

The ORIENTAL **Watchman** and Tribune of Health



Photo The Stanborough Press Ltd.

The Weeping Wall Jerusalem. Bought for the Jews from Moslems by Wealthy American. See Pages 10-12

THE CASE AGAINST "THEISTIC EVOLUTION," TRENCHANT FACTS ABOUT ZIONISM, EAT MORE VEGETABLES FOR HEALTH



Around the World

France is now the strongest air power in the world. She has more than 1300 airplanes in actual service, and can command many more if necessary.

It was announced recently that the Soviet finance committee of Russia has decided to sell the crown of the former czar, together with all the royal regalia. This includes the scepter set with the famous Orloff diamond. The whole is estimated to be worth more than 45 crores of rupees.

A Ford car can now be purchased on the easiest possible terms in the United States. A deposit of only Rs. 37/8 is made on delivery, and Rs. 15 per week thereafter until the entire amount is paid. In this way Henry Ford expects to open up a large new field for enormous sales.

Teeth made of enamelled steel have been added to the products of the Krupp plants at Essen in Germany. The metal is from the mixture that was formerly used in making German cannon. Eight dentists have been employed as a start and Krupp's hope to see the industry grow.

It is reported that some clever people in France have set the silkworms to spinning coloured silk. The worms have produced silk of bright orange, yellow and rose. The mulberry leaves on which they feed are saturated with artificial colour which the worms eat. This colouring matter colours the silk which they spin.

Among the outstanding developments in surgery within the last two years is the radio knife, which is particularly adapted to surgery in cancer cases. This instrument is now regarded by many surgeons as having possibilities in a cure for the dread disease. The radio knife is an instrument electrically operated through a cabinet which has the appearance of an ordinary radio set, and ordinary radio tubes are used in it. In applying the knife the surgeon merely draws it across the spot where incision is to be made, the skin and tissues fall apart and are automatically cauterized.

Rome recently celebrated her 2678th birthday, with dignified and beautiful ceremonies. The Italian Government celebrated the occasion by presenting the city with a number of sites most beautifully located where extensive gardens and parks will be developed. This will make the ancient city by the Tiber one of the most beautiful in our modern world, so the Italian people say. They claim that Rome is the most ancient city in the world that is still populous and the capital of a great nation.

General Booth of the Salvation Army, speaking of the effect of the dole system in England, which has grown to such enormous proportions, says, "I do not think it is possible for the ordinary reader of these lines to imagine the moral decline, the mischievous influence over all alike, which springs from this evil thing." And General Booth is surely in a position to know. When the Creator said to man at the time of the fall, "In the sweat of thy face shalt thou eat bread." He did not pronounce a curse upon man, but simply ordained that which He knew would be for his best good. Any plan to try to circumvent this divine arrangement is sure to bring moral decline.

The London *Morning Post* is said to be now printed on paper made entirely of straw. The inventor is a Frenchman who uses only common salt and lime in the formula evolved for its manufacture. Thousands of straw stacks are burned annually in some countries to rid the land of the stacks.

Experiments with a new road surfacing material are to be carried out by the British Minister of Transport. Railway sleepers impregnated with creosote last for years, and it is believed that similarly impregnated sawdust mixed with a tarmac bitumen or asphalt top-dressing would provide a non-slipping and a weatherproof road surface.

"Until the constitutional character of the disease carcinoma (cancer disease), is recognized by the rank and file of the medical profession, the death rate from cancer will continue to rise. The first step in checking it should consist in removing the disease from the control of the surgeons, and restitute it to the dietetic, medicinal, and hygienic treatment, which alone can prevent and cure it."
—L. Duncan Bulkeley, A. M., M. D.

Cigarette smoking is settling like a pall over all the nations. In its density it has assumed the proportions of a world menace. One of the most sinister features is that a proportion of its new recruits are women, upon whose more sensitive organisms nicotine and the dozen other poisons of the cigarette are making havoc. Seventy billion cigarettes will form the staggering total for this year if the present rate is sustained. It is said that 36,000 crores of rupees will be spent this year for a product to "go up in smoke" with no benefit whatever, but on the contrary with untold physical, mental and moral harm to the user.

On March 31st of this year war debts due to Great Britain stood as follows:

France	£. 623,279,000
Russia	722,456,000
Italy	533,300,000
Serb-Croat-Slovene	28,481,000
Poland	95,000
Rumania	24,778,000
Portugal	21,544,000
Greece	23,355,000
Belgian Congo	3,550,000
Total	£. 1,980,838,000

The late Gene Stratton Porter was no believer in high heels. In an editorial written just before her tragic death, and published in *McCall's*, she said: "Half of the women in our country to-day who are going around with vile tempers, snapping and snarling, impossible for their husbands to live with in comfort, impossible for their children to respect, impossible for their friends to appreciate, are making their troubles by throwing the whole muscular and nervous system of their bodies into a snarl by pegging up their heels from one to two inches higher than nature intended them to be, with the artificial support of high shoes.

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Topics of the Day

Lord Reading's Message of Hope

The political situation in India is changing so rapidly that it is most difficult to follow it. At first Lord Birkenhead's speech was disappointing to practically every shade of political thought in India. But the more India has thought it over the more they have seen in it. This has been followed by the long looked for speech of Lord Reading at the opening of the Legislative Assembly at Simla. While there is still disappointment

things. Let us make haste slowly. In the meantime Dyarchy is not dead. The Majority Report of the Muddiman Commission will be carried out as far as possible, and those who signed the Minority Report are invited to get busy on their proposed new Constitution.

Mr. V. J. Patel is the first elected President of the Legislative Assembly, and although an ardent Swarajist he has pledged himself to discharge the onerous duties irrespective of party.

The rapidly changing situation is almost bewildering. If India's leaders are wise, brighter days are ahead. Every lover of India earnestly desires a solution of the perplexing problems that have harassed India ever since the Great War.

Affairs in Turkey

Turkey is the scene of some of the most interesting developments at the present time. The Kurdish movement to turn back the hands of the clock and restore the Caliphate completely collapsed. Sheikh Said and twenty-one accomplices were hanged in the public square at Diarbekir. Kaimil Pasha and others have been condemned to life imprisonment at forced labour. It is likely that this abortive attempt has for a long time disposed of

all such efforts, whether at home or abroad, for the restoration of a Caliph in Turkey.

The Angora Government has seriously undertaken the task of making Angora the permanent capital. Russia, Poland, Greece and Afghanistan have been granted free sites for their consulates, and have transferred their diplomatic representatives to that city. The balance of the Powers, however, still remain at Constantinople.

One notable advance is the attempt of the Turkish government to build up a navy. Orders for the building of a dry-dock have been given to a German firm, and orders for submarines and other naval craft have been placed abroad. There is a movement on for closer alliance with Great Britain because of the fear of the Russian Black Sea Fleet, but it is making slow progress.



Topical Press

*A Happy Photo of Earl and Countess of Reading
Leaving Victoria for India*

shown in some quarters, it is in a lesser degree. We believe that the more India studies Lord Reading's speech, the more light they will see in it. The plain statement is made that 1929 is not sacrosanct and that as soon as the time is ripe, there will be reconsideration of the constitutional situation. It is clearly up to the Indian leaders now to sink their differences and determine what sort of a constitution is suitable for India. But "Rome was not built in a day," and constitutions cannot be born over night. Lord Reading stated clearly some of the complexities of the situation which no man can ignore. President Wilson's conspicuous failure at Versailles, should come as a note of warning to impatient idealists. Constitutions must take things as they are, and will only be workable when adapted to meet existing conditions. Armchair theorizers will only make a hash of

Factory Vs. Handicrafts in China

The root cause of the present disturbed situation in China is economic. Much has been said in the newspapers this month to emphasize this fact. The inevitable change from handicraft to machinery is working havoc in this most populous nation of the world. This change is most difficult under the best of conditions, and human suffering is bound to result. But in a land like China where each section has for centuries produced its own food and other necessities, where local craftsmen have supplied all the simple wants of its people, at a mere pittance it is true, but at a pittance sufficient to supply the necessities of life, untold human misery is resulting as the country is thrown open to the merciless competition of countries where factories equipped with modern machinery do the same thing much better and at less cost. As a result millions are either underfed or perishing from actual starvation. And the masses are "no longer willing to starve, patiently and submissively, in despairing silence." Why should they?

Unfortunately at the very time when China needs to rally every resource to enable her to adjust herself to the changed conditions of the world, her government is in a most chaotic condition. Since the death of President Yuan Shi-Kai in 1906 no strong man has arisen who has been able to control the political situation. A succession of military adventurers who have had only their own selfish ends to promote have imposed a burden of military expenditure on the country that has left but little for the solution of the real problem. Foreign nations have absorbed much of that "little" left after the military have done their worst. Many of the educated classes seem to waste their energies either in political dissensions or in attempts to gratify their personal ambitions.

Meanwhile the crushing competition between the factory system of the West and the handicrafts of the East has been proceeding apace to the one inevitable conclusion. The hand-made goods are inferior in quality and higher in cost. At the same time the cost of living is climbing steadily upward. And the most industrious and hard-working people in the world are faced with chaos as a result. It is impossible to contemplate the spectacle unmoved. The obvious lesson is that there is no hope for the hand-worker to compete with power-driven machinery either in China or any other Asiatic country. The inevitable must be accepted, and the sooner the readjustments can be made to meet the changing situation, the better it will be for all concerned.

Is It Real Progress?

Frankwood E. Williams, M. D., Medical Director, of the National Committee for Mental Hygiene, New York City, has some very pertinent things to say concerning conditions in the world to-day. "Mental hygiene" is coming to the fore in America, and special study is being given by experts on mental conditions, particularly of the

children and students in schools and colleges. Many cases of delinquency in school and failure in academic and college work are being traced to adverse mental and physical conditions which are capable of remedy. The mental outlook and possibilities of thousands of cases are being discovered and charted, and a comprehensive scientific survey of the mental sphere is the result. One fact that is emerging is that the artificiality and unreality of life is spreading like some noxious plague because of modern improvements and inventions. As the world gets farther and farther away from the "simple life" of past generations many thoughtful minds wonder if we are really progressing after all. Dr. Williams in a paper in *Mental Hygiene* for April makes the following remarks:

Without being particularly pessimistic as to the future, one may be aware that the progress of the human race has not been so great as has generally been supposed, that the progress is a good deal more apparent than real. One may question, in fact, whether in fundamental things there has been much progress at all. Man has got hold of a few mathematical, mechanical principles. With these he has been able to unravel a good many previously puzzling things and has added to the store of information. With these, also, like a boy with his mechanical building toy, he has brought about new combinations, extensions, and elaborations, almost to the point of bewilderment; but it is, after all, a sort of child's play. The progress from the adobe hut to the Woolworth Building, from the prairie schooner to the aeroplanes, is not so real as it seems. The one is implied in the other. We may admire those who have done these things, but unless we let ourselves be deceived, there is in our admiration much of the quality of our admiration for the boy who, with his toy, has builded unusually well—"Why, you bright boy!" We praise him and are proud of him, but we are not long occupied with his product, nor do we overestimate its importance, for we know that he has been merely a clever manipulator. He has been ingenious.

So has man been ingenious. He steps forward with each discovery of a new principle. He has taken at least a half step forward each time he has applied his new principles in a new field. Mostly, however, he has been engaged in neither way, but in clever and ingenious manipulation in a narrow field. All of which has led to a great multiplication of invention, to an increase in the speed of life, to the probable length of life, and in a sense to the quantity of life. Little has been added to the quality of life. In those matters which concern us most—our relationships to others, our relationship to those with whom we are intimately associated, of our group to other groups, of one community to another community, of one nation to another nation—we have made little progress. In the matters of friendship, the relation of husband and wife, of parents and children, of employer and employes, of the individual to the social group, of the social group to the individual, there is little change. One is not unaware of certain changes in the rules of the game, but these are merely compromises that represent no progress in the adjustment of these relationships through an understanding of the fundamental factors and forces involved."

The Real Issue

We once again call attention to the so-called anti-evolution law of Tennessee, because of the continued misinterpretation of it that is appearing in the press. The main points in the law are these:

Be it enacted.....that it shall be unlawful for any teacher in any of the universities, normal, and all other public schools of the State, which are supported in whole or in part by the public school funds of the State, to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals."



South African Official Photograph Supplied by Topical Press Agency

*The Prince of Wales and the Indian Community at Durban,
South Africa*

The photo shows a little Indian girl presenting a bouquet to H. R. H. at an Indian gathering, after being decorated with a garland of flowers. All India is just now in the greatest anxiety concerning their fellow-citizens in South Africa who are in a critical situation, because of threatened iniquitous legislation.

Another law in this same State forbids the teaching of any sectarian doctrine or creed in the public schools. It is not even allowed to read the Bible, lest violence be done to some one's religious belief. The American schools are absolutely neutral ground when it comes to matters of religion. This anti-evolution law, as it is called, simply compels neutrality for anti-Genesis as well as for Genesis. In other words secular education only is permitted in the American public schools. The religious teaching must be done either in private schools or in the home. According to the American principle of religious liberty, a man's religious beliefs are not within the sphere of the courts. He can believe or not believe, in so far as the law is concerned, so long as his beliefs do not bring him in conflict with his fellow men. The evolutionary theory is not a demonstrated fact, but only a speculative theory which has entered the sphere of religion. The law does not forbid Prof. Scopes believing it, nor does it forbid him telling his students about it as a theory. It simply forbids him to teach the immature minds of the children in the public schools that this "theory" is now an established fact and the truth. It is the only way for a free country composed of individuals from every country of the earth.

Prohibition, Has it Succeeded?

The August number of *Current History* has a most illuminating debate on the above subject. Mr. Wayne B. Wheeler says *Yes*; Senator W. C. Bruce says *No*. Both contributions are of the greatest interest. Senator Bruce's contribution is to us, however, unconvincing. He is evidently a lover of the inebriating cup and is fretting under his enforced abstinence. One is inclined

iniquitous saloon been left wide open to do its hellish work after the Great War. Reasoning by analogy under such circumstances, to try to condemn the Volstead act is plainly fallacious. But that fallacy is the main point in Senator Bruce's argument. His remarks on the rapidly increasing number of successful prosecutions for the violation of the Volstead act proves no more than that the Federal officials are waging a more successful warfare against such violators than at first. Mr. Wheeler replied that "the alleged underground river of illicit liquor was a mirage." He quite fully exposed the inconsistency of the anti-prohibitionist when he claimed "that the prohibition law was a rich man's law that keeps the poor from drinking; that it is a tyrannical law that keeps all from drinking; and that it is a failure because it keeps no one from drinking." Senators Bruce's statistics were hand picked. New York and Maryland are two States where the State government does not render hearty assistance to the federal authorities. Why does he ignore the other forty-six States?

We have space for only the first and last paragraphs of Mr. Wheelers argument:

"National constitutional prohibition has proved itself to be an admirable investment. During its five years of existence it has paid excellent dividends. Reliable data supports the argument that no other social policy has ever brought in its train so many positive benefits; indeed, it will bring even greater benefits as the effectiveness of enforcement increases....."

"A century of lawbreaking has made the liquor group feel that it is above the law. Corruption of politics, business or social boycotts, slander, false propaganda, even murder, became the policy of this element when the moral code of the nation pronounced its sentence. Only as a last resort, after every known alternative had failed, the people of this country wrote the ban against the organized lawlessness of the brewery-controlled saloon in the Eighteenth Amendment. The honour of the nation is pledged to enforce that will.

to agree with Canning that nothing is so fallacious as facts except figures. Both sides present a mass of figures in their attempt to prove their points. But instead of the anti-prohibition figures convincing us of the futility of the prohibition law, they seem convincing proof of the depravity of the human heart. America seems to be suffering from a large number of individuals who seem bent on satisfying the cravings of their lower instincts. The use of boot-legging liquor, the rapid increase of the use of drugs and of crime, prove that there is a rising tide of moral degeneracy in America that is most ominous. But to argue that this is all due to the Volstead act is beside the point. What might America, with its undigested foreign element numbering millions, have been, had the

The Case Against "Theistic Evolution"



A
Scientific
Guess
Constructed
From Three
Bones Only

PROBABLY no one who has given the question serious thought will deny that Evolution and Christianity are completely out of harmony, and indeed beyond the reach of any real harmony, since the two systems have practically nothing in common. A consistent mind feels driven either to accept the Bible revelation of a living God, His creative and redemptive activities, or utterly to reject all these ideas and turn to an infidel philosophy of chance and materialism.

It may seem strange, then, that in recent years sincere, scholarly Christians have patched up a sort of eclectic system with selections from Evolution and from Christianity. They call it Theistic Evolution.

Evolution, defined by Le Conte, is "Continuous progressive change, according to fixed laws by resident forces." If this means anything it must mean that the laws and processes now in operation, have always been in operation; and that all change has been the result of resident forces from within, with no outside interference whatsoever. It is only another way of stating the general theory of uniformity, which denies any real contrast between the beginnings of things and the methods by which our world is being sustained and perpetuated. It turns the Creator out-of-doors. It tries to explain our complex world by describing a hypothetical series of progressive changes which, apparently, are without beginning and without end.

Practically all scientists and philosophers who have followed out this view to its logical conclusion have seen it to be fundamentally irreconcilable with the Christian faith. Huxley said that "Evolution, if consistently accepted, makes it impossible to believe the Bible." A modern scientist, Prof. George McCready Price, claims that "there is no possible method, consistent with logical and honest thinking by which the inherent teaching of Organic Evolution can be harmonized with the historic form of Christianity as represented by the Bible. . . . There is no similarity between the idea of Evolution and that of Creation; it is all contrast. The two terms are mutually exclusive; they are antonyms; no mind can entertain a belief in both at the same time; when one notion is believed, the other is thereby denied and repudiated."

It surely is clear, then, that the evolutionary hypothesis, which to some fair-minded scholars is a colossal error, certainly is utterly incompatible with the Christian religion. It seems equally clear that those who believe that the God of the Bible grew our world by the process of Evolution, are either confused in thought, or they narrow down the word Evolution to mean nothing more than some sort of natural development.

Moral and religious objections to a popular modern theory of the origin of man and matter

By R. B. Haining

The most thorough-going biblical Christian believes in a process of gradual development by means of God-ordained secondary laws and forces. But there is a clear difference between this development and Evolution in the scientific and technical sense. The Theistic Evolutionist seems to believe wholly in neither of these methods; although we cannot help thinking that he would be compelled to a belief in one or the other, were he courageously to carry his theory to its ultimate conclusions.

Usually, however, the Theistic Evolutionist prefers to straddle the fence. He does not care boldly to blot God out of the universe. Yet he wishes to remain "scientific" enough to accept Evolution. To keep any vestige of these two ideas consistently in mind, he must limit God, or Evolution or both. Sometimes he will even try to include creation and miracle in the evolutionary process; which is palpably inconsistent. Mostly, if you press him, you will find that he has little room for God in his theories. He will think of Him as a being more or less finite, who is struggling as best he can with refractory, eternally-existing matter. Or he may propose that God made the world by the method of Evolution; gave it over, then, to the control of mechanical laws and forces, and took no further interest in the contrivance.

The most apparent objection is the inherent immorality of the whole idea that man is a product of Theistic Evolution. Such a method of derivation would be utterly unworthy of a God Who intended for man any high purpose, or was Himself a being deserving of our reverence.

The Theistic Evolutionist must conceive of God creating the human race in a low state of humanity or brutality, from which it could not emerge until centuries had passed. Hampered by the irrevocable laws of their "creator," uncounted generations must live and die before man could so much as come to a knowledge of his maker.

Little wonder men stop worshipping such a god when they are taught his supposed dealings with their race. If the masses of mankind are educated to consider themselves creatures of such a creator, descendants of such a race, how can we hope for anything other than a general corruption of the morals of the people? A man can feel no high moral responsibility to a god who bred the human family in slime and mud, and for centuries watched unmoved this horrible struggle for existence. The conviction that he is blood-kin to the beasts below him, a survivor from ages of savage carnage, will destroy in him all the gentler Christian virtues, and resurrect in him the passions of the animals from which he believes he sprang.

In our day we have seen this demonstrated. The old Germany of Luther, Goethe, and Schiller, listened to the teachings of men like Nietzsche and Bernardi, who called their countrymen the "blond beasts," said war was a necessity, and preached the horrid doctrine that the strong should destroy the weak and let the "fittest" live. Germany only took Darwin literally. The world was plunged into the greatest war in history.

Not only must Theistic Evolutionists lay upon God the blame for the hideous process by which man evolved from the lower animals, it also must blame Him for the presence of sin and all its terrible consequences in our world. There can be no such state as perfection, since man is continually in the process of evolving from one state to a higher state. Therefore sin, whatever it is interpreted to mean, is a necessary part of the very nature of things.

John Fiske says: "Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which (Continued on page 18)

Trenchant Facts About ZIONISM

By P. C. Poley

WILL the word FAILURE have to be written large across every programme of the Zionists? A first-hand knowledge of the position of the Zionist immigrants in Palestine has been gained recently by Mr. G. Ward Price, who writing in the *Daily Mail*, says, "During the last four years foreign Zionist organizations have spent £6,000,000 in financing Jewish settlers." "The Jews are not agriculturists. They crowd to the towns, trying to carry on the industries to which they were used in their Central European homes. If the Jew, like the native Arab, could make his living from the soil, the idea of rebuilding the Kingdom of Israel might not be so fantastic. But town-bred immigrants from German and Polish ghettos cannot be made into farmers. The 18 per cent of Palestinian Jews who do live on the soil are mostly 'remittance men', equipped and kept going by the rich Jews of Europe and America. The Zionist Organization maintains a regular dole-system for Jewish settlers in Palestine. They are given unemployment pay when out of work, and their wages, if insufficient for a European standard of living, are supplemented from the same source." "Palestine is little more than a Jewish almshouse and shows no sign of ever becoming self-supporting."

Yet how strange all this will read to those who have long held the view of E. A. Lawrence, who, writing in the *Review of Reviews* a few years ago, said, "Zionism means a complete Jewish, spiritual and national, rebirth in the ancient land—a resettling of Jews in their own ancient home." "The terrible war is again bringing the Jewish question to the front." "It has intensified the anguish of their separation, because they have had to fight against men of their own race and faith. So the stronger has become a longing for a home in the land of their fathers, a centre of influence which may be as a beacon star to their dispersed, who still, naturally, will continue to dwell in the lands where they have made a home."

As Major-General Sir G. MacMunn says, in an article published in the *Madras Mail*, April 3, 1925, "Jewish settlements in the country are no new thing." "Little Jewish colonies founded by the Rothschilds and the Montefiores have been growing oranges and vines on the Maritime Plain between Jaffa and Gaza. They made an excellent light wine, which chiefly went to America." "Since the going dry of the States they have lost their market and the vine growers are probably now not paying their way." One would reasonably suppose that if present-day Zionism were truly a fulfilment of Divine Prophecy, the stability of the Jews in Palestine would be independent of such questionable kinds of commerce. Is it a wonder that many people look with suspicion on a movement which leans—even if ever so lightly—on the arm of the liquor trade?

On November 2, 1917, Lord Rothschild received a communication from Mr. A. J. Balfour, afterwards the Earl of Balfour, in regard to the establishment in Palestine of a national home for the Jews. It ran as follows, "I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to and approved by the Cabinet,—His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

On December, 9, 1917, the British forces captured Jerusalem, and the opinion that at once gained strength throughout Jewry was that the City was to be handed over to the Jewish race. New momentum was imparted to Zionist schemes. Exaggerated interpretations of the Balfour Declaration were heard. The raising of a large

fund was set on foot, the object of which was to restore the ancient land as a religious and cultural centre, for the scheme included the project of a Hebrew University.

The decision under which Great Britain accepted the Mandate for Palestine was reached at the San Remo Conference in April, 1920. That Conference of the Principal Allied Powers reaffirmed the Balfour Declaration. Again the Zionists were jubilant, and held a great meeting at the Albert Hall, London—to celebrate Britain's acceptance of it—at which Mr. Balfour spoke.

But the Zionists had greatly exaggerated British promises to their people. Perhaps for this reason it was that on June 3, 1922, the British Colonial Office invited the Zionist Organization of England to give formal assurance of its acceptance of British policy in Palestine, as set out in a Statement enclosed with the letter. This important Statement of Policy, together with certain correspondence touching the Mandate, were published in a "White Paper," July 1, 1922. The Statement had the following to say on the subject of the Balfour Declaration of November 2, 1917, "The terms of the Declaration referred to do not contemplate that Palestine as a whole should be converted into a Jewish national home, but that such a home should be founded in Palestine." "It is contemplated that the status of all citizens of Palestine in the eyes of the Law shall be Palestinian, and it has never been intended that they, or any section of them, should possess any other juridical status." "When it is asked what is meant by the development of the Jewish national home in Palestine, it may be answered that it is not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community, with the assistance of Jews in other parts of the world." In this way our Government showed that there was to be no autonomous Jewish State in the country.

The Zionist reply, dated June 18, 1922, signed by Dr. C. Weizmann, informed the Colonial Office that "the Executive of the Zionist Organization, having taken note of the statement relative to British policy in Palestine, transmitted to them by the Colonial Office under date June 3rd, 1922, assure His Majesty's Government that the activities of the Zionist Organization will be conducted in conformity with the policy therein set forth." A dramatic surrender of oldtime claims indeed! The extremist Jews are stunned by the concessions made by Zionist leaders.

The idea of the British Government giving Palestine to the Israelites to be controlled by them goes contrary to that Divine prediction which says, "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. "Gentiles," in the eyes of the Jewish people, are non-Jewish nationalities, and with this definition in mind, the fulfilment of the prediction may be thus stated. Palestine is a territory held by Britain as a Mandatory Power for a League of Gentile Nations. She administers the Holy Land as a trust for the Allied Powers. The members of the League—these Gentile Nations—are opposed to the principle of a Zionist Government in Palestine. Britain must be true to her trust. Under her administration, all domiciles in Palestine will receive fair treatment. Jews may go and live there if they wish, in the same way that they may go to any British territory. But Palestine will not be given to the Jews as their own possession to rule over and use as they please.

Now while the language of the Prophecy above-quoted is silent as to whether the Government of Jerusalem and Palestine will always be administered by a European Mandatory Power for the League of Nations or pass into other Gentile hands, it does afford Biblical proof that non-Jewish races will never hand over the City to the Jews. The Holy Land will be held by the nations of the world until these nations see their time completed.

(Continued on page 18)

The Events of the Day of the Lord



IN previous numbers of the WATCHMAN we have traced the fulfilment of prophecies dealing with events that have happened previous to our own day, or that are now in process of fulfilment.

In this article, the prophecies studied will draw aside the curtain that separates us from the future and will marshal events in their order until, in just a little while from this, the earth will reach its consummation in the Golden Age-to-come. This Golden Age-to-come will inaugurate that eternal reign of righteousness and peace which was in the mind of God when He created the heavens and the earth. This eternal purpose of God will be finally carried out.

We will begin our study with the closing scenes of the great struggle between the forces of good and evil as recorded in the last portion of the Book of Revelation. In the fifteenth and sixteenth chapters the seer of Patmos tells the awful results of the rejection of the last message of mercy recorded in the fourteenth chapter. The great conflict here reaches its climax. The final battle is here recorded.

The Seven Last Plagues

After the close of human probation, when the message from God has done its appointed work, then "the seven last plagues" will be poured out upon these guilty rejectors of God's mercy. Long before, the Psalmist had warned a rebel world that the mercy of God would not always linger. He said, "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them." Psalms 75:8.

During the long centuries following this warning a holy God had borne with the wickedness of a rebel world. Man's probation lingered, and he was given chance after chance. The promise of restoration made in Eden at the fall, confirmed to Abraham with an oath, and finally ratified by the Son of God Himself on Calvary's cross, had not yet been completely fulfilled. The mercy of God would still give the rebel world a chance. Some of the saints had been perplex-

ed by the delay. But the word had been given them: "Beloved, be not ignorant of one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promises as some men count slackness; but is longsuffering to us-ward, not willing that any should perish but that all should come to repentance." 2 Peter 3:8,9.

"Delay No Longer"

But since we have at last reached the last generation of earth, the time has now come when the "mystery of God shall be finished." The angel of God has sworn with the most solemn oath possible, "That there should be delay no longer." Rev. 10:6; A. R. V. God Himself is now sending His messengers throughout the world with this last message of mercy. The rejectors of the message will soon

drink the dregs of that cup that is in the hand of God. No longer mixed with mercy, God's wrath will soon be poured out on a guilty world. Let us trace briefly the story of these plagues. The first plague is a grievous and noisome sore that will afflict men; under the second plague the waters of the seas become blood and the animals in the sea die; under the third plague the waters of the land become blood, fit judg-



*The Second Advent
(At Beginning of Millennium)
"For His Saints"*



*The Descent of the Holy City
(At Close of Millennium)
"With His Saints"*

ment on those who have shed the blood of God's innocent, helpless children; the fourth plague so affects the atmosphere that the sun scorches men with fire, until in their agony they curse the God who made them; the fifth plague pours out upon the seat of the beast such darkness as was never before known, until "they gnaw their tongues for pain." Under the sixth plague all the nations of earth are gathered together in the battle of Armageddon. Abandoned to the devil and to evil spirits innumerable, we now find the nations of earth maddened by the calamities that have befallen them rushing in headlong ferocity to the scene of the final conflict, Armageddon.

While here drawn up in battle array the seventh and last plague ushers in the second advent of our Lord Jesus as King of kings, and Lord of lords. Just as our Lord (Continued on page 17)

THE COMPLETE REMOVAL OF SIN

A Wonderfully Realistic Picture of What Happens to Our Sins



HOW are our sins removed? How do we obtain complete freedom from sin? What eventually happens to the accumulated sins of 6000 years of rebellion against God? These vitally important questions are answered in the picture drawn for us in the Bible of the mediatorial work of Jesus Christ. The complete answer is found in the typical services of the "worldly sanctuary."

Paul draws some very important lessons from those services. He tells us in the first place that they "were unable to give complete freedom from sin to him who ministers." Heb. 9:9 (Weymouth). Complete freedom from sin could come only through Jesus. Those who "could not steadfastly look to the end of that which was abolished" (2 Cor. 3:31) received no real help. But those who looked beyond the typical lamb to the "Lamb of God, who bear^oth away the sin of the world" were freed from sin. For Jesus "has appeared once for all, at the close of the Ages, in order to do away with sin by the sacrifice of Himself." "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. For by a single offering He has for ever completed the blessing for those whom He is setting free from sin." Heb. 9:26; 10:11-14 (Weymouth).

In order that we might better understand what happens to sin in reality, the Lord gave a most striking object lesson in the type. Let us take the sin-offering. See. Lev. 4:27-31. The sinner brought a goat and laying his hand upon its head confessed his sin. His own hand then took the life of the sin-offering. The priest caught the blood and took it to the sanctuary. Sometimes he put some of it on the horns of the altar of burnt-offering, at other times he took it within the sanctuary, putting it on the altar before the vail (see verse 18); at still other times he ate some

of the flesh—all of which signified that the sin really passed from the sinner to the priest and the sanctuary.

In this way day by day throughout the year the confessed sins were accumulating in the sanctuary. They passed, in type, from the sinner. This was the "daily" or "continual" service in the holy place.

The act which closed the yearly round of service was the removal of these accumulated sins from the sanctuary to the head of the scapegoat. It was called the "day of atonement." This was the most solemn service of the entire year. All work was to be put aside and the entire congrega-



Placing the Accumulated Sins of the Year on the Head of the Scapegoat, Who Perished With Sin

tion was to "afflict their souls" during the entire day. "For whatsoever soul it shall be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. To the Jews this day was typical of the Day of Judgment. The *Jewish Exponent* for September 1892 says, "The monitory sounds of the *shafar* (trumpet) are to be heard every morning (for ten days previous) in the orthodox synagogues, advising preparation for the day of memorial and the final judgment of *yom kippur*." "Yom"—day; "kippur"—atonement. Isidore Meyer, a rabbi of San Francisco, in announcing the day of atonement, spoke of the Jew thus: "He is also summoned by the voice of the same trumpet, to scrutinize retrospectively his actions of the past year, while he stands trembling before the all-seeing eye of Eternal Justice, sitting on the throne of judgment."

Therefore the cleansing of the typical sanctuary at the close of the (Continued on page 12)

IN THE MAST

A Visit to Palestine No. 3

By

Photographs by Co



One of the Eight Ancient Olive Trees
in the Garden of Gethsemane



ERUSALEM is the Holy City of three great religions. It is revered alike by Christians, Mohammedans and Jews. The population of the city is made up almost entirely of the adherents of these three bodies. The Jews predominate, having almost as many people in the city as the other two religions combined. In 1914, of the total population of 80,000, fifty thousand were Jews, fifteen thousand Christians, and ten thousand Mohammedans. The war and its aftermath have brought changes in the actual numbers, but the proportion remains substantially the same.

Jerusalem, therefore, may be thought of to-day as a Jewish city, a Christian city, or a Mohammedan city, although "cosmopolitan" might be a more accurate description. The three main sections, however, are partitioned off into the Jewish, Christian and Mohammedan quarters, where each lives its own life, follows its own customs and keeps up its own traditions.

The three bodies have, of course, their particular holy places, held in great reverence, and carefully guarded against "defilement" from persons of different faiths.

The centre of Mohammedan thought is the Mosque of Omar, or the "Dome of the Rock," as it is frequently called. Standing as it does on the site of the temple of Solomon and covering, with all the buildings pertaining to it, one-sixth of the area of the walled city, it is naturally one of the places of chief interest in Jerusalem to-day.

Entering the temple area through one of the gates which separates it from the rest of the city, one steps from the shadowed confinement of narrow streets into a broad, paved, sunlit expanse. In the centre stands the mosque, octagonal in

shape, measuring 162 feet from side to side. The central part of the upward-sloping roof of the octagon is surmounted by a great dome, 87 ft. in diameter and 108 ft. high. Coloured Persian tiles and marble give unique beauty to the exterior.

Donning overshoes—that our boots might not defile the sanctuary—we passed through one of the four entrances into the interior. Though our stay was brief we shall never forget the impression made by the gorgeous decoration of the walls and dome, covered as they are with rich Byzantine mosaics on a field of gold. Subdued light from stained glass windows adds materially to the effect.

Directly beneath the dome is the "holy rock," surrounded by a wooden balustrade. It is 58 ft. long by 44 ft. wide. If Moslem and Jewish traditions are to be believed this is the spot on Mt. Moriah where Abraham offered Isaac. (Gen. 22: 1-4.) Here also stood the threshing-floor of Araunah the Jebusite, purchased by David to be a place of sacrifice that the plague might be stayed. (2 Sam. 24: 16-25.) Upon this rock was built the altar of sacrifice that stood before the holy place in the temple of Solomon. Traces of a channel, thought to be for carrying off the blood of the sacrifices, have been found and a large hole leads down to a cave under the rock.



General View of the

S FOOTSTEPS

Sights in the Holy City

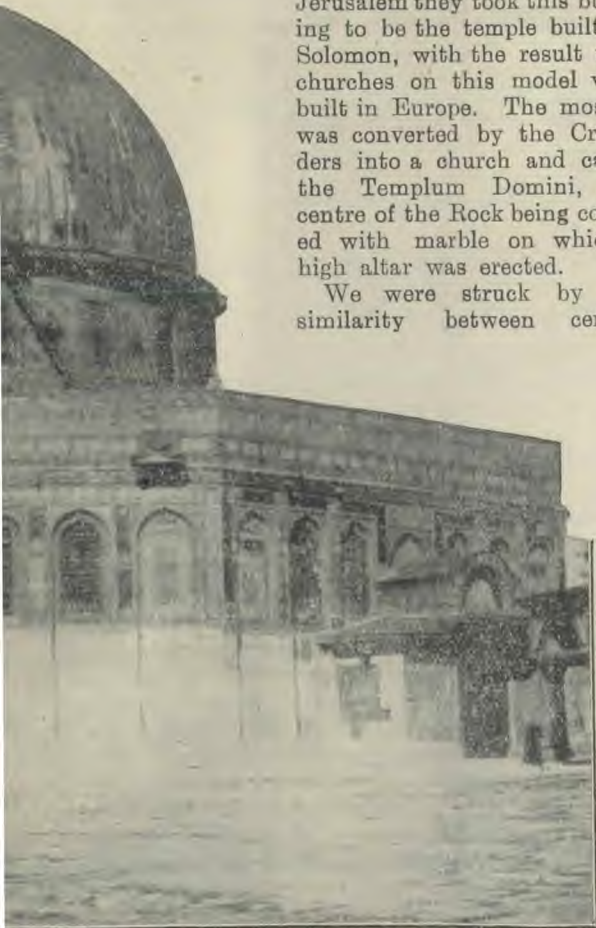
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The mosque itself dates from A. D. 691. When the Khalif Omar entered Jerusalem in 637 he found the site a dung heap. The glorious temple of Solomon, completed 1000 B. C., had been destroyed by Nebuchadnezzar in 590, and succeeded by the less pretentious building of Zerubabel, erected 520 B. C. This had been demolished to give place to the grand structure of Herod the Great, begun in 20 B. C. This in turn had been destroyed by Titus, according to Christ's prediction, in A. D. 70, giving place to a temple to Jupiter, erected by the Emperor Hadrian after the revolt of the Jews in A. D. 135. This pagan temple had also decayed, so that when the Mohammedans took possession of the city they found the historic site covered with a pile of refuse. Omar cleared the ground and erected a temporary place of worship and on this spot a later Khalif built the present "Dome of the Rock."

It is of interest to recall that when the Crusaders captured Jerusalem they took this building to be the temple built by Solomon, with the result that churches on this model were built in Europe. The mosque was converted by the Crusaders into a church and called the Templum Domini, the centre of the Rock being covered with marble on which a high altar was erected.

We were struck by the similarity between certain



Omar, Jerusalem



The Three Mohammedan Tombs on the Top of Golgotha

The Site of the Crucifixion

Mohammedan legends concerning the deeds of their prophet and others which we had heard previously concerning "saints" in Rome. In the mosque the visitor is shown the spot where the rock receded to save Mohammed from bumping his head when rising from prayer. In Rome, which evidently is less considerate of its saints, a great dent in the wall of the Mamertine prison is pointed to as the place where Peter *did* bump his head on his way down to his cell. Mohammed's footprint in the solid rock corresponds with Peter's knee-prints in the same material in the church of S. Francesca Romana in Rome. In the mosque two hairs from Mohammed's beard are preserved in a gilt urn, strangely similar to the gilt urns and caskets in which hairs and all sorts of other relics are preserved in the churches of Italy.

The possession of the temple area by Mohammedans is naturally not very pleasing to the Jews. Our guide, being an ardent Zionist, we asked him what was the attitude of his people on the subject. He replied cautiously, but his desire to regain the site was very evident. "How do you hope to get it?" we ventured. "We have bought many things from the Moslems," he replied, "and dollars will buy anything if you have enough of them." He was so earnest about it we could not but hope that he would be successful, but an experience of the next morning made the matter quite clear so far as we were concerned.

Being unaware of the fact that the temple area is only open to "strangers" for two hours a day in the early morning, and not at all on Friday, the Mohammedan Sabbath, we walked unconcernedly through the gate to do a little photography at the wrong time. As we entered, a man sitting on the steps of the

The Complete Removal of Sin

(Continued from page 9)

mosque began to gesticulate violently. Unaware that we were doing anything amiss we continued on our way, supposing the man's actions referred to some one else. Now, however, he began to run towards us, brandishing a stick. Others joined him and we thought that perhaps it would be as well to follow the old adage about discretion and valour and retreat as hastily and gracefully as possible. Fortunately a policeman turned up from somewhere and expedited our exit without any disturbance of the peace. After witnessing this exhibition of Mohammedan zeal for their holy places we needed no further evidence that all the dollars in America would not be able to buy back the temple area for the Jews.

But if dollars cannot buy the Mosque of Omar they have at least purchased a means of access to a portion of the old temple wall. This section of wall, a photo of which appears on the cover page, is believed to be composed of stones that formed part of Solomon's temple. Thanks to the generosity of a wealthy American in purchasing adjoining land, the Jews are able to approach the wall at all times. With them it is a favourite place for prayer.

We went down there one Friday evening just before sunset. The narrow space between the wall and the boundary of the near-by property was literally packed with people. They were dressed in all sorts of garments, many of them wearing the strange fur-rimmed, halo-like hats to be seen in the picture. All seemed most earnest in their petitions, many of them praying with a vigorous swaying motion of the body, as though to give emphasis to their prayers. We asked our guide what it was they were praying for and he told us it was for the restoration of the past glory of the temple and for the coming of the Messiah.

From the holy places of the Mohammedans and the Jews we passed to that of the Christians, the church of the "Holy" Sepulchre. Strictly speaking, the word "Christians" is incorrect, for this church is the head-quarters of the Roman and Greek Catholic churches in Jerusalem and there is nothing either "Christian" or "holy" about it.

Our suspicions were aroused by the fact that our guide positively refused to go within a hundred yards or so of the church. Pressed for a reason, he replied that it was as much as his life was worth to venture nearer. It is virtually death or disablement for a Jew to enter the precincts of this "holy" church. We confirmed the guide's statement later with responsible people.

What an opportunity for a true representative of Jesus Christ! We talked with our guide concerning the teachings of the Bible. He was broadminded, but had no use for Christianity as he knew it. When we pointed out that there was a body of Christians that believed his Scriptures, trusted his prophets, kept his law, observed the seventh-day Sabbath, and withal accepted Jesus Christ as the Messiah, he was surprised, promising to investigate, and at least read the New Testament again in a new light. There are hundreds of others like this man who are waiting for a revelation of the truth of God in its primitive simplicity.

year's round of services must be a type of the last act of Jesus as our Mediator when He cleanses the heavenly sanctuary from the confessed sins of His people, in the solemn day of the investigative judgment. The story of what happens on this typical day of atonement, or judgment, is found in the sixteenth chapter of Leviticus.

Two goats were taken; one "for the Lord, and one for Azazel." Lev. 16:7, 8 (margin). Azazel is the Hebrew name for Satan.

The goat on whom the Lord's lot fell was slain *for* sin; the goat on whom Satan's lot fell, perished *with* sin. This symbolic service is of most intense interest, for it answers the questions at the beginning of this article.

Let us remember that during the entire year the confessed sins of the people had been accumulating as a heap in the sanctuary. The sanctuary is now to be cleansed from these sins which had already passed from the sinner to the sanctuary through the "daily" or "continual" services. The "afflicting of the soul" in which all Israel must be engaged while the solemn service was in progress was a careful search of the life lest any sin be left unconfessed and unforgiven.

"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil. . . . And he shall make atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement for it, until he come out. . . . And he shall go out unto the altar that is before the Lord, and make an atonement for it. . . . And he shall sprinkle the blood upon it seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat into the wilderness." Lev. 16: 15-22.

This is a wonderfully realistic picture of what happens in reality to our sins. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "Some men's sins are open beforehand going before to judgment; and some men they follow after." 1 John 1: 9; 1 Tim. 5: 24. So by confessing our sins through faith in Jesus Christ they actually pass from us to the place where our High Priest is ministering for us, even to heaven. We can joyfully sing, "My sins are all taken away." This is a real transaction. The burden which in the hour of conviction wall-nigh broke our hearts is lifted from us and the sins are gone forever.

During all the centuries these confessed sins have been accumulating in the heavenly sanctuary. But they do not remain there forever. The hour will strike when our great High Priest will begin the last phase of His work as Mediator, even that typified in the cleansing of the "worldly sanctuary." Thus will begin the work of cleansing the heavenly sanctuary. To some it may seem unthinkable that anything in heaven needs cleansing. But the Bible specifically states (Continued on page 12)

The Eternal Word

By F. A. Wyman

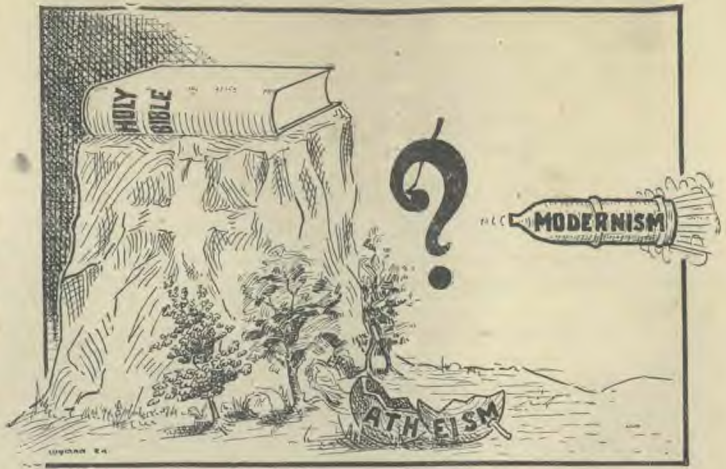
WHEN an irresistible force meets with an immovable obstacle, what will happen? The answer is to be found in a careful examination of the "force" and the "obstacle." What is the power behind the irresistible force, and what is the foundation of the immovable obstacle? Either the force is resistible or the obstacle is movable.

Now and again, throughout human history there have been those who have launched their attacks against God's Word and His Gospel. They have become very enthusiastic in these attacks believing that the religion of the Bible was doomed. Poor, puny, misguided men! The great atheist, Voltaire, once stated that the Bible would be an unknown book in one hundred years. It is said that the very house in which this statement was made later became a storehouse for Bibles. Thomas Paine believed that he had so exploded and overthrown the Bible that it could never recover. But Paine went to his grave, and the Bible runs through the earth with greater rapidity and power than ever.

The Christian's Bible is the Word of God. The Word of God is the power of God. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6,9. This Word is also the power bringing about the New Birth. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1:23. And this is the identical Word that we hear proclaimed in the Gospel. "But the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you." 1 Pet. 1:25.

Moreover the Gospel, against which Modernism wars, is the "power of God." Rom. 1:16. God is unchangeable (Mal. 3:6); He is our Rock (1 Sam. 2:2; 1 Cor. 10:4); His Word is immutable (Heb. 6:18); His power is irresistible (Ps. 62:11; Matt. 28:18), and his Gospel unconquerable (Rev. 10:7; 15:2,3).

Like boys bombarding Gibraltar with peashooters, all the efforts of Atheism and Modernism make no impression on the Rock. A careful study of the driving force behind these movements explains why they cannot succeed. The force behind Atheism and Modernism is a power which is arrayed against God and His authority. It aims at the destruction of all faith, by which means only, man can receive salvation. The true Gospel exalts Christ, and declares man to be a helpless, degraded sinner. The gospel of Modernism belittles Christ, making him a mere man full of failures, degrades the Bible into a book filled with man's mistaken ideas, and exalts man to a place



where he can save himself, God's place. But this power is destined to failure (Rev. 12:7-9; Luke 10:18; Matt. 25:41; Rev. 20:10). "Resist the devil and he will flee" (Jas. 4:7). The power is not irresistible.

Modernism like Atheism may overthrow the faith of many in God's Word and His Gospel of salvation, but it will not affect the Rock. The Word of God will still be a sure refuge, a safe retreat for every sincere believing soul. The Gospel, unhampered, will complete its conquest. The Word of God will endure forever. It is an immovable obstacle to all who strive to destroy its influence. The Word of God, unbound, will move on, through its witness to God's unfathomable love in Christ, conquering the stubborn heart of the sinner and bringing peace and joy to those who will believe. The one who builds on the Rock of God's Word will never be moved.

The Complete Removal of Sin

(Concluded from page 12)

this fact. "Without shedding of blood is no remission. It was therefore necessary that the pattern of things in the heavens (the worldly sanctuary) should be purified with these (the blood of animals), but the heavenly things themselves (the heavenly sanctuary) with better sacrifices than these (even the blood of Jesus)." Heb. 9:22, 23.

This is the "cleansing of the sanctuary" referred to in our text in Dan. 8:13, 14. "Unto two thousand three hundred days then shall the sanctuary be cleansed." This is the work of investigative judgment, which must take place before Jesus returns to this earth. Our prophecy tells us the time of its beginning. Other scriptures give us a picture of the procedure of this solemn court-scene in heaven. But no man knows when his case will come up or when the last case will have been considered, and the solemn scene will be in the past. In our next issue we will study more about this solemn court-scene in heaven. It is of the utmost interest for each one has a case in that court. How shall we stand in that great day?

HERALD OF HEALTH

For Health, Eat More Vegetables

By Louis A. Hansen



THE question of nutrition is so broad that it embraces various phases that in themselves are important enough to hold strong attention. Sometimes these features, especially in their early development, have commanded so much attention by their newly found importance, that they have taken on the proportions of a chief factor in nutrition. They have been hailed with eager enthusiasm and urged with strong emphasis, sometimes with proper regard for their place in relation to other phases of the question of nutrition, and sometimes in isolation.

Among the phases of food information receiving special attention the past few years, are: the importance of the calorie in its relation to energy needs; the value of the mineral elements in body building and regulation; the place of the complete protein in perfect nutrition; and the need of a balanced ration. These all have their place in proper nutrition. They are important enough to give a one-sided theory plenty of support to make it a fad. So it is easy enough for food faddists to find material to play upon.

In the more recent discoveries in food science, the vitamins play a large part. Their full field has not yet been marked out, but sufficient is known of their importance to give them a prominent place in nutritional needs. Vitamins are already known to be a powerful factor in health preservation, and even in the cure of disease. Of course, vitamins are not new; they have always been with us, at least in normal or natural food products. The newly discovered knowledge about them is stressing the importance of seeing that we still get them.

The question of vitamins and their value does not do away with the value of minerals, calories, proteins, or other essential factors. With all its importance it need not become a fad. However, one may give it considerable attention and still not be a faddist on the subject.

Nutrition is well recognized as holding a most important part in the whole question of health. The number of disease conditions associated with poor nourishment, becomes more apparent the more the subject is studied. Disease control in many instances rests largely in a properly regulated dietary.

With the new knowledge concerning vitamins comes an emphasis on the importance of natural foods, such as whole milk, whole grains,

fruits, and vegetables, particularly the green-leaf vegetables. This is bringing the worthy vegetable into its own. It gives more prominence to the question of vegetarianism than some students have hitherto accorded it, even among some who have advocated the vegetarian diet. We have heard lecturers class certain vegetables as so much useless dietetic junk. Some people still seem to feel that way when it comes to eating them.

Food experts are in a marked manner urging the use of the leafy green vegetables in the daily diet, and a freer use of vegetables in general. This is not because we have struck a new food-fad era, but because people are learning of the real values found in vegetables. The exclusive use of vegetables is not advocated, and there seems no danger of nutritional authorities becoming one sided on the subject.

While vegetables furnish a considerable amount of energy and fuel elements, their highest value seems to be in their bulk, mineral salts, vitamins, and water. The cellulose, or coarser fibrous parts, give bulk for the intestinal contents, thus helping in digestion and in the prevention of constipation and its many attendant ills. Vegetables are rich sources of such minerals as phosphorus, iron, and calcium, or lime, the three so much needed and yet so much neglected minerals when sufficient vegetables are not used.

Vegetables are recommended for making rich red blood. Both their mineral salts and the vitamins they contain contribute to good blood making. And good blood is a fundamental of good health. So certain vegetables are particularly spoken of as "protective foods."

We remember how, during the late war, we were urged to use peas and beans instead of meat. We were told that they afford the necessary protein found in meat. They still do. A good-sized helping of peas and beans sufficiently takes the place of an order of meat. The addition of a limited amount of nuts to the diet offers another means of supplying food elements found in meat.

Many found during the war period that the intelligent use of a non-flesh dietary is possible without any detriment. A great many have long known that it is a positive advantage, having found full strength and good health without using meat for a period reaching back long before war-time food-conservation pointed out the possibility and desirability of a non-flesh diet.

In the study of vegetable food values it is pointed out that the water in which vegetables are cooked should be used for making soups or gravies. The steaming or boiling of vegetables dissolves the mineral salts; and when the water containing them is thrown away, these valuable elements are lost. This means the loss of a good part of the cost of the vegetables in money, and a large loss to the body in being deprived of these very important mineral salts.

It is well that this latter-day development of nutrition can be given such hearty endorsement by food authorities at this time. The increase of animal disease involves a growing danger to those who use flesh as food. This is not an imaginary argument on the part of vegetarians. Federal authorities and State officials in many places are trying hard to cope with the thing as a serious matter. Heavy losses in live stock occur in the effort to combat diseases.

The emphasis now being given the use of

vegetables, coming from those who have given careful investigation to the subject and who speak with scientific authority, gives a new turn to the question of vegetables *versus* meat. While it has again and again been demonstrated that meat is not essential to strength and endurance, research findings are now verifying it to the satisfaction of our nutrition experts. A lacto-vegetarian diet, milk and vegetables, is found to be fully adequate. When we speak of the vegetarian diet, we must not be understood as referring alone to the use of vegetables, for it includes fruits, grains, nuts, and vegetables.

We do not need to refer to foods of the vegetable kingdom as substitutes for meat, or as taking the place of meat. They are the original foods. It is from the vegetable kingdom that the animal obtains its food. And the use of animal flesh may more properly be spoken of as using second-hand food elements, or foods that have once served their purpose.

Water—Inside and Out



OF all common household necessities, nothing has received so much attention from the medical man as water—hot, cold and frozen. Popular medical literature abounds in admonitions to drink water to “flush the kidneys,” regulate the bowels, dilute the gastric juice and so on. One is urged to drink it hot or cold, morning, evening, before meals, after meals and even at meals. Apparently it has wonderful reducing properties and occasionally one sees it advised as a means of increasing weight. Advertising pages feature the wonders of water, but usually with the addition of a few spoonfuls of something one can buy in a bottle for a few dollars, which addition is indispensable to the business prosperity of the advertiser.

The value of water as a household remedy is often underestimated. Because it is always obtainable it is looked upon with scorn until mentioned by the physician. Many states of mind and body bring distress to the average individual but are never taken up with the physician because of their insignificant nature. But the relief brought about by some simple home remedy more than repays the sufferer for the time and trouble involved.

First, as to water inside. It is scarcely necessary to discourse at length on the necessity of drinking water. Various fads are in vogue as to the where and how of the process, but so long as an adequate amount is drunk during the day, the result is advantageous whether it be hot or cold.

For the normal person there is no time of the day or night when it is harmful to drink water. The first thing in the morning probably ranks first in value because the water washes out any residuum from the preceding day and stimulates a flow of gastric juice in readiness to receive breakfast. Water taken during meals has the advantage of

hastening absorption of food and increasing the rapidity and thoroughness of digestion. Taken after and between meals, water is neither harmful nor particularly beneficial. At least two quarts of water should be taken in the course of the day, due allowance being made for beverages which consist chiefly of water.

Hot water has one marked advantage over cold—it sets up active peristalsis in the stomach. Therefore a glass of water as hot as can be borne without discomfort will often relieve a gas-distended stomach promptly and effectually without the addition of the time-honoured soda, ginger or pepper. The muscular contractions started by the heat in the stomach pass downward throughout the intestine and thus the hot water does its bit toward overcoming that frequent complaint, constipation.

Another less well known but no less valuable use of hot water is in the alleviation of menstrual pains. The application of hot water bottles and hot fomentations is common enough but the matter of drinking a generous quantity of hot water is frequently overlooked. Certain types of headache may be relieved by drinking hot water in the absence of any more permanent means of relief.

But it is water applied externally that is most often overlooked. Fortunately the hot water bottle is an honoured member of almost every household and does not need remark. The ice cap is less familiar in many homes. It is a very necessary article, however, in many conditions. Take, for instance, the matter of a swollen jaw following a tooth extraction. Pain and swelling will both subside more promptly under a cold rather than a hot application. Nothing is so soothing to a sore and aching throat as a small, comfortably adjusted ice bag, and the intolerable itching of a poison ivy rash is soon deadened by a cold application.

The problem of aching and burning feet is a serious one with a multitude of women who are forced by circumstances to stand or walk all day, whatever the weather. To relieve the burning and itching of swollen feet in the summer, they should be soaked a few minutes in hot water, and then put into cold, rubbed briskly, dried thoroughly and powdered. It sounds simple but it works.

The great value of water applied externally in large quantities, in other words, the bath, is only too often overlooked; not the cleansing bath, for that is a matter only of individual taste and discretion. One's ideas of such baths may range from daily scented ablutions in sunken marble pools, to a Saturday night laundering in the family tub and no serious harm done. But these baths are more for the benefit of society than for the individual.

Every one knows the relaxation and comfort that come to overexercised muscles from a hot soak. Nothing takes the kink out like hot water. But such a hot bath needs to be followed by a brief cold shower to close the dilated surface vessels.

There is nothing so conducive to clear thinking as a hot bath—steaming hot, as hot as can be borne and then a little hotter. If you have a problem to solve, get into the bath tub and turn on the hot water but be sure a paper and pencil are within reach so that you will not lose the brilliant ideas that are sure to come. Such a bath is weakening, and would be exhausting to some people, but used in an emergency, it is well worth while.

Cold baths have their place, plunge, shower or sponge, and their effect is tonic and invigorating. They are, however, largely a matter of personal preference, and their great value to the majority of mankind is to open sleepy eyes each morning. Taken for cooling purposes, the bath should be tepid rather than cold as the reaction from a cold bath leaves a healthy person warm.

The bath of greatest comfort is the warm bath, neither hot nor cool, a little above the body temperature. This is the sedative bath, the bath that relieves "that tired feeling," that takes the kinks out of nerves and that prepares one for a quiet sleep. It is the remedy par excellence for insomnia, for nervous headaches, for fidgety feelings. Its length may be limited by nothing but the time at the individual's disposal. It relaxes, calms and soothes.

With the patient in the recumbent position the water should come as far up to the neck as possible.

If the weather is hot, a cold application should be placed on the forehead. To one making frequent use of this treatment, a rubber covered pillow is a source of additional comfort. Such a bath is the delight of a child irritated by a long enforced stay indoors or a protracted convalescence. All children like to play in water, and to be in it as well as play in it makes the bath a pleasure and not a punishment.

There is no limit to the uses of water inside and out, but it is hoped that some suggestions have been offered here which may bring its less known advantages to attention.—*L. D. Hubbard M. D. in Hygeia.*

Some Meatless Dinners

Clear Tomato Soup
Punjab Nut-Loaf with Browned Onions
Mashed Potatoes Green Peas
Cheese Savoury
Orange Jelly with Cream.

CLEAR TOMATO SOUP

$\frac{1}{2}$ Sear Tomatoes	1 Teaspoon Salt
2 Cups Water	$1\frac{1}{2}$ Teaspoons Sugar
1 Bay Leaf	$1\frac{1}{2}$ Teaspoons Marmite
$\frac{1}{2}$ Small Onion	2 Tablespoons Flour
2 Tablespoons Butter or Coconut Oil	

Cook the tomatoes, bay leaf and water together until tomatoes are perfectly tender; rub through a strainer. Brown the onion and flour in the butter, gradually add the tomato. Dissolve the marmite in a little hot water, add sugar and salt and stir in the soup. Bring to a boil and serve plain or with boiled rice.

PUNJAB NUT-LOAF WITH BROWNE ONIONS

2 Cups Crushed English Walnut Meats	3 Eggs
1 Cup Dalia (Crushed Wheat)	$1\frac{1}{2}$ Tablespoons Chopped Onion
1 Cup Cooked Browned Rice	$\frac{1}{2}$ Tablespoon Butter or Ghee
$\frac{3}{4}$ Cup Milk	2 Teaspoons Fresh Sage or Parsley
$\frac{1}{2}$ Cup Cream	
$1\frac{1}{2}$ Teaspoons Salt	

Brown the rice to a light golden colour before cooking. Slightly brown the dalia before cooking. Cook $3\frac{1}{2}$ table-spoons browned dalia in a cupful of boiling water. Brown the onion in the butter, add the other seasonings and mix with the milk and cream the beaten yolks of eggs. Beat the egg whites to a stiff froth. Fold the crushed nuts, also the rice into the milk mixture; then fold in the beaten white and turn the mixture into a buttered baking pan or small degehi. Bake for forty minutes in a moderate oven. When a rich brown turn into a hot dish, garnish with parsley and serve with browned onions. Browned rice may be used altogether in place of the browned dalia.

BROWNE ONIONS

Slice six large onions. Put two tablespoons of ghee or butter in a pan. When hot drop in the onions and brown to a light golden colour. Remove from the hot fire, add two thirds cup hot water. Cover and allow the onions to simmer slowly over the fire for thirty minutes, but not too brown. Salt and serve on the same hot platter with the nut loaf if desired.

MASHED POTATOES

Wash and peel the desired number of potatoes; put on to cook until tender. Salt when almost cooked. Pour off any liquid remaining after potatoes are cooked and use it in the soup. Mash the potatoes until all lumps are removed; add sufficient milk to beat up the potatoes to a light, creamy consistency. Add salt to taste and serve hot. If mashed potatoes are beaten too long they become sticky instead of light and fluffy.

CHEESE SAVOURY

$1\frac{1}{2}$ Cups Fresh Bread Crumbs	2 Cups Milk
2 Cups Grated Cheese	2 Eggs

Place crumbs on the bottom of a well buttered dish, cover with the grated cheese. Beat the eggs and add to the milk and salt; pour over the ingredients in the dish and allow to soak for ten minutes before putting into a moderate oven. Bake as you would custard and serve hot.

ORANGE JELLY WITH CREAM

$1\frac{1}{2}$ Cups Orange Juice	4 Tablespoons Water
3 Tablespoons Lemon Juice	$\frac{1}{2}$ Cup Sugar
1 Cup Cooked Vegetable Gelatine	

Mix all the ingredients and add the hot vegetable gelatine. Stir until sugar dissolves. Pour into moulds, wet in cold water, and allow to stand until firm.

M. P. M.

God's Dark

A Poem for Children Who are Afraid in the Dark

The Dark is kind and cozy;
The Dark is soft and deep;
The Dark will pat my pillow
And love me as I sleep.

The Dark is smooth as velvet,
And gentle as the air,
And he is good to children
And people everywhere.

The Dark can see and love me
Without a bit of light.
He gives me dreams and resting;
He brings the gentle Night.

God made the Dark, so Daytime
Could close its tired eyes
And sleep a while in comfort
Beneath the starry skies.

The Daytime, just like children,
Needs rest from work and play,
So it can give us children
Another happy day.

God made the Dark for children
And birdies in their nest,
All in the Dark He watches
And guards us while we rest.

—John Martin.

A Man Beloved of Children

MORGAN H. Shepherd, known and loved by children everywhere under the name of "John Martin" is one of the interesting personages in the world of letters. Ever since the great San Francisco earthquake in 1906, he has devoted his life to entertaining and amusing boys and girls. "God's Dark," the beautiful poem given above is a little sample of his service. A mother once wrote to him asking how she might cure her child of his fear of the dark. He answered with the above poem, which has helped many a little boy and girl to lose their terror of the dark and instead find in it the best of friends.

Let me tell our boys and girls a little of the story of this wonderful man. For nine years he was one of the happiest boys in the world for he was with his mother, who knew how to play with him, and to enter fully into that childish world which was so real to him. She lived with him in his little world of fact and fancy and knew how to "make believe" which all children like so well, but which some grown ups not only do not like, but which they try to make out is wrong. For example, this boy's mother taught him geography by "make believe." They would sail away in their "make believe" boat and visit all kinds of lands and see all sorts of people. This "make believe" boat would also take them back into the past centuries and introduce them to its great heroes, or it would go out unhampered into the world about us and learn such wonderful things about birds and animals of every sort.

To help this along they built a bird house in their compound, and a noisy but interesting family of Martin's took possession. There were many of them, and they gave every one a name. The leader was named John—and what fun they had out of this interesting family of birds. But, we are sorry to say, at the age of nine his mother was snatched from him by death and he was left alone in the world.

After that his life-story is a very sad one for many years. He was put in a boarding school where he was mauled, and bullied and knocked about until he could

stand it no longer and just "broke loose" to destroy and throw things about in blind fury. All during his childhood he was lonely and unhappy and at sixteen he was thrown out on a cold and heartless world.

For many years he knocked about the world, trying this or that, until finally his little business was destroyed in the San Francisco earthquake in 1906 and he himself was injured.

And then in the hospital he found his life work. Knowing how hard a life he had lived as a little boy he began to write verses for children from his hospital bed. He went back to the time when he was a happy little fellow with his mother, and took the name of "John Martin," the name of that leader of the birds he loved so well.

A whole book could be written about his success with children. He just *understands* them, that is all. And so to-day he has cured the sickness of his soul and is helping multitudes of boys and girls by his magazine and his poems. He loves children and *understands* them. That is how he was able to write this above poem for boys and girls who are afraid of the dark. Now just read that poem again, and be thankful that there is such a man as John Martin.

The Events of the Day of the Lord

(Concluded from page 8)

leaves heaven, attended by all His holy angels, a mighty voice is heard saying, "It is done." The long controversy is now ended. As the Son of God starts earthward, the accompanying power shakes the earth as it has never been shaken before. "And there were voices and thunderings and lightnings, and a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great . . . and the cities of the nations fell . . . And every island fled away, and the mountains were not found, and there fell upon men great hail out of heaven, every stone about the weight of a talent (about one maund): and men blasphemed God because of the hail; for the plague thereof was very great." Rev. 16:18-21.

The Bright Cloud Appears

Over all this world-wide confusion there comes a sudden hush. According to the promise, several times repeated, that Christ should return on a cloud, all eyes now turn to a bright spot in the heavens whence this immediate sign of the coming of our Lord has appeared. Soon the Son of God Himself is seen seated on the cloud. He is coming in His own glory, in the glory of His Father, and in the glory of all the holy angels. Earth has never before witnessed such a scene. The guilty inhabitants of earth are first struck dumb with terror, and then they rush hither and thither vainly calling on rocks and mountains to fall on them and hide them.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and to the rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; for the great day of His wrath is come, and who shall able to stand." Rev. 6:14-17. (To be continued)

Trenchant Facts About Zionism

(Concluded from page 7)

Britain's intentions are clear to the Jews Moreover, her control over Palestine assists her in securing the safety of the Suez Canal, the route to India. She is not likely to hand over that strategic country to the Zionists.

The Earl of Balfour delivered the inaugural address on April 1, last, at the opening of the new Hebrew University situated on Mount Scopus, the northerly extension of the Mount of Olives. Only the first unit—"The Institute of Semitics"—has been opened, but even if it develops into all that its founders have planned for it, the rehabilitating of Palestine will still remain a problem unsolved. Most of the young Jews who graduate there will, it is expected, return to the countries of their adoption. Colossal numbers of immigrants cannot be entertained. Sir G. MacMunn, who was at one time Commander-in-chief in Mesopotamia, writes, "When the post-war period began, there was some wild and foolish immigration for a moment. Jews were shipped in, regardless as to whether or no the country could take them. This, however, was soon stopped. Immigration is only allowed now under definite auspices, and does not exceed a thousand a month. It will probably die down as the available land is occupied. Palestine is a very small country. Its population is a small one, under a million. It is not much larger than Wales."—"The Real Palestine," MacMunn, in *Madras Mail*, April 3, 1925. These are trenchant facts.

The Bible Testimony

The disappointments of the exiled race will not seem strange to the child of faith. Among the Scriptures upon which Zionists have relied is the prophecy of Ezekiel 37. We note carefully the nature of the promises made, "Thus saith the Lord God, Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves." Verses 12 and 13. There will be, then, no fulfillment this side of the resurrection, since the testimony is that God will open the graves of His people, in order to perform this good promise of an inheritance. In His language of address He says, "My people," showing that the promises are made to true Israelites alone. A true Jew or Israelite, is a believer in Christ, of whatever nationality he may be. The Apostle Paul writes, "He is a Jew which is one inwardly." Rom. 2: 29. He says again,—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 28, 29. In Christ all race distinctions are swept away. Divine mercy is offering to the Jew to-day exactly what is offered to every descendant of Adam who believes in Christ. The Heavenly Father invites them to become His children through faith in His dear Son and the atonement for sin which He has made, so that they may become heirs with Christ of the eternal inheritance, the New Earth, redeemed from the curse of sin. The "Land of Israel", of Eze. 37: 12, will not be a land circumscribed in extent, but that Blessed Country, the Home of the Saved, to which the faithful of every clime and race will be "gathered" by a resurrection. There is to be "a New Earth, wherein dwelleth righteousness." 2 Pet. 3: 13.

After the "Resurrection of the Just" Old Jerusalem will be no longer standing, having shared the fate of all earthly cities. The great Apostle Paul never taught that the Temple would be rebuilt after its destruction by the Roman armies. He saw that old Jerusalem "is in bondage with her children," Gal. 4: 25. His mind was ever fixed on the Heavenly Country of Promise and "the City of the Living God, the Heavenly Jerusalem." Heb. 12: 22. His eye had caught by faith the grandeur of the Heavenly Zion, and he pointed others to it. When a Jew turns in faith and affection to things unseen and eternal, the heart-ache for the City of his ancestors is assuaged, for, like Abraham, he looks for "a City which hath foundations, whose Builder and Maker is God." Heb. 11: 10.

The Case Against "Theistic Evolution"

(Concluded from page 6)

every man carries with him." Dr. E. W. McBride expresses the same thought. "If mankind have been slowly developed out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors; there never was a state of primeval innocence, and all the nations of the world have developed out of primitive man by processes as natural as those which gave rise to the Jews."

According to this theory, sin is nothing more than the survival in man of the instincts of the beasts, his progenitors. It is true that man and the brute creation seem to have many similar evil propensities. It is just as true that some evil tendencies such as pride, envy, lying, rebellion against God, seem to have no counterpart in the animals. So man, who by this stage in his evolution should be shedding his brutalities, seem to have retained all his animalism and added a few other vices besides. In fact, his superior mentality, when unrestrained by religion, urges and aids him to do wickedness of which the beasts are incapable.

In explaining all these things the god of Theistic Evolution is merely an obstacle. Since he created man on an animal plane he created him in sin, and made it impossible for him to free himself from the trammels of his ferocious instincts for millions of years to come. That being so, man has really no free moral choice, and is therefore irresponsible for his own evil thoughts and deeds. The whole basis of morality is exploded.

This "god" cannot interfere to help us out of our plight, since he has locked himself out of his own universe by establishing unalterable "natural laws." Man, then, is "sinful" through no fault of his own, and has no power outside of himself to help him overcome his inherited brutality. The only thing left for him to do is to consider himself as one very small part of the great, cruel machine of Evolution. He cannot hope in his short tenure of life completely to emancipate himself from his animal inheritance; at best he may only resign himself to a cold confidence that after many more generations have passed through the ceaseless process of Evolution, some of the carnal desires and evil motives which he finds in himself and observes in others, may be eradicated. He can know nothing of when this miserable game will end, or if it will ever end, or whether there is any good purpose in it all; any future bright enough to make the present and the past worth while.

"Continual progressive change by resident forces" permits of no outside interference, so the god of Theistic Evolution cannot account for the marvel. He is allowed no more miracles after his creative act.

"Continual progressive change" spun out indefinitely is almost inconceivable, and it is one other phase of every kind of evolutionary hypothesis which has a constant tendency to undermine morality. With all things continually in a state of flux and change, there can be no fixed and unchanging moral standards. If that be true we cannot trust the evidence of our senses. It seems to us that the conclusion that two two's make four is eternally true; it cannot evolve. Just so we believe in unchangeable ethical principles of righteousness and justice, and other enduring realities. Yet the evolutionists tell us that the "only unchanging thing is change." So everything, everywhere, is continually changing despite what we may feel to the contrary. There is nothing fixed; nothing final; nothing enduring.

This incessant change, according to the evolutionists, applies to the religions of the world; indeed it accounts for them. But again this is contrary to all our observation. No religion is known to have developed upwards from animism, through polytheism, into pure monotheism, without supernatural revelation. Rather is it true that pantheistic religions always degenerate into polytheism, and never of themselves evolve into monotheism.

It is impossible to account for Christianity or for the monotheism of ancient Israel, apart from their claim to special divine revelation. And revelation is irreconcilable with Theistic or Atheistic or any other form of Evolution.

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Table of Contents

	Page
Around the World	2
Topics of the Day	3-5
Lord Reading's Message of Hope	
Affairs in Turkey	
Factory Vs. Handicrafts in China	
Is it Real Progress, The Real Issue	
Prohibition, Has it Succeeded?	
The Case Against Theistic Evolution	<i>R. B. Haining</i> 6
Trenchant Facts About Zionism	<i>P. C. Poley</i> 7
The Events of the Day of the Lord	<i>Editorial</i> 8
The Complete Removal of Sin	<i>Editorial</i> 9
Strange Sights in the Holy City	<i>A. S. Maxwell</i> 10
The Eternal Word	<i>F. A. Wyman</i> 13
For Health, Eat More Vegetables	<i>Louis A. Hansen</i> 14
Water-Inside and Out	<i>L. D. Hubbard</i> 15
Some Meatless Dinners	<i>M. P. M.</i> 16
God's Dark (A Poem)	<i>John Martin</i> 17
A Man Beloved of Children	17
He Will Share His Throne With Me	<i>W. W. Prescott</i> 20

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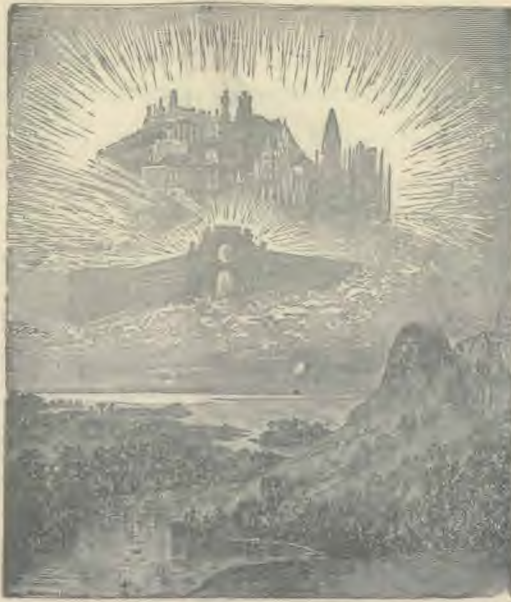
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The Holy City

He Will Share His Throne With Me

By W. W. Prescott



HE thought almost overwhelms me. How can it be possible! I am a weak, mortal creature, and He is almighty, eternal, "God over all." And yet He has said it, and He has pledged Himself to fulfil it. "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne."

There is only one explanation of this amazing yet glorious fact,—He loves me. This love led Him to leave His throne in heaven, and to come to

this world as the Son of man to take my Place, and as my representative to win back that throne which He promises to share with me. He has thus given a new meaning to love.

It was Satan's purpose to drag the whole human family down to the depths of eternal ruin through sin and the consequent separation from God. God pitied us and loved us, and gave His Son to rescue us. Christ pitied us and loved us, and in an infinite self-sacrifice made a way of escape for us. God in Christ reconciled the world unto Himself.

But Jesus Christ does more for me than merely to restore that which was lost through sin, although that would be sufficient to win my praise and adoration throughout the eternal ages. Let the simple facts possess our minds: In His pre-existent state, in the mystery of the Godhead, Jesus was one with the Father, and shared with Him in the dominion of the universe. He was infinitely above all created beings. When He came to seek and to save me, He humbled Himself to my low estate and accepted for me the consequences of sin. As a mighty conqueror the man Christ Jesus returned to His exalted station in the heavenly courts, and Himself became the Way—my Way—to the throne of glory. When I accept Him as my personal representative and Saviour, when I become one with Him in that union of life made possible through the gift of His own Spirit to me, although still here in this world of sin and suffering, I am yet an heir of God and a joint heir with Christ. I am in the Way whose end is the throne of glory, and when I go to be with Him where He is, I shall find Him on the throne.

"Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!"

This is no hallucination. This is not the imagination of a fevered brain. This is sober reality. Heaven and earth may pass away, but His words will not pass away. His righteousness is mine. His victory is mine. His throne is mine. He is mine, and I am His. His love has won my heart, and through His grace I shall be an overcomer and sit with Him in His throne. To Him be the glory forever.

Does not this move your heart? Do not search for your treasure in the quagmire of sin, and fail to lift up your eyes to behold the crown offered to you. I urge you to accept the crown of righteousness, and be prepared for the crown of glory.