one source of excess fat; it must come from the food one eats. What one eats and how, is the deciding factor as to the figure at which one tips the scale.

The inclination to corpulence of so many who pass middle age, reveals the tendency at this period of life to overeat and under-exercise. With passing years the bodily changes of metabolism operate much slower and on this account less food is required to supply the demands for tissue repair and maintain normal weight. If under these circumstances the food allowance of former years is still maintained, and the digestive functions are in fairly good condition; the result must inevitably be a gradual and progressive increase of weight.

Excess fat in addition to being unsightly, is also harmful in direct ratio as it exceeds the normal. Each pound of extra weight places the heart under additional tax. This excess of fat bulges not only outward, but also inward, putting pressure and strain upon the internal organs and structures. This strain in effect is much the same as an individual being compelled to carry about, night and day, an excess weight strapped to his person.

The exchange of fat cells for muscle tissue in the heart and other structures is known as fatty degeneration, and is accompanied by lessened efficiency of function.

The remedy for this condition comes largely under two heads; reducing the quantity intake of fat-forming foods and increasing daily exercise.

Remembering that overweight represents an excess of food-units or calories consumed in the form of food or beverage; the essential remedy becomes self-evident. First of all make an exact quantity-estimate of food taken during the day, then reduce the food allowance by half, sugar and sweets being rigidly excluded; watch the scales and regulate quantity of food accordingly. Drink five

to six glasses of water daily. To satisfy the empty feeling resulting from the habit of taking large quantities of food into the stomach, partake freely of bulky but low caloric value foods, as spinach, salad made of greens, lettuce, cabbage, string beans, cauliflower, cucumbers, onions, celery, turnips, pumpkin, rhubarb. Fresh or stewed fruits, without sugar, may also be taken freely, with the exception of plantains, figs, dates, raisins and olives. All breads, porridge and cereal preparations must be carefully limited, as also pulses, meats and dairy products.

Exercise to equal a five or six mile walk, in whatever form, is preferable. On such a regime it is possible to reduce weight with safety to any desired degree.

There is a type of obesity due to disturbance of certain glandular functions, notably the thyroid and pituitary glands; also the sex glands are frequently involved.

It is evident that when these glandular structures are involved, treatment of the condition must include correction of these disturbed functions.

Weight Reducing Diet

FRUITS

All fresh fruits
Fruit Sauces (in which no sugar is used)

VEGETABLES

All greens	String beans
Lettuce	Onions
Celery	Turnips and rutabagas
Cucumbers	Cabbage
Tomatoes	Cauliflower
Radishes	Spinach
Asparagus	Parsnips

Potatoes can be used once or twice a week.

CEREAL FOODS

Porridges should be used sparingly.

Not more than one slice of bread should be taken at one meal and it is preferable to use bran bread, ata bread, and gluten bread or granose biscuits.

MISCELLANEOUS

Clear vegetable broths	Eggs (one daily)
Buttermilk	Cheese

DESSERTS

The best dessert for a person using this diet is fresh fruit. However, variety may be introduced by the occasional use of vegetable gelatins, sherberts and ices.

NOTE:—The daily ration for each individual is necessarily different, but approximately should

be half of the normal food intake. Salt should be used sparingly and a moderate amount of liquid taken at meal time. Protein should be obtained from such foods as eggs, cheese and buttermilk (without cream). Butter, cream and sweets of all kinds must be used sparingly, making the dietary consist chiefly of fresh fruits and vegetables.

Simla.

The Home Treatment of Tuberculosis

By N. L. Beebe, M. D.

IN considering the subject of the treatment of tuberculosis, I shall take up only those measures which the average patient can use himself under the observation of his physician. I have in mind, more especially, those people who are not able to pay for sanitarium treatment.

For convenience, let us divide the treatment of tuberculosis into two divisions. First and most important, is preventive treatment; for without question preventive medicine is the most economical medicine to be obtained.

Just a few simple rules that will help prevent the spread of tuberculosis: First, to the people who do not have tuberculosis: Be careful about allowing your children, especially very young children, to associate with, or play with the toys of other children whom you know, or have reasons to believe, are tuberculous. Do not feed your baby or children on milk from cows that have not been tuberculin tested. Be careful about renting new rooms. Inquire as to previous occupants. Do not permit the promiscuous fondling of your baby by relatives. This is a good rule to observe, even though they may not be tuberculous.

One of the most unhealthful practices is the taking of young babies out into society. So often, before a baby is a month old, it is taken to public meetings, churches, etc. Sooner or later it has severe colds, often one after another, which lower its vitality and weaken its constitution, so that the diseases of childhood, measles, mumps, whooping-cough, etc., when contracted, as they so often are at this early age, leave the child in such a condition that it becomes an easy victim of tuberculosis. Remember that the place for your baby, for the first six months or a year, is at home. If it is given a good constitution the first year, it is far more likely to grow up to be a strong child.

Be careful about the use of public drinking cups, towels, etc. You might think that, with as much as there is in print regarding this condition, people would not continue this practice. But many pay no heed, and reap the natural results.

Remember, also, that goat's milk is a much better food for babies than cow's milk; and goats are seldom infected with tuberculosis. Goat's milk should be obtained if possible. If you cannot obtain satisfactory milk, there are preparations of baby food on the market that are preferable to milk obtained under insanitary conditions; and the free use of orange juice, grapefruit juice, tomato

juice, etc., will largely supply those salts necessary for the healthful development of children.

If you know that you have tuberculosis, be considerate of your associates. Do not cough and spit promiscuously in buildings or on the sidewalk. Be willing to carry a receptacle, and use it, properly disinfecting or burning it each day. Do not use the same dishes or towels that are used by other people. Do not sleep in the same room with another. Do not use the same living-room that other members of the family must use, even though you must make a special effort and deny yourself certain privileges. Be big enough to do this for the sake of your family and friends. If ever the golden rule needed application, it is when a person is in this condition. "As ye would that men should do to you, do ye also to them."

Now as to the curative treatment. In the first place, consult a competent physician. Have X-ray and laboratory tests made at intervals if he advises. Do not leave your home or community, where you can have absolute rest and a good diet, for some visionary utopia, where you imagine you will be cured immediately. Disappointment often comes as a result of such changes.

If you are running an afternoon temperature, you should remain in bed, especially if the condition is just beginning. As a general rule, it is safe to remain at rest when there is a rise of temperature. This is more important if the pulse is fast and you are underweight. Your room or sleeping-porch, if possible, should be where the sun strikes it, where there is plenty of fresh air without a direct draft. It is not absolutely necessary at the beginning that you put on weight, but it is necessary that the lungs have absolute rest. This is best obtained by your remaining in a reclining position, in bed. Many people think they can get up each day, dress, and lie about the house—that this is rest: but this is an absolute mistake. They should remain undressed and in bed.

Your diet should be nourishing. Not all tuberculous patient can take the same diet. Ordinarily we suggest milk, eggs, cream, etc. It is impossible for many of them to handle this diet at once. Fruits are very easily digested, and can be taken readily by many patients. Olives and olive oil are especially beneficial, as the latter is slightly fattening, and is helpful in relieving the constipation which so often complicates this disease. It is safe to eat ripe olives at each meal, increasing the

number to six or a dozen; or, if the olives cannot be obtained, the oil may be used. Unless very necessary, because of a marked undernourished condition, it is better not to take food more than three times a day, enabling the stomach as well as the lungs to rest. Water should be taken freely.

Cleanliness is very important. A daily sponge bath is to be recommended. It should be given the patient if he is not able to take it himself.

There is a tendency for all tuberculosis patients to feel a chill at the least cold, and to put on much extra clothing. This is not to be advised. By cool sponges and friction the circulation can be so developed that they will not need the added clothing. This treatment should be given just as far as possible to increase the resistance of the patient. The work of Dr. Trudeau demonstrated that tuberculosis can be cured or arrested with the patient in an atmosphere where the thermometer registers twenty or thirty degrees below zero; and that a patient can become accustomed to this temperature without taking cold or having pneumonia, which tuberculous patients so much fear.

After the patient no longer has a temperature, it is safe to begin exercise, and gradually increase it. It may be increased until the patient can do an ordinary day's work; but even then, strenuous and sudden exercise should be avoided.

Just a word as to climate. It is not to be questioned that, in the average case, an even temperature is most beneficial. Sudden changes do most damage in tuberculosis. A hot, wet climate is very detrimental. It is true that if the nose and lungs are very dry and the cough is dry and hacking, the patient can be benefited by a moist atmosphere. On the other hand, where the secretions are excessive, a dry atmosphere is to be recommended.

The immediate weather conditions should be taken into consideration more than the general. A dry, hacking cough may be benefited by living near the sea; one having a cough with considerable secretion may find this locality bad, and may notice beneficial results on going inland, where the air currents are drier and warmer.

The information given regarding the benefits to be derived by living among the pines, has been abundantly confirmed. Especially is this true in ulcerated conditions of the throat.

There is another matter I should mention, and that is the optimistic disposition of many tuberculous patients. One might consider this, at first thought, to be an aid to their recovery. It may prove a hindrance, for many of these patients feel that they are stronger, physically, than they really are, because the mind is usually over-active. They feel and think that they are able to do more than they should do, and frequently resent the advice given by the doctor that they should remain absolutely quiet or on a restrictive program. It is always well to remember that the end justifies the means; that tuberculosis is not cured in a day or a week or a month; and it is only by careful attention to the program of life for months, and even years, that this condition can be handled.

Once successfully arrested, with care it can be kept so, and the patient may lead a life helpful to both himself and his community.

I wish to call attention to the proved usefulness of heliotherapy. In the summertime this may be obtained cheaply in the form of sun baths. Let it also be understood that the exposure of the body to air is beneficial. When it is impossible to obtain sun therapy, the quartz light or mercury vapor light has been found to exert very similar results, and can be obtained in almost every town. These baths should, of course, be taken under the supervision of a physician. All treatment administered to a tuberculous patient should be taken under the observation of a competent physician. I should advise also that tuberculous patients read the life history of Dr. Trudeau, and obtain from his determination and the success that followed his constant, persevering effort, hope and courage that will tide them over despondent periods, and give them patience to persevere in the battle of life till they gain the victor's crown.

New Breakfast Porridges

DALIA OR CRUSHED WHEAT

½ Cup of Dalia
3 Cups of Boiling Water
½ Teaspoon Salt
15 Dates

Add the dalia slowly to the boiling salted water, stir until thickened and remove to a very slow fire and cook for one half hour.

Clean the dates, remove the stones and cut dates into halves. Five minutes before you are ready to serve the porridge add the dates. Serve with hot milk or very thin cream, or with almond milk.

This is a delicious breakfast dish, and specially good for school children. Small sultanas, one half cupful or more, may be used in place of the dates.

RICE WITH RAISINS

Prepare and cook rice as given for plain rice in rice recipes, adding one cup of milk fifteen minutes before it is ready to serve.

Wash raisins or sultanas in hot water and add them to the rice when it is almost tender. Serve with whole milk or thin cream.

BROWNEO OAT MEAL

Try slightly browning the dry oat meal before cooking. The browning adds a delicious flavour to this breakfast porridge. Another change in the regular oatmeal porridge is to add dates or sultanas a few minutes before it is removed from the fire. Wash the fruit carefully in hot water before putting into the porridge.

BROWNEO RICE

Prepare by browning the rice to a light golden colour before cooking. M. P. M.

The Beriberi Problem

WE are indebted to *The Statesman* for the following:—

"AN interesting paper on the 'Beriberi Problem' was read by Major H. W. Acton before the Asiatic Society in Calcutta.

"According to Major Acton the probable cause of the disease is the eating of rice, tinned

food and dried fish. At least 98 per cent of cases are due to eating diseased rice.

"Rices are to be classified by size and texture of the grain. The small, coarse rice is associated with beriberi, while there is a medium grade which is associated with epidemic dropsy. This has been confirmed by chemical tests. Parboiling and polishing of rice increase the chance of the disease, while infestation is caused by moths and weevils.

"Among the preventive measures suggested by the lecturer were the avoidance of diseased rice, the bruising of rice, and the proper protection of rice. The cheapest rices were not protected at all, but the better grades of rice were protected by 1 lb. of rice flour and 4 oz. of lime to each 60 lbs. of rice; while the best kind of rice was protected from the attack of moths and weevils, by arrow-root flour, lime and also by neem leaves.

"Stacking rice from July to September, the lecturer said, was dangerous as in that case rice was apt to sweat and decompose in the lower layers. Rice could be safely packed in gunny bags and kept in cool, ventilated godowns, not too highly stacked. Careful washing of the cheapest dropsy rices especially in large masses, was strongly recommended."

Divine Signals and Their Import

(Concluded from page 11)

terror."—"Fifty-three Years in Syria," H. H. Jessup, D. D., Vol. 1, pp. 316, 317.

Many similar testimonies might be given, but we commend to our readers a careful study of Matthew's 24th chapter. Our Lord has displayed the signals of His Coming in the heavens as well as in the earth. We cannot disregard them as of little moment to ourselves. The people of earth are soon to behold the great closing event of earth's history. "They shall see the Son of man coming in the clouds of heaven with power and great glory." Verse 30. Is our own generation to witness His personal descent, and is this present generation the last of all? The words that follow will tell us, "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree, when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Verses 31-34. Those who hear the footsteps of a friend at the threshold of their earthly portals, expect immediately to behold that visitor face to face. Our Lord lingers at the door, that we may have opportunity to repent, while His last message of mercy is sounding to an unheeding world. But He will not wait there forever—for He longs to reward the expectations of those who look for Him. Unto them—those

who have obeyed the truth in love and have developed holy character—He will impart at His coming, His finishing touch—immortality and the freshness of eternal youth. "Unto them that look for Him shall He appear the second time, without sin unto salvation." "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Heb. 9:28; Matt. 24:44.

Europe Drifting Toward the Precipice

(Concluded from page 5)

third of the eighteenth century. To-day the European states-system rests on the quicksands of national selfishness and personal ambitions."

As to whether the treaty of Versailles has enhanced the possibilities of peace, Mr. Dillon asks the following questions and makes the following assertions:

"Is peace settled? Have war preparations relaxed? Is taxation lighter? None of these anticipations has been fulfilled. Why?—Because peace treaties have engendered more grievances in the shape of the unfair allotment of territories and greater hardship and injustice in the treatment of minorities, and therefore made the states and nationalities more restless and peace more precarious than before." And then he says: "Those acts of injustice cannot be righted peacefully; only a war can alter national boundaries, and the next war will do more—it will decimate nations as well."

More than this, he declares that there are 47,000,000 people in Europe to-day who are groaning under the galling yoke of foreign rule. That is, they are being ruled by peoples of other nationalities whose speech and whose control are objectionable to them. These peoples, or most of them, he depicts as vainglorious and quarrelsome, "for whom peace is but an episode—a period of rest and preparation between two wars."

It may, and no doubt will, be asked, Is not the League of Nations designed to prevent just what Mr. Dillon sees coming in Europe? It was so designed, and has accomplished something to that end; but it will never be able to function as its originators designed it should. Concerning this Mr. Dillon says: "The League of Nations with its concomitant League of Bankers, far from removing the causes of war, adds to them, and is a source of grave entanglements to Europe's democracies. Lacking the arms to compel obedience, and the moral authority to determine assent, it unwittingly inflicts wounds that linger and fester. . . Hence the present policy of European states is to assume the certainty of another war, and to make ready for it."

How truly, then, is this situation a fulfilment of what the prophet of God declared would exist in the last days! We have the greatest and wisest men of the age planning peace, drawing up peace treaties, arranging peace plans, organising a League of Nations to compel peace, and every plan failing to make good, every arrangement demonstrating its own inability to do the things which it was established to bring about. There never were so many peace organisations in existence in the world before, and there never were so many causes of war, so much perplexity in the minds of the statesmen of the world. What does it mean?—It is the day of His preparation. This old world is ripening for its reaping. The signs have been fulfilled, the conditions are here that were to characterize the world when His coming would be near; "this gospel of the kingdom" is now going to all the world. The finish of sin is just ahead and the ushering in of the eternal kingdom of righteousness. These are wonderful days. To live in the culmination of the great controversy is a wonderful opportunity. But to be ready to meet the Lord Jesus Christ when He comes, and enter with Him into that everlasting inheritance will be the grandest and most wonderful experience that human beings have ever known. It is worthy of the utmost endeavour on the part of every soul.

—The Australasian Signs of the Times.

For The Children

Do It

If you have a task to do, lad, do it.
Do not dally half a day; get through it.
Do not mix your work with play,
Do not loiter by the way;
Go and do it right away, lad—do it.

If a lesson you should learn, then learn it.
If the grindstone you must turn, then turn it.
Strike out boldly like a man;
'Tis by far the better plan.
Do the very best you can, lad—do it.

If the garden you must till, then till it.
If the wood-box you should fill, then fill it.
Though the task be not so fine,
Do not fret nor mope nor whine;
Do your duty, line on line, lad—do it.

Never mind, then, if your task seems lowly.
Never mind if your reward comes slowly;
Keep your conscience clean and white,
Keep your courage strong and bright,
And you'll surely win the fight; then do it.

If you're good for anything, you'll show it.
Never fear but that the world will know it.
Just pursue your quiet way,
Make the best of every day.
Do your duty while you may, lad—do it.

—Selected.

Some Clever Things Done by Animals

MANY animals learn marvellous things of their own accord which one would think would require prolonged training.

Young birds have not so much instinct as ants, bees, or wasps, because they have the power to learn with prodigious rapidity.

The parents of young birds take great pains with the education of their offspring. The fact that young woodpeckers may be quite clever at opening fir cones to get at the seeds might be hastily attributed to instinct. In reality the parents show their young ones the seeds in the cones, then partly opened cones, and then intact cones. It is not long before the fledglings understand what they must do to secure their food.

A great factor in bird and animal education is experience. When the Greek eagle lifts the Greek tortoise in its talons and lets it fall from a height so that the strong shell is broken and the flesh exposed, it is making intelligent use of an expedient which it quite likely found as a result of experiment.

In the same way herring-gulls lift sea-urchins and clams in their bills and let them fall on the rocks so that the shells are broken.

An instructive case is the behaviour of the song-thrush when it takes a wood-snail in its beak and hammers it against a stone—its so-called anvil. Some wood-snails were once offered to a young thrush, but the bird took no interest until one of the snails put out its head and began to move.

The bird then pecked at the snail's horns, then picked it up by the shell. No real progress was made until the sixth day, when the thrush seized the snail and beat it on the ground. The same day it picked up a shell and knocked it repeatedly against a stone, trying one shell after another. After fifteen minutes' hard work the bird managed to break one, and after that it was all easy.

The elephant at Belle Vue Gardens in Manchester used to collect pennies from visitors. When it got a penny in its trunk it put it in the slot of an automatic machine which delivered up a biscuit. The animal rejected half-pennies with disgust. All this was the outcome of prolonged training.

On the other hand, the Polar bear which used to sit on a rocky peninsula of a water-filled quarry in Edinburgh Zoological Park showed what clever things an animal can learn of its own accord.

The visitors threw in buns, some of which floated on the surface of the water. It was often easy for the bear to collect half-a-dozen by plunging into the pool. But it had discovered a more interesting way. At the edge of the peninsula it scooped the water gently with its huge paw, and made a current which brought the buns ashore.—*Selected.*

Under the Eaves

Under the eaves is the smallest house,
So small you scarce would see;
But a happy pair I'm sure lives there,
By the songs I hear in the tree.

Under the eaves I carefully look
At the wonderful downy nest.
Both wrens share in the burdens there,
And both must have done their best.

Under the eaves, oh, what do you think!
I heard some bird-babies to-day.
By the noise they make, when a worm they take,
They will soon want to fly away.

—Kathleen Davis.

The Present Crisis in China

(Concluded from page 7)

practically the only income the government has with which to operate. Most of her public utilities have been mortgaged for specific sums, and all revenue is consumed in operation or in keeping up the payment of annual dues on loans borrowed for specific purposes.

Because of national jealousies and prejudices, the Powers that are interested in helping China have been unable to come to an agreement of terms on which an international loan can be secured. Each foreign Power interested in the loan wishes to benefit itself. Each is jealous of the other, fearing that the other may secure large concessions and more privileges. For these reasons there seems little hope that the Powers will soon agree on any plan that will help China financially.

Hope and Confidence in Others Dead

There seems to be no prospect, either, that China will soon put its own house in order and administer its government in behalf of the people, instead of for the personal benefit of those in power. Many of the well-wishers of China have long since lost heart and faith that this ancient land will find a way out of her difficulties. Others believe that she is in the process of transition, and that ultimately she will develop a solid, substantial government, which will be a credit to her people.

What China has seen of Western nations, their intrigues, their Machiavellian methods of procedure, their unjust wars, and the tremendous indemnities imposed upon her for offenses against foreigners, has so prejudiced her that she has lost confidence in those who profess Christianity. When she compares herself with the so-called Christian nations, she is satisfied with herself. And when she notes the intrigues of her near-by-neighbour, and sees that in every conceivable way advantage is taken of her condition, she knows not whom to trust nor in whom to place confidence. But in spite of all this, she still believes in her own resources and in her power to recover herself and establish a stable government, if she can have time to solve her own problems in her own way.

The Glorious Ministry of Our Lord

(Concluded from page 9)

divisions. The writer of Hebrews places special emphasis on the fact that the services of one year in the "worldly sanctuary" cover the entire period of the ministry of our Lord. Jesus would not repeat year by year the round of services as did the "worldly" priests, but should do each section of the service "once for all." This annual repetition by the Aaronic priesthood of the round of services was inconsistent in a way (Heb. 10:1) but was so ordered because those priests "were subject to death", and their round of service would be interrupted. But each priest must in himself be as perfect a type as possible of the true Priest, "who continues ever," and therefore each year's round of services was self-contained, and covered in type the entire period of our Lord's ministry from His ascension until He shall complete His mediatorial work and deliver the charge to His Father, receiving from Him the kingdom where He shall reign in His own right eternally. 1 Cor. 15:24-28.

The greater portion of the religious year of the Jews was given over to the round of daily ministrations, by the priests in the "holy place" or first apartment of the sanctuary. This consisted in the removal of the sins from the sinner by confession, and their transference to the sanctuary itself. Here the confessed sins accumulated during the year. But at the end of the year the second section of the priestly service removed this accumulation of sins on the "day of atonement" and blotted them from existence. Then followed the joyous feast of tabernacles, when all Israel dwelt in booths and gave themselves over to a week of rejoicing before the Lord. This typified that time after sin is purged from the universe, when God's redeemed, cleansed people will rejoice in the "new earth" as they enter their eternal inheritance. Only those who were completely cleansed from sin on the day of atonement were permitted to share in this joy of the feast of tabernacles. Likewise only those who are completely cleansed from sin now, and who have the law of God completely written on their hearts now, will share in the bliss in this golden age-to-come.

Calvary and the Garden Tomb

(Concluded from page 12)

raising funds and, assisted by the then Archbishop of Canterbury, was successful in purchasing the property.

Some years later further remarkable discoveries were made. It was found that the land adjoining the tomb had been an early Christian burial ground, and the ruins of a primitive church were unearthed. In a vault close to the tomb two tombstones were found bearing inscriptions to "Nonnus and Onesimus, deacons of the church of the resurrection," and "buried near my Lord."

The tomb itself corresponds in every detail with the description found in the nineteenth and twentieth chapters of the gospel of John. Indeed

it provides a remarkable corroboration of the Bible story. The interior is large, proving that it was once the property of a rich man. Chisel marks in one section indicate that when first used it was "a new sepulchre, wherein was never man yet laid."

A ledge of rock at each end of the loculus where, it seems, Christ's body must have been placed, is in harmony with Mary's statement that she "saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." John 20:12.

Above the entrance is an aperture, not found in other ancient Jewish tombs. Through it a beam of light enters the sepulchre. This helps one to understand an incident in the apostle's account of the resurrection. If John had "stooped down and looked into" an ordinary tomb he would have seen nothing but impenetrable blackness. Into this, however, a ray of light entered, enabling the eager disciple to "see the linen clothes lying." Verse 5.

Early this year a discovery was made which adds fresh evidence to support the claim that the tomb is genuine.

It is a well-known historical fact that after the suppression of the Jewish revolt under Bar Cochiba in A. D. 135, the Emperor Hadrian—to express his hatred of everything Jewish or Christian—erected over the tomb of Christ a temple to Venus. Outside the Garden Tomb are distinct traces of a large building which once stood there. On either side of the door are the springs of two arches cut into the rock, and above the door are three recesses, usually found in heathen temples. A stone pavement and a column also exist. Early this year, stones were being removed in the vicinity of the tomb, when one of them (in size about 10 in. x 7 in.) attracted Miss Hussey's attention. On investigation it proved to be a Venus shrine stone.

Professor Brandenburg, an authority on rock tombs, who was commissioned by the Berlin Society of Palestinian Research to investigate rock architecture in Palestine a year ago, immediately identified it as "a shrine of the goddess Cybele or Aphrodite (Venus), with the column and tree of Adonis or Attys beside it," declaring that such shrines were found in temples of Venus. A more careful cleaning further endorsed his first impression, for it clearly revealed the fruit on the tree.

Thus all the available evidence goes to prove that the skull hill and the Garden Tomb are indeed the very places where the world's greatest happening took place. Impressive indeed it is to stand within the tomb where the Saviour of the world was laid after His crucifixion and where that world-marvellous transformation took place which changed His mortal into His resurrection body.

If any ground can be sacred, here is holy ground. Let us be thankful it is in Protestant hands. There are here no shrine worship, no idolatry, no candles or priestly ordinances. No tomb or hill or building has virtue in itself. This is of value only as it elucidates the Bible record, testifies to its accuracy, and helps us to realize more fully what Jesus endured for our salvation.

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Table of Contents

	Page
Around the World	2
Topics of the Day	<i>Editorial</i> 3-4
Lord Birkenhead and India	
Unfortunate China	
Tennessee and Evolution	
Bureaucracy Vs. Local Self-Government	
Europe Drifting Toward the Precipice	
<i>Australasian Signs of the Times</i>	5
The Present Crisis in China	<i>Irwin H. Evans</i> 6
The Glorious Ministry of Our Lord	<i>Editorial</i> 8
He Will Come for Me	<i>W. W. Prescott</i> 9
Divine Signals and Their Import	
(Concluded)	<i>P. C. Poley</i> 10
The Garden Tomb and Calvary	<i>A. S. Maxwell</i> 12
What Are the Wild Seals Saying?	<i>H. C. Menkel M. D.</i> 13
The Home Treatment of Tuberculosis	
<i>N. L. Beebe M. D.</i>	14
Some Breakfast Porridges	<i>M. P. M.</i> 15
The Beriberi Problem	<i>Selected</i> 15
Do It (Poem)	<i>Selected</i> 17
Some Clever Things Done by Animals	<i>Selected</i> 17
Under the Eaves (Poem)	<i>Kathleen Davis</i> 17
A Vision of the End	<i>Mrs. L. D. Avery-Stuttle</i> 20

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A Vision of the End

By *MRS. L. D. AVERY-STUTTLE*

*Wield now Thy sword upon Thy thigh,
O mighty One,
Thy sons and daughters moan and cry:
Is not the day of vengeance nigh?
See! yonder burns in crimson sky,
Times's setting sun.*

*O mighty One, make bare Thine arm;
Dost Thou not hear
The fiery demons rage and storm?
But ah, their legions cannot harm,
Nor all the power of hell alarm,
When Thou art near.*

*Strange signs foretell in thunder tones,
The day of God;
The vast creation cries and groans,
And briny ocean sobs and moans,
While heaped with slain and dead men's
The crimson sod, [bones,*

*The dark'ning sun, and moon of blood
Foretold that hour;
All Nature donned her sable hood,
And Stars were hurled in scurrying flood,
Like unripe fruit from wind-swept wood—
A crimson shower.*

*Almighty One, dost Thou not hear
The scaffer's boast!
The fertile plain is sear and dead,
Gaunt famine shows her hideous head;
The hearts of millions fail with dread,
O God of hosts.*

*Some day, some day, sweet mercy's hour
Will pass for aye;
Some day, the bags of hoarded gold
Kept in the miser's guarded hold,
Will be moth-eaten, rent, and old—
Some day, some day.*

*Ah, soon for ever closed will be
The pearly gate,
And earth shall drink her cup of gall,
While livid lips shall sound the call:
"O rocks and mountains, on us fall—
Too late, too late!"*

