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Pyorrhœa Cured by Biologic Living

By Matilda Vance Newman

WHEN pyorrhœa puts in an appearance it means more than that the teeth and gums are affected. For pyorrhœa is an indication of poisons in the system—poisons which can be eliminated only through rigid biologic living.

About eight years ago I was groping about trying to find a dentist who could cure pyorrhœa. Finally I went to a well-known dentist. He was out to lunch, so I talked with his assistant. She showed me several illustrations of the ravages of pyorrhœa, very gruesome indeed; and then informed me confidentially that pyorrhœa could not be cured.

That was discouraging, for I knew I had pyorrhœa. I had seen signs of it for years and years and years; but it was only within the last year that I had discovered there was such a disease as pyorrhœa, and that I had it.

I had noticed that sometimes when I would be brushing my teeth my gums would bleed; and every once in a while the gum about one of my fine strong molars would swell. There was no pain, just a slight sensation of soreness, and the gum felt spongy. But as all my teeth were perfectly sound and never ached I had paid no attention to it.

Gradually the swelling of the gum became

more frequent and some times there would be a dull ache in the affected tooth. The ache, however, was not painful or even annoying, and as I knew there could be nothing wrong with my good teeth and as I had a slight prejudice against doctors

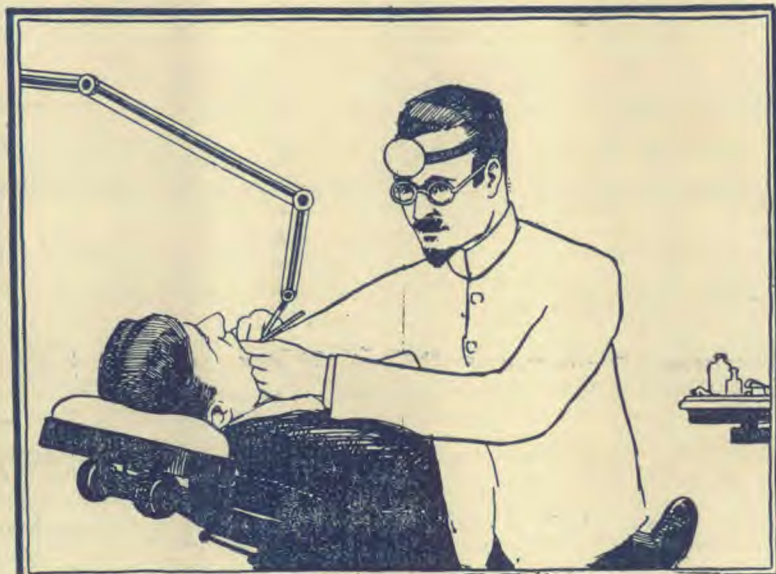
in general, including dentists, I did not think it worth while to consult a dentist.

Then one morning when I arose I caught a glimpse of my face in the glass and saw that one side was all swollen—clear up to my nose and eye. It looked as if it had been beesting. Yet it was not painful; only when I touched it did I feel a slight sore-

ness. And still it did not occur to me to go to a dentist, for, as I said, I was somewhat prejudiced against doctors in general. But later in the day my landlady saw me and said, "You'd better go to the dentist."

And to the dentist I went.

He ran a small, sharp instrument up between my gum and my tooth, which made me so sick from pain that I almost fainted. Then he said I had pyorrhœa. He thought he could save my tooth, though, and I went back three or four times for treatments. When my face again swelled the dentist said my tooth would have to be extracted. He also informed me that the disease was getting started in several other teeth.



A Visit to the Dentist

With the exception of a couple of wisdom teeth, I possessed a full set of teeth, every one sound. So I was not convinced that it was necessary to part with my tooth; and I cast about for a dentist who could save it.

I soon found a pyorrhœa specialist. He agreed to cure my pyorrhœa; but his price would be thirty pounds. And I had no thirty pounds. So I inquired of my friends in an effort to find a good dentist whose charges were reasonable. I found two and gave them each a trial. And all that year, whenever the cool air would strike my face there would be a dull aching in my jaws. When I was in the house I liked to hold my face near the stove to get the heat, and when I went out I wrapped a warm scarf about my head. Whenever I took anything cold or hot in my mouth it would hurt my teeth.

Another dentist had been highly recommended. So I consulted him. He seemed very sensible. He scraped my teeth thoroughly. But he was so busy it would be more than a month before he could begin with me.

I was now decidedly uneasy about my good teeth, that I had always been thankful for. So I wrote to my brother in hopes he could advise me. And so he could. Off and on for ten years he had been taking treatment for the same disease. Meanwhile he had sacrificed eight molars; but he was then visiting a dentist every week who would save the rest of his teeth. My brother was very sympathetic and helpful. He sent me two bottles of tablets, which would kill the germ in the blood that caused pyorrhœa.

That certainly looked reasonable. If there were a germ in the blood that caused pyorrhœa it must be got rid of before the disease could be cured. So I took faithfully the two bottles—and several others besides—before I finally lost faith in the drug.

Then I began to do a little thinking on my own account. And it dawned on me, very dimly at first, that if I could get my blood right by proper living, the disease would probably disappear of itself.

About this time I told my troubles in a letter to my son. He also was sympathetic and helpful. He at once reported to his doctor and found there was a pyorrhœa specialist in his town, and suggested that I come there for treatments; which I did.

After a few treatments the dentist decided that I would have to part with my precious molar. The trouble was so far up between the three long roots that he could not reach it with medicine... when I gave up that tooth it seemed like a very real loss to me: a part of my body had been taken away, and I never could be whole again.

"You can easily have a new tooth put in," said my son, in his effort to comfort me. But I would not consent to that.

The pyorrhœa had now put in appearance in practically all of my cheek teeth. So I visited this dentist about once every six weeks to three months for the next few years and carried out the home treatment he advised. He was certainly a first-

class dentist, very kind and conscientious. And yet the disease seemed determined not to leave me, for it kept breaking out again in places where I was sure it had disappeared.

Meanwhile I had been thinking more and more about the cause of pyorrhœa. It took me a long time to become convinced that there was anything particularly wrong with my eating. I seldom tasted meat, or anything of white flour, and drank nothing stronger than milk.

Somewhere I learned a little about vitamins; but the information was rather hazy and uncertain. I investigated still further and found I had been subsisting largely on denatured food and food low in vitamin content. Instead of butter, which is very rich in vitamin A, I had been shortening my bread with vegetable shortening and "butter fat," both of which are very poor in vitamins, if they contain any at all. Also I had gotten into the habit of using tinned goods; they were so handy. My corn bread, so delicious when shortened with "butter fat," I discovered was made of denatured meal. Even my brown and whole wheat flour were seldom the real thing.

I cared very little for fresh vegetables, except potatoes, from which I drained the water they were cooked in. I was not using fresh fruits as freely as I should. In short, I discovered that more than half the food I had been using was very nearly dead food. And then I knew, as well as if the greatest authority had told me in so many words, that my pyorrhœa had been caused by the use of denatured and civilized foods.

It is hardly necessary to add that I adopted the biologic diet and that my pyorrhœa disappeared almost as if by magic. However, I continued to call on my dentist and every time he would tell me there was no sign of the disease. Finally I waited two years to visit him. He examined my teeth, said there was nothing wrong with them. They did not even need cleaning.

Then I said, "Doctor, tell me, please, can a dentist cure pyorrhœa?"

"No," he answered. "He can only retard it unless—the patient does his part."

Then he told me, as he had told me before when I spoke to him of the change I was making in my diet, that if it had not been for my healthful way of living I should never have gotten rid of the pyorrhœa until I had lost my good molars—which were the teeth affected—if not finally all my teeth.

A Smooth Drink

DURING an attack of tonsillitis, when even the swallowing of water causes agony, a drink which "slips down," and thus avoids the painful effort of swallowing, is a great relief to the patient. Such a drink may be made by beating the white of an egg to a froth, adding the juice of either half an orange, half a lemon, or an equivalent amount of pineapple juice, and pouring into a tumbler of water. Strain through a fine strainer, and drink as wanted.—Mrs. David S. Morse.

The Prophet's Vision of the Sanctuary

HAVING spent some time studying the spiritual lessons of the sanctuary, let us search into its prophetic teachings.

Three sanctuaries are mentioned in the Bible, the Mosaic (Exodus 25), the bodily (1 Cor. 3:16), and the heavenly (Heb 8:2).

We have studied in previous papers the spiritual teachings of the Mosaic sanctuary, with the idea of showing what the bodily sanctuary should be like. Now we shall study the prophetic teachings of the Mosaic sanctuary in order to understand what was to take place in the heavenly sanctuary, of which it was a type. Having received the spiritual teachings of the sanctuary, we shall be better fitted to receive its prophetic teachings.

In one verse of Scripture, the prophetic types of the sanctuary are opened up to us. "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Daniel 8:14. In this mystic sentence that Daniel heard in vision, is concealed the most vital question facing mankind to-day. It is of great importance that the mystery of these words be solved, and that the revelation be given to man, for his hope is dependent upon the understanding of this vision given to Daniel over two thousand years ago.

What the Prophet Saw

While Daniel was about his duties in the service of the king of Babylon and while he was staying in Shushan the palace, in the province of Elam, a vision appeared unto him. This vision, as recorded in the eighth chapter of Daniel, may readily be divided into four important parts. There was the ram which became "great" (Verse 4), the goat, which became "very great" (verse 8), and the "little horn," which became "exceedingly great" (verse 9). Finally, there were the "two thousand and three hundred days," during which

time the little horn would operate until the time of the cleansing of the sanctuary. (verse 14.)

Daniel was not left in doubt as to the interpretation of the first three parts of the vision. The angel told him plainly that the ram represented Medo-Persia (verse 20), the goat represented Greece (verse 21), and the next power would be one "of fierce countenance" like the nondescript beast of Daniel seven, and one that would "stand up against the Prince of princes" (verses 23-25). This last power could be none other than pagan and papal Rome, which followed Greece in history

and fully answers the description given in these verses. About these Daniel had no misunderstanding.

But when he heard of the terrible workings of Rome and how she "would destroy many" (verse 25), he "fainted, and was sick certain days (verses 26, 27). But the vision concerning the twenty-three hundred days ("evening morning," margin) none understood. (verse 27.)

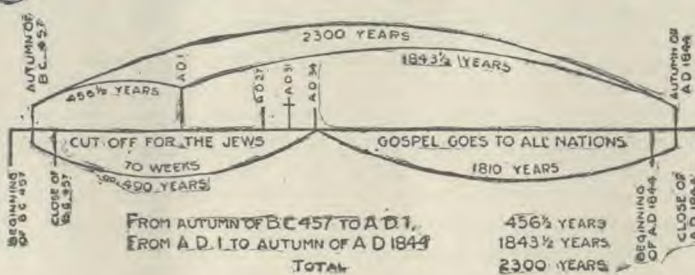
Two Thousand Three Hundred Years

As the time was drawing near for the promised deliverance of the Jews from Babylon to be fulfilled, Daniel earnestly

sought the Lord in prayer. Thinking that the vision had something to do with the deliverance of his nation, he earnestly confessed his sins and the sins of the people. This beautiful prayer is recorded in Daniel nine. While he was seeking the Lord in prayer, the angel Gabriel was sent to give him a blessing other than he expected at that time. The angel came to give him "skill and understanding" of the vision which had so perplexed him. (Daniel 9:22, 23.)

The angel Gabriel then begins to expound that portion of the vision of which Daniel had no understanding; that is, the vision of the twenty-three hundred days. In order to "seal up the vision and prophecy" or make it sure (verse 24),

The 2300 DAYS



Beginning in B. C. 457 when the decree was given to restore and build Jerusalem, seven weeks (49 years) are measured off to indicate the time occupied in this work of restoration. These, however, are a part of the sixty-nine weeks (483 years) that were to reach to Messiah, the Anointed One. Christ was anointed in 27 A. D., at His baptism. In the midst of the seventieth week (31 A. D.) Christ was crucified, or "cut off," which marked the time when the sacrifices and oblations of the earthly sanctuary were to cease. The remaining three and one-half years of this week reach to 34 A. D., or to the stoning of Stephen, and the great persecution of the church at Jerusalem which followed. This marked the close of the seventy weeks, or 490 years, allotted to the Jewish people.

But the seventy weeks are a part of the 2300 days; and as they (the seventy weeks) reach to 34 A. D., the remaining 1810 years of the 2300-day period must reach to 1844, when the work of judgment, or cleansing of the heavenly sanctuary, was to begin. Then special light began to shine upon the whole sanctuary subject, and Christ's mediatorial or priestly work in it.

Four great events, therefore, are located by this great prophetic period,—the first advent, the crucifixion, the rejection of the Jewish people as a nation, and the beginning of the work of final judgment.

the angel divides the twenty-three hundred days into several parts. In prophecy "days" represent "years." (Ezekiel 4:6.)

The angel begins his explanation by first dividing the vision into two parts. "Seventy weeks are determined ("cut off") upon thy people;" that is, the Jews. The remaining weeks were then evidently a period of time for the gentiles; for the then-known world was divided by the Jews into two parts,—the Jews and the gentiles. Thus we find that seventy weeks, or four hundred and ninety days, or years, were to be years of opportunity for the Jews, and the rest of the 1810 days, or years, were the days of the gentiles.

The Vision in detail

The angel then describes what was to take place during the first section of the 2300 years. In order to do this, he subdivides the 490 years into "seven weeks, and threescore and two weeks" which is 483 days, or years, and "one week," or seven days, or years. He clearly explains that, from the restoration and the rebuilding of Jerusalem to Messiah the Prince, would be sixty-nine weeks, or 483 days, or years. In the midst of the last week, or seven years, the Messiah would be cut off. (Verse 27.)

We have here a clear prophecy of the coming Messiah, giving the date of His anointing, which took place at His baptism (Matt. 3:13-17), and His sacrifice on the cross. We have only to establish the date of the restoration of Jerusalem, figure from that date 483 years,—which should be the date of Christ's baptism,—and then add to this three and a half years,—which should be the date of His crucifixion.

Let us then proceed to this simple problem in arithmetic. And if we use as much effort in solving this problem as a child in the standards would, we shall find the answer. In Daniel 9:27, is every element in the problem save one—the time of the beginning of these years. This can be found in another place. The answer to our problem is also in the pages of sacred history; by comparing the two, we may prove the correctness of our answer.

We first desire to find the date of the rebuilding of Jerusalem. Let us turn to Ezra 6, and read the 14th verse: "They builded, and finished it, according to the commandment of the God of Israel and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." God, the One Who knows the end from the beginning, controls the affairs of kings and princes, and shapes all things according to His will. We find that in the days of Artaxerxes, in the seventh year of his reign (Ezra 7:7, 11-26), a decree was issued giving complete autonomy to the Jews and their city that they had finished building. Thus the work was completed in the seventh year of the reign of the king Artaxerxes, which, we find from history to be B. C. 457.

We have now every element with which to work out our problem, which might be expressed as follows: "Find the date of Christ's anointing

which was just 483 full years after the rebuilding of Jerusalem, which was completed in the year B. C. 457." Any child could work it out, for all one needs to do is to subtract 457 from 484, and we have the number twenty-six which means twenty-six years after the era marked A. D. This would naturally carry us into the year A. D. 27. As the last decree of the king was issued so that it could not be carried out until the fifth month of B. C. 457,—or the fall, according to present reckoning (Ezra 7:8),—the end of the 483 years would, therefore, not come until the fall of A. D. 27.

The Answer Correct

Now we are just as anxious as a child would be to see if the answer to our problem is correct. Turning to sacred history, we find that, in the fall of the year A. D. 27, Christ was baptized and anointed for His work. Then, adding the half week, or $3\frac{1}{2}$ years, brings us to the date A. D. 31, when Christ was crucified; and by adding the remainder of the week, or $3\frac{1}{2}$ years, we come to A. D. 34, the year when Stephen was stoned by the Jews. (Acts 7:59) This was the climax of Jewish rebellion against the Most High, and thereafter they ceased to be the special people of God; and we read that the apostles then turned to preach the gospel to the gentiles. (Acts 13:46.)

The first part of the vision of 2300 years is solved. With this problem answered, we may easily find the answer to the second problem, which is: "What is the date of the end of the 2300 years, the time of the cleansing of the sanctuary?" After 490 years were cut off from the 2300, we had 1810 years left. The end of the 490 years was in A. D. 34; then the end of the 2300 years was in 1844, which date we secure by adding 34 to 1810.

We have thus come to the most wonderful and important date in the history of mankind. Remember the year 1844, for then, we are told, the sanctuary was to be cleansed. It is of greatest consequence that we understand what was to take place at this time.

Just what is meant by the cleansing of the sanctuary, we shall study in another lesson.

Biliousness

(Continued from page 8)

side to side and otherwise, to compress the liver, all are beneficial. Exercise in the open air is best. Vigorous exercise to the point of free perspiration, when one is able is indicated. An immense amount of impurities is eliminated through the skin in free exercise.

For the attack take free catharsis and enemas. Produce vomiting early. Use hot and cold applications to the head and to the liver. Free perspiration by a hot bath, steam bath, or electric-light bath, is beneficial.

"THE one who drifts and never lifts
A burden from the dust,
Can never know the heartfelt glow
Which yonder reaper must."

VARICOSE VEINS

Their Cause and Treatment

Dr. P. A. DeForest, Superintendent of the Leman Sanitarium, Gland, Switzerland

VARICOSE veins are among those troublesome affections which, although rarely fatal, render the person afflicted more or less incapable of remaining in a standing position for any length of time without positive discomfort or pain. The veins, especially those situated below the knee, become enlarged, tortuous, lumpy or knotted, and the surrounding tissues are often inflamed and extremely sensitive from chronic phlebitis or periphlebitis. Scar tissue forms and the limb swells, especially toward evening; it feels heavy and uncomfortable as if it would burst and remains permanently enlarged. The skin over the affected part is often the seat of inflammatory changes; it becomes pigmented, loses its vitality, and may develop local gangrene, which ends in ulcer or hemorrhage, or both. It is also generally the seat of eczema, which leads the sufferer to scratch and infect the parts.

The disease, or rather a tendency to it, is often hereditary. One third of the cases appear before the age of thirty, and the rest before the fortieth year. Men are affected more frequently than women, although the latter have a superficial form of the disease during gestation or in case of abdominal tumours, which hinders the return flow of the blood from the limbs. Tight corsets or garters have the same effect.

Troublesome varicose veins almost always occur on the inner side of the limb along the course of the long saphenous vein. This vein, like all the veins of the extremities, is provided with from two to six valves. Its companion, the short saphenous vein, which runs up the back of the leg from the foot to behind the knee, has from three to nine valves. The column of blood is thus divided, and supported by about double the number of valves in the short vein as in the long one. This fact explains why the former vein is so liable to become dilated. Should the vein dilate beyond a given point, the edges of the valves no longer touch, and the column of blood presses out all its weight on the lower veins. Under such conditions violent shocks, as in jumping, or even the pressure of the standing position for some hours, serve to force the walls of the vein, weaken them, and by reaction set up inflammatory processes which weaken the vital resistance of the tissues and invite secondary infection.

There is another form of varicose veins which is internal to the fibrous sheath which covers the muscles (the *fascia lata*). It is accompanied by some of the general symptoms, is quite painful



at times, and is generally easily healed by developing the muscles. Once the nonelastic sheath is firmly packed with vigorous muscles, there is no place for varicose veins; but in the superficial form the skin is elastic, and does not play the role of a supporting bandage, as does the *fascia lata* in the internal variety.

Treatment

The initial treatment must therefore have for its object to oppose a firm resistance to the tendency to dilate on the part of the superficial veins. Palliative measures are required, and among these, rest in bed, especially in the afternoon, and working with the leg in a horizontal position, or, still better, elevated above the level of the body, with the careful application of bandages (crepe de Velpeau, or other form of elastic material without rubber), are indicated. These are preferable to the ordinary inelastic bandages which do not adapt themselves readily to the varied form of the limb. The elastic bandage is, of course, the most rapidly and easily applied, and gives the most even support but it is generally not liked because it deteriorates rapidly and is therefore quite costly. Another method is that of tightly drawn crepe on elastic woven stockings without rubber. They are especially good as a preventive measure during pregnancy, and in cases which are not accompanied by phlebitis. Another form is the laced stocking, which is of value at any stage of the disease.

These are, however, only temporary measures, although they sometimes heal and almost always keep the disease from getting worse. Other and more radical treatments may be employed with profit, such as surgery. The vein may be tied at different levels, it may be taken out bodily, or it may be obliterated by the intravenous injection of certain medicaments which coagulate the blood, and change the vein into a fibrous cord.

Varicose ulcers are the most troublesome of the complications. They cause much suffering, and diminish the productive power of the worker. The fact that many different remedies have been vaunted indicates that the disease is difficult to heal. At any rate, the treatment must be thoroughgoing, and it is best to put the patient to bed for two or three weeks. The leg should be elevated as high above the body as possible, to favour the return of the venous blood. Hot and cold compresses two or three times daily for fifteen minutes, with warm or lukewarm saline compresses in the intervals; and for a time hot irrigations, using the physiological solution (*Turn to page 12*)

Punishment of the Wicked

By Carlyle B. Haynes

THROUGHOUT the centuries of the Christian era, multitudes have heard and wept at the story of the cross of Christ, the story of the love of God, and the love and sufferings of Jesus,—wept until their hardened hearts have softened and their wearied souls have grown sick of sin. The hardest hearts have broken when told of Jesus and His love for them. Hundreds of thousands, yes, millions, of devoted souls have given their last full measure of devotion for the Saviour of mankind because their hearts have been touched and won by the matchless story of His love for sinners.

Now can it be possible that during all these centuries, while the story of the love of Christ has been winning its way into the hearts of men, the same God Who sent Jesus into the world to die for sinners has been keeping innumerable hosts of immortal souls in the most awful torment, the most intolerable anguish, which His wisdom could suggest and His power inflict?

Let one drop a worm into the flames of a raging fire and the man who is the most unmerciful and has the hardest heart will shudder as he sees it writhing and rolling and twisting in pain. Our blood curdles when we hear the tales of savage cruelty which come to us from some of the war-swept countries of Europe and Asia. What must we think, then, of that terrible, untrue, and horrible interpretation of the Bible which represents the God of mercy, Who sent Jesus into the world to die for sinners, as a being Who is even now preserving myriads of souls in the flames of an eternal hell of fire and brimstone, to roll and writhe and toss and creep like worms while they are blaspheming God or holding up their pitiful blackened hands to Him for mercy, while He refuses to see their agonies or hear their cries, and cares for nothing but to see that their tortures are continued to all eternity?

No Place of Torment Now

Such a theory is utterly untrue. There is no such place of torment. There is no place where the souls of the unrighteous go at death in which they will be tormented. This is merely a fiction of diseased brains, adopted from heathenism by the Roman Church and thus brought into some of the Protestant churches. It has no foundation at all in the teachings of the Bible.

By this it is not meant, however, that there never will be any punishment for sin. No one can read the Bible without being impressed with its teachings that there will be a future retribution for sin and iniquity. That punishment is not at death, however; it is not going on at the present time in the lower regions, but is to take place in the future, and will be temporary in its duration, each one being punished according to his works which he has done while in this life.

Punishment Still Future

We have already seen that man goes neither to heaven nor to hell at death, but into the grave, there to await the day of resurrection. In harmony with this are the words of Peter:

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2: 9.

Notice these expressions—"reserve," "the day of judgment," "to be punished," for they prove there is no punishment of the wicked taking place now in some place of torment. Instead of being punished now the "unjust" are being "reserved," that is, kept until the "day of judgment," at which time they will "be punished." Hence the punishment of the wicked will not take place until the day of judgment. This same truth is taught in Job 21: 26-32.

Punished by Fire

The instrument which will be used by God to punish the wicked will be fire. This fire is employed not for the purpose of torture, but for the purpose of destruction. The fire will completely destroy the wicked from the earth, and they will never recover from this destruction. This fire will not perpetuate their lives, but will bring them to an end.

That the Lord will destroy the wicked by fire will be seen by reading Matt. 13: 40-42.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Another verse bearing on the same point will be found in Matt. 25: 41.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

From these verses it is plain that the punishment for sin will be by fire, and that this fire will take place, not at death, but "in the end of this world." It is plain also that members of the human race were never intended to be cast into this fire, for it was prepared for the devil and his angels. Therefore those of this earth who are cast into this fire will suffer this fate only because they choose to ally themselves with the devil.

Punished on this Earth

This punishment and this fire will be on this earth. God has no special place of punishment which He will keep in perpetual operation to torture the wicked. They will be punished where they have sinned, on the earth. Two verses from the Scriptures will be sufficient to show this:

"And they (the wicked) went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." Rev. 20: 9.

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11: 31.

At the End of the Millennium

The time at which this final destruction of the wicked will take place is at the end of the thousand years of the millennium. The millennium will begin with the second coming of Christ, at which time all the righteous, both living and dead, will be caught up to meet Christ in the air, and will be taken to heaven with Him, there to live and reign with Christ during the thousand years. 1 Thess. 4: 15-17; Rev. 20: 4. At the second coming of Christ also all the wicked who are alive at that time will be put to death by the brightness of the glory of Christ (2 Thess. 1: 7-9), and will remain unburied on the face of the earth (Jer. 25: 31-33). At the end of the thousand years of the millennium all the wicked dead will be raised to life again (Rev. 20: 5), and it is at that time that they will endeavour to capture the holy city, the New Jerusalem, and fire will come down from heaven and devour them. Rev. 20: 5-9.

The effect of this fire upon the wicked will be seen from Mal. 4: 1.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

When a thing is burned up there is nothing left of it but ashes, and so of the wicked it is said:

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 3.

Thus it is plain that the wicked are not perpetuated in this fire in which they meet their fate, but entirely consumed. And this does not have reference to the body alone, as is insisted by some who earnestly cling to their favourite doctrine of eternal torment. In Eze. 19: 4, 20, we read:

"The soul that sinneth, it shall die."

It is for this reason, that there is a complete destruction of the sinner, that the Bible uses such terms as "eternal," "everlasting," and "forever and ever," in connection with the fate of the wicked. The thing which these expressions are designed to show is that the overthrow of the wicked is a complete overthrow, that there will never be any hope of a recovery from their fate, for it is eternal. Their torment is not eternal; their grief and anguish are not eternal but their destruction is eternal.

Everlasting Punishment

Bearing out this thought of a complete destruction of the wicked we read in 2 Thess. 1: 9:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

Again in Matt. 25: 46 we read:

"And these shall go away into everlasting punishment."

Notice the force of these expressions which have been used so long to teach the doctrine of

eternal torment. The "destruction" of the wicked will be "everlasting;" there will never be any recovery from it. Neither verse declares what the advocates of eternal torment desire. There is nothing in either verse concerning eternal torment. It is not the torment which is said to be "everlasting," it is the "destruction" and the "punishment." Nor does it say "everlasting punishing," but "everlasting punishment." There is no dispute at all concerning the length of the punishment of the wicked. The only question is as to what the punishment consists of. If the punishment for sin is torment, then there is no question but the torment will be eternal. If, however, the punishment for sin is death, then the death is "everlasting." And no one will dispute the fact that the Bible teaches that "the wages of sin is death" (Rom. 6: 23), and not eternal life in misery.

Everlasting Fire

It will be urged by some, however, that the Bible not only speaks of "everlasting destruction," and "everlasting punishment," but also of "everlasting fire." Matt. 25: 41. And it will be asked why, if the torment is not continued, there should be need of everlasting fire.

Let the reader turn to the seventh verse of Jude, and there notice that Sodom and Gomorrah suffered "the vengeance of eternal fire." Inasmuch as Sodom and Gomorrah are not now burning, notwithstanding the fact that they were destroyed by eternal fire, it is evident that eternal fire is not necessarily fire which perpetuates that which it burns, and never ceases to burn. From 2 Peter 2: 6 it is evident that eternal fire completely consumes that which it attacks. The language is: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." And that it takes but a very short time for eternal fire to bring that which it attacks to ashes will be plain from Lam. 4: 6, where it is said that Sodom was "overthrown as in a moment."

From these verses it will be seen that the effect of everlasting or eternal fire is not to perpetuate the existence of that upon which it feeds, but to consume it, to bring it to ashes, and it may accomplish this "as in a moment."

Unquenchable Fire

Again it will be urged that Mark in speaking of the fire which will punish the wicked says of it that it "never shall be quenched." Mark 9: 43-45. But a fire that never shall be quenched is not a fire that never shall go out, but a fire that cannot be put out. Jerusalem was burned with a fire that could not be quenched (Jer. 17: 19-27; 2 Chron. 36: 19-21), but it is not burning yet. By this unquenchable fire it was brought to destruction and ashes, just as the fires of the last day will bring the wicked to destruction and ashes. The fire which is to destroy the wicked must of necessity be unquenchable, for if it were not, the wicked would put it out.

BILIOUSNESS

Superintendent Sanitarium, Stanborough Park, Watford, England.

W. A. Ruble, M. D.

ONE of the most misleading terms in our medical vocabulary is the word "bilious." So much importance is attached to it, and so much misconception and mystery are associated with the term in the minds of most people, that they overlook the fact that they have any responsibility in the matter. It is thought to be a dispensation of Providence, or a condition for which our predecessors are responsible, or to be due to some mysterious condition of the liver. The idea that the disorder is in any way due to one's own dietetic habits is quite foreign to the minds of most people.

The fact is that the liver has very little to do with causing biliousness. It may be involved in the oft-recurring malady. The liver is one of the least offensive and most abused organs of the body. It may be likened to a septic tank or incinerator, where the impurities, poisons, and injurious substances from all parts of the body are worked over and separated from the wholesome properties of the blood, and made ready to be eliminated through the kidneys, skin, and intestines. Often in its arduous work it becomes clogged, and the bile moves sluggishly in the bile passages, and an accumulation of symptoms arises to which the comprehensive but meaningless term "biliousness" is given.

What are the causes of biliousness? First, excessive use of rich foods, and especially those foods which, in their digesting, result in the formation of poisonous substances. A highly protein diet is especially provocative of this condition, and especially one derived from animal flesh. Large quantities of uric acid, urea, and many exceedingly poisonous substances result from protein digestion. These irritate and overwork the liver and cause inflammation of the bile passages, which become congested. The lumen, or opening in the bile passages, becomes lessened in size, and the bile cannot pass from the liver rapidly enough, and biliousness is the result.

The cycle of events is something like this: From overeating or overindulgence in rich, highly seasoned, or highly protein food, large amounts of waste material and poisonous substances are produced, which irritate the bile passages, and so the bile backs up into the blood stream, causing jaundice; the skin appears dusky, the whites of the eyes become yellow, the tongue is coated, the appetite fails, and one feels nauseated. A dull headache comes on and gradually increases, settling often on one side and especially about one eye or the other. The flesh over the painful area becomes sore and tender to touch. The bile, which is an active disinfectant, and a stimulant to peristalsis, or intestinal activity, having been suspended or practically so, the person becomes much consti-

pated. This adds fuel to the fire.

The system being thus interfered with, the digestive organs become irritated with their sluggish contents, and an excess of mucus is secreted, often causing one to think he has mucous colitis. What little peristalsis there is often becomes reversed, and vomiting is produced. Bile passes into the stomach instead of going down through the intestines, and one vomits bile. All this time the headache has been increasing, the skin getting more dusky, the eyes becoming bile stained, and a general miserable feeling predominates withal. The irritating, decomposing contents of the digestive canal set up diarrhoea, and with this double action of vomiting and diarrhoea, the intestinal canal is freed of the irritating contents, poisons are eliminated, and the patient gradually returns to normal. The headache passes off, the discolourations from bile disappear, the appetite returns, and the patient feels well, doubtless in contrast to the utter misery experienced while the attack was on.

The vicious circle here described is one of the more severe attacks. For attacks may vary from a slight headache and nausea to the distressing ordeal here depicted.

What is the treatment of biliousness? First, prevention, or prophylaxis. Avoid foods which are known to provoke an attack. Avoid rich foods, pastry, sweets, highly protein foods; drink freely of water, not tea or coffee, for these are often the cause of the trouble; exercise freely out of doors.

Were it not for the attack of biliousness, many people would soon end their lives by overindulgence. They surcharge their bodies with rich foods, generate poisons, and produce waste material so rapidly that if the process were to go on unchecked, the vital powers would soon be overcome. At stated intervals the liver rebels or goes on strike, the toxins set up a reaction, and the cycle of events known as biliousness results. In the meantime the food intake has been stopped, there is elimination both ways, the person is compelled to rest, and the body gets an opportunity to recuperate itself. Biliousness is a blessing in disguise.

Water drinking is a very important remedy for biliousness. Taking it early in the morning, a half hour or more before breakfast, in one to three or four pint amounts, is an almost certain way of conquering constipation. It should also be taken in abundance between meals. Taken in this way it flushes the alimentary canal, washes every cell in the body, and within two or three hours is eliminated through the kidneys. This results in an abundance of light-coloured urine.

Exercise is a wonderful safeguard against biliousness. Horseback riding, running when one is able, bending the body from (Turn to page 4)

Laxative Remedies

J. L. Grisham, R. N.

[In general, it is much the best practice to avoid any medicinal laxatives. Mechanical laxatives, such as coarse foods, bran, agar, and oil, are much better. In the few cases where a medicinal laxative seems to be necessary, these mentioned in the article are as harmless as any.—ED.]

Castor Oil

UNLIKE the oils discussed in this series, castor oil is not a laxative, but a "soothing purgative." A laxative is an agent that produces formed stools, and, regardless of the size of dose, is incapable of causing active purgation; while a purgative is an agent capable of causing profuse evacuation of the bowels, yet it does not act as an irritant poison in large or small doses. Castor oil belongs to this class. Then there is the drastic cathartic. It acts as an irritant poison when given in overdoses.

As has been said, castor oil is a soothing purgative, and because of this unique combination of action, it has been retained through the ages, and is still the old reliable household purgative, despite its nasty taste. And perhaps because it is the least irritant of reliable cathartics, this makes it all the more indispensable.

To be a reliable purgative, a substance must produce a certain degree of irritation in the intestines. Castor oil produces this effect, as it contains the mild irritant ricinoleic acid. This irritant does not accumulate and cause poisonous effects, owing perhaps to the increased peristalsis that it provokes, causing the small intestines to empty in two hours instead of the normal eight. But the chief reason is because this fatty acid is absorbed and used as food for man. Castor oil is an article of diet in China.

From this it is easy to understand that the action of castor oil is to a certain extent, independent of dose. Age makes very little difference, as an infant may safely be given a teaspoonful or two without harmful effects. This is sufficient amount for an adult also. The reason for this is that castor oil is made active by the amount of gastric juice present. The larger the bowel, the more juice.

The quantity of oil in excess of the amount of gastric juices is passed on unchanged, mixing with the intestinal content. Excessive action is therefore impossible. In larger doses there is a quicker action with less abdominal discomfort. I have given four ounces to adults, and had no bad effect.

Like all other oils, and perhaps more so with castor oil, there is the taste to avoid, but with the newer products that are tasteless, this is not an objectional feature. It may be given with any of the fruit juices.

Because of the reliability and the thoroughness of its action, castor oil is the purgative of choice with delicate invalids, infants, patients with

hemorrhoids, and in pregnancy.

In cases of severe abdominal pain, castor oil is probably the best cathartic to give, for if a liberal dose fails to act, a more drastic cathartic will probably also fail, and should not be used.

This oil has a tendency to leave the bowel sluggish, hence it is one of the worst drugs to give in treatment of chronic constipation. Yet in cases of acute diarrhoea, it would be the drug to use. Remember castor oil works in from four to six hours, and should be given an hour before meals or two hours after, for, like other oils, it delays stomach digestion.

Never mix castor oil with any important food, for it might create in the child a disgust against this article of diet, and last for years. Medicine is still one of the dreaded bugbears of childhood, and one should never threaten to call a physician when the child does not behave well. This has a tendency to make him afraid of the doctor, when really he is the best friend the sick child can have.

Cascara Sagrada

Cascara is a mild, reliable cathartic. It causes no griping pains, and is scarcely if ever contraindicated. It may be used over long periods of time with little change in the results. It acts by increasing the peristalsis of the bowel, and is, therefore, indicated in bed patients, and is mild enough to be used in pregnancy.

Cascara sagrada is slow in acting, requiring six to ten hours for effect. For this reason it is best given at bedtime. The bitter taste is its chief drawback. However, now there is on the market a preparation of aromatic fluid extract of cascara sagrada which is sweetened. It is very pleasant to take, and children seldom complain. Indeed, they will quite often get the bottle and take it because of its taste.

Doses of Aromatic Fluid Extract

Child, 6 months old	1c. c. or 15 drops.
Child, 18 months old	2-3 c. c. Or 30-45 drops
Child, 3 years old	4 c. c. or 60 drops
Child, 5 years old	4-8 c. c. or $\frac{1}{4}$ teaspoon
Adult	4-15 c. c. or $\frac{1}{2}$ teaspoon

IN every epidemic of smallpox since my connection with the hospital, many instances have been observed of whole families removed to the hospital because of an outbreak of the disease in these families. In such instances the unvaccinated children have suffered and even perished, while those who were vaccinated remained perfectly exempt, although living, eating, and sleeping in the infected atmosphere for several weeks. But I have yet to see an unvaccinated child escape the disease under similar conditions of exposure.—*William M. Welsh, M. D.*

EDITORIAL



Saved Through Faith

“FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” Eph. 2:8,9.

Every sin-burdened heart, when awakened to a sense of guilt, longs for release from its bondage. We cry out continually to know that better way which leads unto life eternal, and in the darkness grope about for the light that brings joy and everlasting peace.

And how shall we find that light and possess it? This has been the supreme question of a fallen race from the beginning. The great apostle to the Gentiles in the text quoted above answers the question in a simple and direct manner. “Ye are saved through faith; and that not of yourselves,” is his inspired instruction to us. This is God’s way of saving man. He has had but one way. No one has been saved by any other. Yet simple and plain as it is, it has taken the world six thousand years to learn it.

Saved through faith. It is a method absolutely contrary to man’s way and opposed to his method of reasoning. While from the beginning God has freely accepted all who have come to Him in simple faith, from the same time has fallen man been devising a way of his own whereby he might be saved. Every form of heathenism and false religion in the world to-day is the logical result of man’s effort to invent a means of salvation to his own liking. These efforts may find expression in various forms, some of which may pass with Christian names. But these can be judged only by underlying principles, and not by names merely. We are informed that “whatsoever is not of faith is sin;” so we rightfully conclude that any system of religion which does not have for its centre and circumference, divine faith based upon eternal principles, is of sin and therefore is no part of that which saves.

It matters not how old a religion may be, or what may be the number of its adherents; void of faith it has no favour with God. Sin antedates the history of the human race, and its followers are as numberless as the sands of the sea; but it is sin still, and ruinous by nature. The system may have a most elaborate ritual, its clergy may be ever so learned and eloquent, its place of worship may represent the highest ideals of architecture, the music may enchant the ear, the glitter and tinsel of the ceremony catch the eye, and perfume of burning incense appeal to the senses; yet it remains forever the truth that “without faith it is impossible to please God.”

But how and in whom must we exercise faith?

The answer comes from the Word of God; “For he that cometh to God (by faith) must believe that He is, and that He is a rewarder of them that diligently seek Him.” Heb. 11:6. This is the foundation upon which we build our faith. The inspired definition of faith is found in Heb. 11:1. It is said to be “the substance of things hoped for, the evidence of things not seen.” But there can be no hope without a promise for it to rest upon. This promise we have in John 3:14-16. This is the hope of every sinner. The gift of God’s Son to us was that we might first *believe in Him*, and the result of such faith would be our salvation.

This is a truth that we should never cease to emphasize: and there never was a period in the world’s history when it was needed more than now. Modern Christianity in its so-called advanced thought continues to emphasize the unscriptural teaching that hidden within us are traits of character which only need development and culture in order to make us righteous in God’s sight. Men are taught to look within for “that better self” which must be trained to a state of righteousness. But this is simply righteousness *by self* and can never exceed in virtue that instrument which cultivates it. Infinitely better is that righteousness which comes by faith in the Son of God. As to man’s ability to cultivate a righteousness of his own, we have the following words of divine instruction: “For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not.” Rom. 3:23. “For all have sinned, and come short of the glory of God.” Rom. 3:23. These words forever put it beyond the power of man to attain righteousness through his own efforts. “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.” Jer. 13:23.

No, forever, No. In God’s sight we have all been reckoned under sin (See Gal. 3:22 and Rom. 3:19), and the only righteousness we shall ever possess is that which we get by our faith in and acceptance of Jesus Christ. It was to this divine truth our Lord referred when He said, “He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.....I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” John 10:1,9.

The Son of God came into this world as a free

gift to all who would receive Him. Men need not work for that which is freely bestowed. This gift of God was planned before man was created. Thus it is written in 2 Tim. 1:8,9. Man had no part or lot in its arrangement. His only part was to accept by faith that which had been so freely given. For man to vainly strive to earn that which has been given is to offer insult to the giver and reckon the value of the gift equal with the effort put forth for it. All such effort on our part is an attempt to climb up some other way and is only rewarded with failure.

When the salvation of man shall have been fully accomplished there will be nothing in it for which man can boast. Of the father of the faithful it is written: "For if Abraham were justified by works, he hath whereof to glory; but not before God.....Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 2,4,5. Like a drowning man saved from a watery grave, all honour and praise is due the rescuer without whose help he would have surely perished. Be it far from us to boast that any part of our salvation is due to our own feeble and dying struggles. It is well for us that we reach out by faith and grasp by faith the only means that will ever save us from eternal loss.

This is God's word over and over again. "But after the kindness and love of God our Saviour toward man appeared, *not by works of righteousness which we have done*, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 4,5. "But be thou partaker of the affliction of the gospel according to the power of God; who hath saved us, and called us with an holy calling, *not according to our works*, but according to His own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. 1: 8,9.

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3: 27,28.

Faith Which Works

IN everything there are extremes, and the subject of faith is no exception. Two extremes stand out with considerable prominence, and most of the human race espouse one or the other. The world is divided into two great camps, each of which is striving after its own methods for salvation, yet entirely opposite. The first is represented by those who believe that because we are saved by faith we are to avoid every appearance of works. The second is the full reliance upon works for salvation to the exclusion of faith. Of these the first is the more common extreme among Christians, and the second is represented by religions of heathen origin.

The apostle James has left on record some very important instruction on the relation of faith and works. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?... Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Jas. 2:14, 21. Pointed questions these, and it would appear that they contradict the plain statements "by grace are ye saved through faith; and that not of yourselves," and "by the deeds of the law there shall no flesh be justified in His sight," but there is no difficulty whatever.

Strictly speaking, there is no such thing as faith without works. "But wilt thou know, O vain man, that faith without works is dead?" Jas. 2: 20. The two must stand together; neither one alone will answer for faith. Each bears witness of the other. "Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Jas. 2: 18. Not only do works bear witness of true faith, but they are the sure consequences. It is just as impossible to have fire without heat as to have faith without works. The steam gauge measures the pressure in a boiler; works measure the pressure of faith in an individual. It is vain for one to say to the needy, "Depart in peace, by ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" He who has true faith will immediately busy himself and provide the necessary relief.

Faith and works are always in harmony with each other. We do not believe one thing and do another—unless we are hypocrites. We do those things which we truly believe, and like the apostle James, our deeds are a sure test of the nature of our faith. One is the product of the other. Good cream will produce good butter; rich soil, well watered, will produce good rice; so will genuine faith produce genuine works.

But let no one mistake fancy for faith. True faith has its source in the Word of God, and its manifestation will be in strict obedience to its requirements. Oftentimes we say we believe a thing when in reality we only mentally comprehend it. But to say we believe a thing and then to fail to act in harmony with our convictions is to deceive ourselves. The spirit that now worketh in the children of disobedience is not the spirit of true faith, and therefore cannot produce the works of faith. Paul speaks of such a class thus: "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." Titus 1: 16. In vain do we profess faith and walk in a contrary course. "Why call ye Me, Lord, Lord, and do not the things which I say." Luke 6: 46.

The chief difficulty with man in this matter is that he usually gets things reversed and mistakes the results for that which should produce them. Perhaps there never was a people who more diligently followed the instruction of the Lord than Israel, and yet he who at one time was a "Hebrew

of the Hebrews," has told us that salvation did not come to them by works. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." Rom. 9: 31, 32. Mistaking the means for that which they were intended to reveal, they became self-righteous and vain; for faith they put their own works and finally crucified the Lord of Glory.

Concerning the "Father of the faithful," it is said; "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought *with* his works, and by works was faith made perfect." Jas. 2: 21, 22. Without the obedience faith was nothing; "for as the body without the spirit is dead, so faith without works is dead also." Jas. 2: 26. Suppose Abraham, after receiving the instruction of the Lord to offer up Isaac, had remained in Beersheba, and like many people of to-day, consoled his troubled heart by saying that he believed God but it was not necessary to follow out all the details in order to prove his faith. Had he done thus, it would never have been written of him that he "believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." Jas. 2: 23. How could God or succeeding generations know that he *really believed* such instruction had he not mixed his faith with instant obedience?

Therefore, we conclude that we are saved by faith; but faith is not complete unless it has works to bear witness to it. Faith produces works, but works can never produce faith or be accepted of God in its stead. The exercise of faith is based upon obedience to God's commands, and will never lead away from them. The works of faith are consistent with God's Word to us, and will create within us a fervent desire to obtain a fuller knowledge of it.

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised) and let us consider one another to provoke unto love and good works." Heb. 10: 23, 24.

Varicose Veins

(Continued from page 5)

(eight grains of salt per liter) at a temperature of from 45 to 52 C., for ten minutes twice daily, may be used with very good results. Under the cleansing, stimulating application the bad-smelling, purulent state disappears, and fresh granulation springing up changes the indolent ulcer into a healthy one. A physician must control the use of these powerful remedies, modify them as the occasion requires.

Other remedies used with good results are high frequency currents, the X-ray, diathermia, quartz lamp, or mercuric vapour ray, and radium.

Out of Eden or Up from Slime?

Arthur W. Spalding

WHENCE came the family and the home? Did God ordain them in the beginning, or are they merely the result of man's experimentation and selection? This is not an idle question. It is not a question that has to do only with the dust of dead ages. It is a question, the answer to which has much influence in shaping life to-day, in determining the happiness of the individual and the fate of society.

The Two Ideas Contrasted

For if God in the beginning created one man and one woman only, ordained that they should be one husband and one wife, decreed that by their union they should beget children, and together should keep and train those children until they grew to be men and women themselves, and insured that by and through all that experience they should find the highest happiness and provide for the greatest welfare of all concerned, then the institution of marriage, family and home has the stamp of divine perfection and must be maintained for the good of human society.

If, on the other hand, the family is but a plan which man has developed and preferred after trying many other schemes of sex relations, then it is very possible that he has not yet reached the peak of his achievement in social evolution, and that the family and the home may profitably be abandoned for some more perfect organization yet to be discovered.

These two ideas oppose each other, not merely in the forum of debate; but on the field of social action. Let a man and a woman believe that in marrying they are carrying out the purpose and plan of God, and they will be the more careful to insure wise selection, to compose differences, to adjust themselves to resulting conditions, to sanctify their love according to the laws of God, and in every way to seek for the success of their union. But let a man and a woman believe that by marriage they are only experimenters in social life, free to try out one combination or another, bound by no law because no law is yet established, and inevitably they will each regard more lightly the choice and binding of a mate, the obligation of harmony, and inescapable responsibility of their union.

The Unit of Society

Which of these views a person takes depends not so much upon the available evidence as upon the bent of his mind. It is not science which rules, but philosophy. As for the social facts, here they are:

The family (which, in the strict sense, is the social group formed by the union of one man and one woman, with the children born to them) is in our time and in most civilized countries the universal rule, the unit of society. Monogamy—that is, the marriage of one man to one woman—is the accepted moral standard for communion. Moreover the monogamous family (*Turn to page 15*)

Darwin's Place in Modern Evolution

By Francis D. Nichol



THE third point—and it is the most important one—that should be made clear before we proceed to analyse the alleged evidence for evolution, is that the major part of this evidence was well

known long years before the scientific world accepted the theory of evolution, and that this evidence was *not* the primary cause of their accepting evolution. This is a fact of which the majority of people are ignorant, but which is capable of the most definite proof. And with this fact proved, it becomes patent that the value of the circumstantial evidence is almost completely nullified; for if scientific men could view this evidence for long years and still not become convinced of evolution, it follows that there must be some other rational explanation of the evidence.

Speculation Outstripped Facts

To establish this point, we must examine the evolutionary theory from a historical standpoint. The word "evolution" is a philosophical, not a scientific term, and for the simple reason that the philosophers were the first to discuss the question. The history of the case opens with the Greek philosophers expressing in a vague way the idea of evolution. As to their views on the subject, Professor Newman confesses: "Their speculations outstripped the facts; in fact were usually made with 'eyes closed to the facts.' Their theories were inextricably bound up with current mythology, were naive, vague, and, from our modern point of view, ridiculous."—*Readings in Evolution*, page 11.

Rather an Unsavoury Historical Background

The period from the Greeks to our modern age is tersely described by Newman as follows: "During the long centuries until the awakening of science in the Middle Ages the evolution idea smouldered along in the minds of a few thinkers... A small group of natural philosophers, scarcely more scientific in their methods than the Greeks, were the first to revive interest in the evolution idea."—*Id.*, page 15.

From this time on, we have a record of one speculation after another on the part of various philosophically minded individuals until we come down to the middle of the nineteenth century and the name of Darwin. Dr. Henry Fairfield Osborn with refreshing frankness, sums up the whole history of evolution up to Darwin's time in the following paragraph. He says: "In the growth of the

numerous lesser ideas which have converged into the central idea of the history of life by evolution, we find ancient pedigrees for all that we are apt to consider modern. Evolution has reached its present fulness by slow additions in twenty-four centuries. When the truths and absurdities of Greek, medieval, and sixteenth to nineteenth century speculation and observation are brought together, it becomes clear that the influences of early upon later thought are greater than has been realized, that Darwin owes more even to the Greeks than we have ever recognized. It is true that until 1858 speculation far outran fact."—*From the Greeks to Darwin*, page 1.

Surely that is an astonishing confession from the pen of an ardent evolutionist. Our only question is, Why does he state that the distinctive characteristics of evolutionists to let speculation outrun the facts, ended in 1858, which is the time of Darwin, seeing that Darwin's theory is now discredited for the very reason that the facts were outstripped by speculation? But we are getting a little ahead of our argument.

Facts Meant Nothing Until Theory Was Invented

While these various philosophers were theorizing away on the subject of evolution, the mass of intellectual men did not believe in the idea of evolution at all. And as the nineteenth century came on with the growth of the modern science of comparative anatomy and paleontology (the study of the fossils in the rocks) and embryology (the study of life before birth)—from which three fields evolutionists now draw so heavily for their argument—the majority of scientific men were still anything but evolutionists. Nor did the philosophers endeavour very seriously to establish the evolutionary theory by the aid of circumstantial evidence. Their method of approach to the problem is thus described by Osborn: "They alone were upon the main track of modern thought. It is evident that they were groping in the dark for a working theory of the evolution of life, and it is remarkable that they clearly perceived from the outset that the point to which observation should be directed was not the past but the present mutability of species, and further, that the mutability was simply the variation of individuals on an extended scale."

In other words, these forerunners of Darwin believe that the real way to approach or to prove the theory of evolution was by finding the *modus operandi* of evolution, and that they should go about finding this by studying the present variations and fluctuations in species. Darwin, who is really the father of modern evolution, viewed the problem in this light. His biographer states that Darwin "thought it 'almost useless' to try to prove the truth of evolution until the cause of change was discovered."—*Darwin and Modern Science*, page 353.

Darwin Devised a Plausible Theory

Thus to the task of discovering the cause and mode of evolution, Darwin addressed himself. And, furthermore, he believed that it was by a study of the multitude of small variations to be found in nature that the discovery would be made. Without going into unnecessary details, suffice it to say that he devised a most plausible "working theory of the evolution of life," to borrow Dr. Osborn's phrase. So plausible was it, indeed, that a person reading Darwin's books and possessed of any imagination at all could almost see the species gradually varying in all directions and by a process of elimination slowly changing into other and higher species. And what can really be seen needs no supporting testimony or circumstantial evidence to give certainty to it. Indeed, all other facts or phenomena are made to harmonize with it. That is how the theory of evolution came to be accepted by scientific men.

Let me now give a few authoritative quotations in support of this conclusion. Here is what Dr. P. C. Mitchell of Oxford University says in the last edition of the *Encyclopædia Britannica* under the article, "Evolution:" "Without Darwin the world by this time might have come to a general acceptance of evolution; but it seems established as a historical fact that the world has come to accept evolution first, because of Darwin's theory of natural selection, and second, because of Darwin's exposition of the evidence for the actual occurrence of organic evolution."

Let us now read a statement from Dr. J. Arthur Thompson of the University of Aberdeen. He asks the question: How was it that Darwin succeeded where others had failed? And then follows the answer: "Because, in the first place, he had clear visions—visions of the web of life, of the fountain of change within the organism, of the struggle for existence and its winnowing, and of the spreading genealogical tree. Because, in the second place, he put so much grit into the verification of his visions...Because, in the third place, he broke down the opposition which the most scientific had felt to the seductive model formula of evolution by bringing forward a more plausible theory of the process than had been previously suggested."—*"Darwin and Modern Science,"* pages 9, 10.

In other words, Darwin had a wider conception of nature, put an immense amount of effort into gathering facts, and thus created a "more plausible theory of the process" of evolution than had any man before him. That is the answer to the question why Darwin succeeded in establishing the general theory of evolution.

Let us call to the witness stand Dr. Wm. B. Scott of Princeton University. "It must be recognized," he confesses, "that natural selection (that is, Darwin's theory) played a very important part in bringing about the general acceptance of evolution."—*"The theory of Evolution,"* page 14. Further along on the page, Dr. Scott cites the case of Huxley, the great English apostle of evolution, as a specific illustration of the importance of Darwin's theory. We read: "Huxley was never fully satis-

fied with the doctrine of natural selection, but, nevertheless, that doctrine had a large share in making him the convinced and thoroughgoing evolutionist that he was."—*Ibid.*

Dr. Vernon Kellogg, who is surely competent to speak on any phase of the evolution question, says: "Nor was it merely good fortune that led to the quick and wide acceptance of the theory of descent (that is, evolution) when proposed by Darwin, while the same theory when proposed twenty years earlier by Lamarck found practically only rejection. It was because to the old descent theory the new Darwinian theories were added. It was because of that explaining Darwinism, which to-day is being so rigorously re-examined as to its validity, that the theory of descent took its definite place as the dominant declaration in the biological credo."—*"Darwinism To-day,"* pages 11, 12.

Let Go the Twig

"DURING a revival in Scotland some years ago, a lady was roused to anxiety for the salvation of her soul. She resolved immediately to set about this great work—to correct her life, to get reconciled with God, and henceforth live to His glory. She was sincere in her determination, but she sought salvation by her own efforts. Of her pastor she inquired earnestly, 'What must I do to be saved?' His reply was that of the apostles, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' Of the word 'believe' she was impatient; yet her carnal mind could not comprehend it. She did not seek to know what the Son of God had done to save her, but what she might do to save herself. She repaired to the house of a friend who had recently found peace. The same query met with the same response. Almost in despair, she went home. Rest there could be none for her. She would spend the night in prayer. Twice the clock struck the hour then, weary in body and mind, she lay down upon her bed. She slept and dreamed. There was a great chasm between two jutting points of a rocky coast; the sea roared below. Over this dreadful precipice the lady hung, clinging by one hand only to a slender twig. Terror struck, she cried aloud, 'What must I do to be saved?' She looked down the wide abyss. Midway she beheld a manly form beaming with holy love. It was the Lord Himself. 'Only let go the twig.' He said, 'fall into My arms and thou shalt be safe.' 'I cannot; I shall perish—I cannot,' was the faithless reply. Then, roused anew to the full consciousness of peril, the rocks re-echoed with her piercing exclamation, 'What shall I do to be saved?' Once again, though now in sterner accent than before, that loving Saviour said, 'Let go the twig.' A moment's pause. Frail as it seemed, it was the only hope. She let go the twig—she dropped into those tender, outstretched arms, and she was safe. "The lady awoke, now no more to do, but to believe. She let go the twig of self-righteousness, and 'looking to Jesus' lived henceforth 'by the faith of the Son of God,' who loved her and gave himself for her."—*The Christian.*

Out of Eden or Up from Slime

(Continued from page 12)

reaches back to earliest times in the history of the important nations.

But alongside of this, in some periods and in some places occurs polygamy—that is, the marriage of one man to more than one woman; in which case the family remains in a modified form, with the children reckoned in the line of the father. We are familiar with polygamy in the records of the Bible, from the two wives of the Cainite Lamech to the thousand wives and concubines of King Solomon. But even where polygamy flourished, monogamy was most common.

Promiscuity in Barbarism

However, other and very different practices have been found in both the ancient and the modern worlds, among barbarous peoples. Indeed, it has been the rule that the farther down in the scale of civilization a people is found, the more confusing and promiscuous are the relations between the sexes. Polyandry—that is, the marriage of one woman to more than one man—has been traced around the globe. It was common among the North American Indians, certain African tribes, and some South Sea Islanders. It was anciently practiced in India, and even to-day remains in Tibet. In these cases, the woman naturally is head of the household, and since distinct paternity can not be established, the kinship of the children is traced through the mother rather than through the fathers.

Even more promiscuous relations are reported by writers of the ancient world and modern investigators among barbarous tribes. Some peoples are reported to have no regulations for permanent union, the sexes living together like cattle, and preserving no records of ancestry. From this state on up toward polyandry and polygamy, there are all grades of looseness and indifference to what we regard as the sacred laws of family. Nor are we left to comfort ourselves with the thought that such practices obtained only in base human stocks; for even the proud Aryan race, from which come the European peoples as well as those of India, have in their traditions both polyandry and promiscuity. This is related in the traditions of some ancient Greek tribes and of the Hindus, and in Roman notes upon the early inhabitants of Britain and other Celtic peoples.

Looking upon all this, the observer comes to one of two conclusions; either that humanity started without any of the social conceptions now held in civilization, and that the family and the home have gradually evolved out of the confusion and unmorality of the past into the orderliness and the self-control of the present; or that humanity, starting with social perfection, was overwhelmed by some great wave of profligacy, and, except where good fortune or favour has maintained or restored morality, has been dragged ever lower by the indwelling tendency to evil.

The former of these opinions is the natural

conclusion of the evolutionist. His theory of the origin and progress of all life demands that he believe in an ascending order of society. Hence he takes the existence, past and present, of varying states of promiscuity among peoples low in civilization, and of increasing restriction and organization among those more highly civilized, as evidence that social order has been evolved out of social chaos; in other words, that the family and the home are the product of man's social evolution. A natural corollary of this belief is the idea that since man has not yet finished his evolution into higher form and life, the home, instead of being a fixed institution of society, is but a transient encampment along the road of progress, and as many say, now due to be abandoned for new and better forms and standards.

On the other hand, the believer in direct creation, who takes the Bible as the inspired and infallible word of God, holds that the family, consisting of one husband and one wife with children-to-be, was established in the beginning as a part of the perfection of creation.

We are of the latter class. Being Christians, we hold the testimony of Jesus Christ to be supreme: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Mark 10:6-9.

We admit no kinship with the beast; we reject the imputation that man started from the lowest forms of life and has gradually risen to his present and yet imperfect state of development, and that his social sense and provision have merely kept pace with such advancement. We hold that man is the offspring of God, noble in origin and perfect in his beginning, and that through his own fault he has degenerated into whatever state of evil he may anywhere be found. We believe that the goodness of God has made a way for man's redemption through His Son, Jesus Christ, and that by the completion of the plan of salvation man will be fully restored to his original perfection.

And with this belief goes the certainty that the family and the home were established in the beginning of the creation in all the essential elements of perfection; namely, the marriage of one man with one woman in a union of heart and mind and person so complete that the two become one; the keeping of pledged faith with each other, so that in their begetting of children there shall be clear genealogy, that the love of parents, which is like to the love of God, shall have free course; the maintenance of a home of such character that the children may experience the benefits and joys of parental love and may be trained in all the elements of high character, thus making them worthy of the origin and the destiny of the race. To believe in it, to hold to it, to strive evermore to attain to its perfection, is the duty and high honour of the Christian.

SOME striking statements in regard to Sunday observance, credited to religious leaders, have of late been published in the Press in this country, and thoughtful readers must have been caused to ponder deeply.

A report appearing in the *Calcutta Statesman*, Dec. 26, 1926, under the title, "The Dean's Bombshell," begins thus,—"Sunday is not the Sabbath, and is not in any way governed by the Fourth Commandment," declared the Dean of Exeter." We learn by further reading of the report that the cleric who spoke was H. R. Gamble and that he made the announcement "at the Church Assembly at Westminster."

We agree with the Dean's remark. Sunday has no claim to the special honours conferred upon the seventh day of the week by the Creator. The days of the Biblical week are reckoned from sundown to sundown; and the major portion of Sunday coincides with the first day of the week, there being a difference of only a few hours. The Sabbath, on the other hand, closes the week, according to the Fourth Commandment. They who observe the seventh day naturally reckon it from Friday evening to Saturday evening.

Is Sunday-keeping based upon any Divine command? Or have men acted without Divine authority? Does Church History reveal a series of human steps in the setting up of Sunday? We come now to what another Anglican clergyman has said:

"Sunday is a man-made institution," declares Dean Inge, writing in the *London Evening Standard*. His contribution appeared also in the Press in this country, and we quote the above passage from a reprint which came out in the *Madras Daily Express*, Aug. 13, 1922, under the title, "Sunday Amusements." We have no fault to find with the Dean over this declaration, since it is thoroughly supported by all reliable history. All who have frankly and with open mind investigated the historical facts, far from being startled by his statement, will assent. It is becoming much clearer to the minds of many in these days that Sunday-observance rests indeed purely upon human authority. There is no Scriptural command requiring us to keep Sunday holy, and the Bible is searched in vain for any teaching upon Sunday sacredness.

As Sunday is not intrenched in the Fourth Commandment, how far back in history must we go to find the first Sunday law? "Constantine," says Dean Inge in the same article, "decreed that all work should cease on 'the venerable Day of the Sun.'"

The famous Sunday Edict of the Roman Emperor Constantine, to which the Dean here refers, was made A. D. 321, and it is the first Sunday law recorded in all history. He does not quote the Edict in his article but it reads as follows,—“On the venerable Day of the Sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operation, the bounty of Heaven should be lost (Given the 7th day of March, Crispus and Constantine being consul each of them for the second time.) *Code of Justinianus*, lib. 3, tit. 12, 3; cited in "History of the Christian Church," by Philip Schaff, Vol. III, page 380 (7 vol. ed.)

Note that in this first Sunday edict the day Constantine set apart is designated "the venerable Day of the Sun"—a title far from honourable. In fact, the name is a reminder of ancient Sun-worship—that worship which originated the festival of Sunday. Historians testify that at and after the time of the issuing of the decree, the Emperor was a confirmed worshipper of Apollo, the Sun-god. And the title "Day of the Sun" he was in no sense the originator of, for the festival of Sunday had long been celebrated by nations of the ancient world as numerous authorities show.

Thus we see what religious system Constantine adhered to. The above quoted Edict was issued on the seventh of March. Mark now the event of the day following. On the eight of March he issued a decree for the examination of the entrails of beasts, showing thereby the real religious bent of his mind—for this was a very superstitious custom, the purpose of it being the determining of portents or the finding out of the causes of public calamities. It was an edict which a true Christian emperor could not have issued without ignominy.

Striking State

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Eden to Eden

Constantine's Sunday Decree gave strength to the unworthy efforts of the bishops. Pope Sylvester, in particular, did much for this elevation of Sunday in the Roman Catholic church in those times.

How certain it is that Christ did not change the Sabbath. Indeed, the more the matter is investigated, the more clearly it will be seen that Sunday sacredness has no foundation whatever in the New Testament. It is not a Biblical doctrine. Neander is granted to be the greatest of Church historians, and he says,—“The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect; far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.” *Neander's Church History, translated by Rose; page 186.*

After the Sunday Edict of Constantine, the seventh-day Sabbath was more than ever disregarded, though the truth was not left without witness. The observers of the human enactment of Constantine were doubtless numerous; those who honoured the Decree of the Church Council of Laodicea, which soon after Constantine's time, went a step further in depressing the true Sabbath and exalting the spurious, were undoubtedly popular with the religious leaders who were in control; but praise is due to the few conscientious Christians of those times who did not drift with the current.

After speaking of the legislation of Constantine and some later emperors regarding Sunday, Dean Inge adds in his article in the *Evening Standard*,—“In the Dark Ages these regulations were gradually made more stringent, and the Fourth Commandment began to be appealed to as deciding how Sunday should be kept.” This statement is noteworthy because it amounts to an acknowledgement that before that time it had not been the custom to apply the Sabbath Commandment of the Holy Scriptures to Sunday. Obviously this false application of the Fourth Commandment was quite foreign to the doctrines of the apostles and the early Christians. Here was, indeed, a new unwarranted move on the part of Catholic leaders.

Although Dean Inge grants that “Sunday is a man-made institution,” he would like people to observe it.

Was he a Christian? No! it is a verified fact of history that at the time these decrees were issued he had made no profession of Christianity. Authorities must have been well pleased that they could so truthfully place the time of his professed conversion to the Christian faith after the time of his presiding over the Council of Nice, that it might not be said that he committed some of his worst acts as a Christian. The nominal conversion of Constantine was in the second year after that of his Sunday Edict.

We have described the Emperor's conversion to Christianity as “nominal” because he never fully broke away from his old beliefs. He is said to have died about 337, and down to the close of his life he retained the title of “Pontifex Maximus”—the title of the high priest of the Sun-worshipping hierarchy. Such was the man who gave so much prestige to Sunday—this follower of expediency rather than principle, and murderer of a number of innocent persons.

The compromising church of those times, with the Bishop of Rome at its head, did not view Constantine's Edict with disfavour. We shall see why.

When the apostles of our Lord had fallen asleep, and the influence of their visible example was no longer, the early simplicity and purity of the Church began to leave it. The fatal course was pursued of borrowing many of the religious rites, and much of the superstition, of the idolatrous Greeks and Romans, such modifications as were inevitable being made in the grafting process. The apostasy grew darker and darker. The religious system that grew up as the result of the apostasy was not worthy of the Christian name. The Church of Rome was not the church that Christ had founded, though we do not deny that good men have in every age been found in it. Many of these honest ones have stepped out of the false system when greater light has come to them.

As a part of this apostasy, Sunday was adopted by the professing Christians from their neighbours—the mythology-loving Romans and Greeks. It was converted into a church festival. The unfaithful bishops were ready to make it easier for the Apollo worshippers to enter the fold of the great ecclesiastical institution they were setting up. How disastrous the consequences were, history shows.

He also frames some rules on its behalf. It is apparent that his position agrees with that taken by the Church of England clergyman and writer, Isaac Williams, who says,—“The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but the church, has enjoined it.”—*Plain Sermons on the Catechism*, by Isaac Williams; Vol. 1, p. 334.

We give now some quotations from a letter written by “Cyril, Bishop of Mauritius,” and printed in the *Madras Mail*, Oct. 29, 1923, under the title “Observance of Sunday.” Therein the Bishop says,—“Sunday is no way guided by the Fourth Commandment.”

It is to be regretted that the Bishop of Mauritius calls Sunday “the Lord’s Day,” which is not a Scriptural use of the term. In Mark 2:28 we read,—“The Son of man is Lord also of the Sabbath.” This clearly shows of which day Christ is Lord. The Bishop’s incorrect use of the term is observable in the following excerpt from his letter,—“The Puritans repudiated the authority of the church. Logically they should have repudiated the Lord’s Day, but instead of doing this, they boldly identified it with the Sabbath. This confusion has lasted down to our own days.”

“When he says “The Puritans repudiated the authority of the Church,” he means either the Roman Catholic Church or the Anglican Church, or he means both. The Puritans did this, in truth. So he thinks they were illogical in retaining Sunday. They were! All who regard themselves as Protestants should repudiate Sunday, for the Protestant position is to accept the sole authority of the Bible in matters of religious faith and practice. The Puritans, then, should have adopted the Biblical Sabbath.

Human enactments in religious matters are not binding upon conscience. There is real authority in the Ten Commandments. God’s will is learned from His own eternal, unchangeable law. He has commanded us to keep the seventh day holy. Church precepts are not worthy to be substituted for this express Divine Command. It is clear that one’s membership in a church that teaches Sunday observance cannot properly be put forward as an excuse for disregarding the sacred day which God has enjoined in the very bosom of the Decalogue.

As a very essential step in the founding of the Sabbath Institution, the Creator Himself rested on the seventh day of the first week of time. Its Institution is commemorative. It is the memorial of Creation, and as such it points mankind to the creative power of Him Who “hath established the world by His wisdom and hath stretched out the heaven by His discretion.” Jer. 10:12. The same power that He used in the creation of the world is employed in redemption. He will create our hearts anew in His likeness if we will confess and forsake our sins and seek forgiveness through His blood. The Sabbath institution is perpetual. It was designed to be a lasting blessing to mankind, and to direct our thoughts to our Creator.

The Meaning of Modern Progress

By L. L. Moffitt

FOR fifty-eight centuries the world jogged along at a fairly uniform and monotonous gait. Our own grandfathers lived a considerable part of their lives under conditions but slightly more advanced than those under which the patriarchs lived. If Abraham could have been brought to life, after his age-long sleep in the grave, and could have been given the privilege of passing through the most civilized and progressive country in the world at the close of the eighteenth century, he would have found people plowing their fields, reaping their harvests, flailing out their grain, grinding their meal, carding and spinning their wool, weaving their homespun, lighting their homes,—indeed, living in most respects just about as they did in Ur of the Chaldees or in the land of Canaan two thousand years before Christ.

Modern progress had but begun to feel the first impulses of its present stupendous advancement by the dawn of the nineteenth century. But so radical and rapid have been the changes in almost every phase of life since 1800 that our modern world is an entirely different sort of place in which to live from that which was known by our forefathers. In fact, the last century has witnessed infinitely more of material advancement than was ever dreamed of in the preceding five millenniums. True, a few out-croppings of the spirit of modern inventive ingenuity anticipated the extraordinary development of the nineteenth and twentieth centuries, but these were merely the first faint gleams heralding the dawn of a new order of things.

Ours is not merely an age of invention and of discovery, but of improvement. There are simple devices that followed man through the centuries unchanged and unimproved until they came in contact with the vital spark of modern ingenuity. One writer, referring to so simple and so ancient an implement as the plow, says: “It can be safely said that within the last one hundred years a better plow has been produced than in all the thousands of years before.”

Someone has remarked that necessity is the mother of invention. That, however, is not the whole truth. The need must be realized by an inventive genius before necessity gives birth to invention. The ancient and medieval worlds needed many things that they never developed. They needed better farm implements, yet but few and meagre improvements were made until we reached the modern age. The first successful attempts to develop efficient machinery for harvesting grain were made by Boyce and Mearns in England in 1799 and 1800, and by McCormick in America in 1834.

They needed better means of travel and transportation, but nothing swifter than the stage-coach or the sailing ship appeared until the nineteenth century. The initial trip with the first

successful road locomotive was made by Richard Trevithick, an English inventor, on Christmas eve, 1801. Hedley's "Puffing Billy" appeared in 1813, George Stephenson effected the successful introduction of the modern railway locomotive on a trial run on the Liverpool-Manchester Railway in 1829. The first commercially successful steamboat, the *Clermont*, made its maiden voyage up the Hudson from New York to Albany in 1807. The first steamboat appeared on the Thames in 1815.

They needed better means of recording and distributing their ideas, and while some crude methods of printing had been developed in earlier times, yet the printing and publishing industry, as the world now knows it, is a strictly modern achievement. The modern revolution in paper making began in 1798, when Louis Robert of France invented and patented the first machine for making paper in long, wide continuous strips. The first successful machine power printing press was invented by Friedrich Konig, a German inventor, in 1813, and on this press an issue of the *London Times* was printed November 28. The *Times* announced to its readers that they were that day reading for the first time a paper printed on a machine, driven by steam.

The ancients needed rapid means of communication, but with the exception of a few crude and limited devices, their swiftest messenger was the courier. The evolution of the telegraph may be traced from the discovery of galvanic electricity by Galvani in 1786-1790, through several successive stages, most of them in the nineteenth century, to the completed work of the American, Samuel F. B. Morse, in 1844.

And these were but the beginnings of a few of our modern achievements. These have all been improved and extended and hundreds of other marvellous appliances have been made an inseparable part of our present civilization. We might be able to appreciate the situation a little better if we could, in mind, revert to the days of Benjamin Franklin who died in 1790; of James Watt, who died in 1819; and of Edmund Cartwright who died in 1823; or if we could imagine the surprise and bewilderment of these pioneers of scientific discovery and invention, could they be raised from the dead to-day to spend a fortnight in London or New York.

What does this forward stride of the century mean? Surely there was more than ordinary significance to the message flashed over Morse's telegraph in 1844, "What hath God wrought!" We look to the great inventors of our day with admiration, but inventive genius is but one factor in the equation of modern progress. In a very specific sense we may be assured that "this is the Lord's doings." No wonder then that "it is marvellous in our eyes." This is part of God's great plan in completing the work of the gospel in the world. "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. How remarkably have the great inventions of the past century facilitated the spread of the gospel! There is scarce-

ly a spot on the globe that has not been made accessible to Christianity and civilization.

The significance of this tremendous awakening is further disclosed in the prophecy of Daniel. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4. "The time of the end," according to this inspired utterance, is to be characterized by a noteworthy increase of knowledge and of travel. Our day alone fits the prophetic mould. The modern epoch is the only one in the whole history of the world that fulfils the specifications in our unprecedented increase of knowledge and our unparalleled running to and fro.

It is of more than ordinary interest to note that other lines of prophecy locate "the time of the end" as beginning about 1798. We have already observed that it was just about this time that the spirit of modern progress first began to assert itself. The hour had struck, in the providence of God, for the illumination of all the world with the gospel light. The spirit of missions was beginning to stir the church. God's men of opportunity were already being prepared. Among the great pioneers of modern missions may be mentioned: William Carey, born in 1761; Henry Martin, born in 1781; Robert Morrison, born in 1782; Adoniram Judson, born in 1788; Robert Moffat, born in 1795; Alexander Duff, born in 1806; and David Livingstone, born in 1813. All these mighty men of God did their work in the early part of the nineteenth century, near the beginning of "the time of the end." For example, William Carey, the first one mentioned in this list, produced his Bengali Bible in 1809. This, together with other of his translations, made the Word of God accessible to three hundred million people.

About this time also the great Bible societies were founded. The British and Foreign Bible Society was organized in 1804, and the American Bible Society in 1816. Prior to that time Bibles were scarce and expensive. But again God had said, "Let there be light." To-day millions of Bibles have been printed and circulated throughout the world. The Bible in whole or in part is printed to-day in nearly eight hundred different languages and dialects and is very widely distributed.

Certainly the student of prophecy must recognize that all this has not been a capricious coincidence, but a divine synchronism. The time had come for the angel of God to go forth to the world with "the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6,7. And God had in readiness and preparation the men to carry out His plan of world evangelism. Moreover, He was shaping affairs to make it possible for these men to multiply their efficiency a thousand fold through the marvellous inventions of modern times. The scientists and the inventors as well as the missionaries, were the servants of God in this gigantic enterprise. Beyond any doubt we are living in "the time of the end."



OUR BIBLE READING

"The entrance of Thy Word giveth light"



The Need of Christ's Coming

1. To what time are the last days likened?

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

2. What conditions in Noah's days led to the destruction of that wicked generation?

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." Genesis 6:5, 13.

3. To what other period does our Lord also compare the days preceding His coming?

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

4. Under what conditions did the corrupting vices of Sodom flourish?

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16:49.

5. What similar conditions in these last days are producing world-wide industrial conflicts?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:1-4.

6. In view of the irreconcilable interests involved in the controversy between capital and labour, what is the only remedy?

"Be patient therefore, brethren, unto the coming of the Lord...Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5:7,9.

7. What compromising conditions in the modern church have shorn it of its power to help the situation?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5.

8. May we look for the situation to improve?

"Evil men and seducers shall wax worse and worse: deceiving, and being deceived." 2 Timothy 3:13.

9. In spite of present-day efforts to establish permanent world peace, into what civilization-destroying conflict is the world yet to be plunged?

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." "And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:14, 16.

10. When the best efforts of world leaders utterly fail, what is the world's only hope?

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

"OH, what could not the Lord Jesus do by us, if only we were wholly yielded to Him!"



OUR HOMES



Three Rosaleens

ROSALEEN's mother defended herself for what she had done by saying that the child was too careless. Yet uncomfortably three Rosaleens haunted her, three Rosaleens changing from one to another like pictures on a screen. There was a radiant, dancing Rosaleen starting for her party, then a frightened, stammering Rosaleen coming slowly back with the stained gown,—“But, mother, I couldn't help it; truly I couldn't. I was just standing under the arbour, and the grapes fell on me. They fell on Peggy too; nobody could help it,”—and finally the frightened Rosaleen who went slowly to her room for punishment, and then sobbed herself miserably to sleep.

Though the thing had happened weeks ago, the three Rosaleens still crept back. Now Rosaleen and her mother were visiting Jennie Davol and her little Molly. There was something about Molly and her mother that Rosaleen's mother could not quite understand; she kept watching and watching. And then one afternoon she saw clearly. Molly and Rosaleen had gone to a party at a neighbour's, and Molly had come back with a chocolate stain on her pretty gown. Afterward Rosaleen's mother remembered Rosaleen's swift glance at her.

Molly was utterly fearless; she went straight to her mother as to one who is sure to help. “Mother, O mother, see what happened! We can clean it, can't we?”

That quick nestling against her mother! The eagerness in her eyes! And then Jennie kissed the eager face and asked: “Tell me, how did it happen, dear?”

“Mina Ackers was having a second helping of ice cream, and she spilled some of it on me. Of course she didn't mean to, mother.”

“No, dear, I'm sure she didn't. And I think we can clean it. Run upstairs and put on an old dress, and I'll show you how. Then if you ever have a stain when mother isn't here, you'll know what to do.”

Molly danced upstairs as light as she had danced down on her way to the party. A strange look came into Rosaleen's eyes, a look that pierced her mother's heart.

In a moment Molly danced down again, with the white dress over her arm. Then they all went out into the kitchen, where Molly learned how to fasten the dress tight over a bowl with clothespins and to pour boiling water through the cloth.

As the stain faded out Rosaleen said, “Mother didn't show me how to get mine out.”

Over the heads of their daughters the glances of the two mothers met. The eyes of Rosaleen's mother were dark with pain. Molly's mother said to Rosaleen, “I suppose she loved to do it for you.

You ask her next time to let you help.”

Rosaleen turned her clear eyes on her mother. Suddenly she ran to her and clung close. “I will; oh, I will!” she cried.—*Youth's Companion*

Can You Pass This Test?

A PROFESSOR in a University told his pupils that he should consider them educated in the best sense of the word when they could say yes to every one of fourteen questions that he should put to them. Here they are: Has education given you sympathy with all good causes and made you espouse them? Has it made you public spirited? Has it made you a brother to the weak? Have you learned how to make friends and keep them? Do you know what it is to be a friend yourself? Can you look an honest man or a pure woman straight in the eye? Do you see anything to love in a little child? Will a lonely dog follow you in the street? Can you be high-minded and happy in the meaner drudgeries of life? Do you think washing dishes and digging just as compatible with high thinking as piano-playing or golf? Are you good for anything to yourself? Can you be happy alone? Can you look out on the world and see anything except pounds and shillings? Can you look into a mud puddle by the wayside and see a clear sky? Can you see anything in the puddle but mud? Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

Avoid Nagging

THE greatest defect in home discipline is continual nagging. Children who are exposed to a constant hailstorm of fault-finding, grow hardened to it by repetition, and it makes no healthful impression on their minds. Resentment is aroused by reproof given in public. A sensitive child hates ridicule, and loathes comment that is unsparingly bestowed before the family or family friends. One most brilliant and beautiful woman told me that as a child she was unspeakably wretched because her mother and her elder sisters never omitted an opportunity to criticize her when she made a mistake or transgressed a rule of etiquette. She was a large girl who had long limbs and an awkward carriage at twelve, and her mother would say, “I am so mortified at Elizabeth's clumsiness. We keep her out of sight as much as we can, but she is so big that it is hard work.” It was always “Sit up straight, Elizabeth,” or “Go back and see if you cannot enter the room more quietly,” until poor Elizabeth wished that the ground would open and swallow her up.

Mothers who do not understand what mother-

Sugar and Spice

By WINIFRED BALLARD BLAKE

brooding means have much to answer for, since the one lack that can never be made up while life lasts is the lack of happy memories in childhood. Fortunate are the men and women who, looking back, recall with gratitude a mother whose smile was their sunshine, whose deft hands cut out garments and made them, and who knew how to make a little money go a long way, whose children appeared well, took prizes at school, and never missed any pleasure that belonged to their age, because behind them was a mother who added to love common-sense, and tact and a faculty for making the best use of things.

If you find that the habit of criticism is creeping over you, that you are readier to blame than to praise, to reprove than to reward, call a halt. Remind yourself that the fruit and flowers ripen in the sunshine, and that affection has before now been winter-killed. Not the belongings in a home, but the people in it, make it a place of charm and repose.—*Selected.*

Rules and Regulations

VITA TYNDALL CHRISTENSEN

WE have all heard the story of the boy who was very vigorously complaining of the rules and regulations that bound him down. His uncle, listening very quietly, made this request: "As you go to town, will you go across the common and look at those young trees that were set out not so long ago? I want to know how they are doing."

Upon the boy's return at noon, his uncle asked, "Did you see the trees?" "Oh, yes," the boy replied, "and they are growing fine,—so tall, and straight, and well proportioned!" "But don't you think they would grow better if those braces were not built around them so closely?" asked the uncle.

"Oh, no, they need those to keep them in the right shape. If it were not for those braces, they would be crooked, and scraggly, and ill proportioned," the boy protested.

Then, observing the look upon his uncle's face, he coloured up. "Oh, I see," he stammered. He remembered his own expostulations of the morning.

He plainly saw the application of his own statements, how he, too, needed the restrictions of which he had been complaining, to keep him from growing "crooked, and scraggly, and ill proportioned." This is only a story, but I think we can call it a "really truly" story. Do we not hear this same story, these same expressions, from children of all ages, even those grown tall? The smaller children complain of the literal "rules and regulations" made by parents and teachers to keep them growing "straight and well proportioned." Those grown tall complain of the "binding" caused by circumstances, ill health, poverty, bad luck, and such things.

Whether "small, or tall," we must all learn that these bindings are to make us grow "straight and well proportioned" and into the similitude of God.

Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory.

"OH, what smells so good?" asked Charlotte running into the kitchen where mother was baking.

"Sugar and spice and everything nice," smiled mother, "so please come and grate the nutmeg for me."

"I guess it's Bob's birthday," said Charlotte, as she took the big, black, shiny spice box from the pantry shelf and opened it. Inside were six little, black, shiny boxes and up in the cover was the nutmeg grater. Charlottes looked at the cover of the boxes: "Cloves, Cinnamon, Allspice, Nutmeg, Mace, Ginger—"

"Here's a plate, dear," said mother, "and don't grate your fingers."

Charlotte opened the nutmeg box and took one out.

"Grate, grate, on a white plate," she sang. "How do they make nutmegs, mother?"

"I guess you haven't learned about spices at school," replied mother. "Do you think nutmegs are made in factories like beads and buttons?"

"I don't know, but I'd like to know, and about the other spices too. Oh, dear, I'd like to know about everything," said Charlotte.

"I don't know about everything," laughed mother, "but I'll tell you about spices, if you like."

"Goody! Just like kindergarten," answered Charlotte. "The first box is cloves. They look like little brown tacks, but they bite my tongue," said she.

"Almost all spices come from hot countries, from the East or West Indies; and they're not made in factories,—they grow on trees or bushes."

"How funny! They don't look a bit grow-y. They look like balls and beads and tacks and little pipes."

"That's because the people who pick them, dry them and prepare them for market; so they will keep a long time and not lose their flavour. But you hit the nail on the head when you said the cloves look like tacks, for clove is from a French word *clou*, which means a nail. They are really flower buds from one of the most beautiful trees in the world. The buds are pink and white, and their sweet perfume is carried by the winds far out to sea."

"Boys and girls just about your age help to pick them by hand. Then they are dried in the sunshine for several days. This makes them brown and hard and ready for market. The long part is the calyx, and the little round head is the corolla all folded up into a bud."

"I'd love to see a clove grove," said Charlotte. "The next one is cinnamon,—little brown pipes,—those can't grow on trees, can they?"

"Yes, they do; but they come from the bark of a tree not the flowers. The cinnamon tree gardens in Ceylon are famous for their beauty. The inside bark is taken off and put away to dry. It curls up into long tubes, which are cut short and dried again and tied into bundles to sell."

"Things aren't always what they look like, are they, mother?" remarked Charlotte. "But I'm sure these all-spice beads don't grow on trees, anyway."

"Yes, they are the dried fruit of the beautiful pimento tree that grows in Jamaica."

"This is a geography lesson as well as a spice lesson," laughed Charlotte. "I'll have to look up these places on my map."

"The baking is nearly done now, so we'll take mace and nutmegs together," said mother, "for they grow on the same tree, though they don't seem a bit alike. When the fruit of the nutmeg tree ripens it is a golden colour and pear-shaped. It splits open and shows a bright scarlet network covering a shining brown shell. The beautiful scarlet network or aril is the mace, and inside the brown shell is the nutmeg. They are dried in the sun, and the aril turns a dull yellow, as you see."

"I wish it would stay scarlet," said Charlotte, "it must be so pretty. Now we've come to the last box, mother dear, and that's ginger. It's just a yellow powder."

"Yet it grows," replied mother, "but ginger comes

from the root of a plant that looks like the iris in our garden. The roots are scraped and dried and ground up for spice; but ginger is used for many other things as well. It comes from India and from Jamaica."

"Well, now I know a lot about spices," said Charlotte; "but what can I make for Bob's birthday party?"

"Suppose you make nine little turtles, one for each plate at the table."

"Turtles!" said Charlotte. "How ever can I make turtles?"

Mother took down the raisin box and picked out nine big, fat, flat raisins. Then she took six cloves and stuck four of them into the under side of a raisin for the legs and feet, and a clove at one end for the head, and another she stuck head first into the other end so the long part made the tail, and there was the cutest little clove-raisin-turtle you ever saw.

"Oh, how darling," laughed Charlotte. "Won't Bob be surprised?" Soon she had eight more little turtles all in a row, ready to put on the table for the party.

"What are raisins made of, mother?" she asked.

"Dried grapes from Malaga or California," replied mother.

"Well, things surely aren't what they look like," declared Charlotte.

"That's true," said mother, "The sun, moon, and stars, for instance."

"Can't we have a lesson about those?" begged Charlotte.

"Some day, after the party is over," promised mother.

A Story of an Elephant

IN India a great big elephant named Jumbo once lived. When a baby he roamed among the jungles by his mother's side, and in company with a vast herd. After they had passed through a section of the jungle, nothing would be left, because they cleared the leaves and trampled the remainder under their huge feet. Perhaps their greatest fun was to wade out into the river, and with their trunks throw water all over themselves.

But all this pleasure was not to last forever. One day several men making a hideous noise with their trumpets and drums, came to where the elephants were. The frightened animals ran ahead of the hunters. Finally they had to stop, as they were all in an immense cage, or what we should call a corral. Then each elephant was caught, strapped to a tame one, and led off. It was in this manner that each one was taught to work.

Jumbo grew to be such a fine animal that he was given to the king. He had plenty of time to sleep and be idle, and when he did work it was work that he enjoyed doing. They would put splendid trappings on him and decorate him magnificently, because he was to carry the king. No other elephant in the king's train was so stately as Jumbo. Everybody that saw him said, "What a magnificent elephant!" Every creature grows old; this was Jumbo's misfortune. He was sold to a labouring man who needed him to help make his living.

Jumbo began a period of work that lasted the rest of his days, and was his happiest. His work was piling lumber, building stone walks, and bearing great loads upon his back. His work was done so well that his master grew to love him. In fact, his master's whole family loved him.

But a closer friendship grew up between Jumbo and the little boy. When Jumbo was not working, they would be together. The little boy would play with the elephant's trunk and the elephant would lift him up with his trunk.

One day the little boy begged his father to let him spend the day by the seaside where his father and Jumbo were working. Other children were there, and soon all were having a good time playing along the beach. Suddenly a great wave came upon the shore and swept these children out into the sea. Jumbo heard their cries, and at once rushed to the rescue. Without a bit of hesitation he plunged into the sea, waded out to the struggling children, grabbed two of them with his great trunk, and hurried back. In he went again, seized others with his trunk, and so all the children were saved. Then the noble elephant resumed his work as if nothing unusual had happened. F. J. O'BRIEN.

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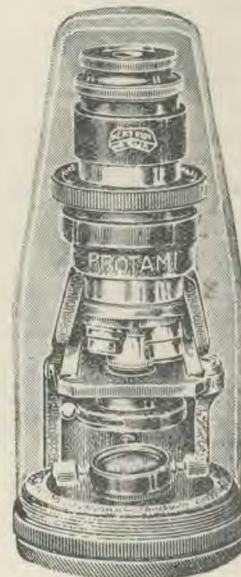
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The DOCTOR SAYS

"What can one do who has attacks of persistent hiccough?"

1. Try supraorbital pressure. Under the eyebrow, about half an inch out from the nose, you will feel a small notch in the bone—the supra-orbital notch—where the nerve comes to the surface. Strong pressure on the nerve at this point, with the thumb or finger, may control hiccough.

2. Make yourself sneeze by the use of pepper or snuff in the nose. This sometimes stops hiccoughing.

3. Or take a nauseating draught, such as mustard in water.

4. Or lie on back and bring pressure on the diaphragm by pressing the knees strongly up into the abdominal wall. One of these measures ought to give relief.

"What home remedy can I use to relieve congestion in the nose after the removal of the turbinate bones? I had the turbinates removed, but the nose fills frequently and the pressure affects the eyes. Is there an electric treatment that is used to burn out the growth?"

You should irrigate the nose several times a day, if necessary, using for this purpose warm water to which has been added a mixture of salt and baking soda, about a teaspoonful to the pint. A convenient vessel is a tin, which should be filled with water. Bending the head forward, dip the nose into the water, and draw in gently into the nose. It will run down into the mouth and can be ejected. This will usually remove the scabs and thickened mucus, and give you free breathing space. Do not wait too long between treatments.

This treatment might be profitably followed by an oil spray, consisting of a light mineral oil in which is dissolved menthol four grains to the ounce. It may take some months to recover from a turbinate operation. Electric cautery is sometimes used to relieve swollen turbinates, but the effect is not permanent.

"We notice that you urge the use of vegetables in the diet. We were formerly taught, we supposed on good authority, that vegetables were not fit for the human stomach."

That is one of the "ideas," which, together with the "idea" that a health food is something in a tin or a carton, has been pretty thoroughly exploded. All the newer knowledge of nutrition tends away from the idea of tinned and superheated foods. We are learning that the health foods are the foods as nature prepared them, without too much interference by man. It has been proved that vegetables, particularly the green vegetables, contain most important protective substances, which are very much needed by those who subsist largely on cereals and other seeds. Without green food, or its equivalent, milk, containing the protective substances from the cow's fodder, we are subject to various forms of malnutrition. The old idea that vegetables are inferior dietetically, is based on the other idea that the important consideration in nutrition is the provision of protein and calories.

"Is the use of ice water injurious?"

So long as the water continues to be essentially as cold as ice water, the processes of digestion are held in abeyance. As soon as the reaction sets in, there is increased activity, not only in digestion itself, but in the secretion of the digestive juices in the stomach. Cold water is less objectionable than ice water. Certainly the use of a large amount of ice water during mealtime is very injurious.

"My youngest daughter, aged seventeen years, has pimples which leave blotches or spots after they heal. She has been bothered with them for two years. She does not eat very rich food or pastry. What causes the pimples?"

Probably your daughter interferes too much with the pimples. Picking at them might make the scars you speak of. Pimples are somewhat incident to youth, and a healthy, oily skin. As the skin becomes older and drier, the pimples leave of their own accord.

Let your daughter try the following: Add three table-spoonfuls of boric acid to three quarts of hot water,—as hot as can be borne,—and apply the solution to the face by means of compresses, for ten to fifteen minutes, two or three times a day. The water should be kept over a flame, if necessary, to keep it hot.

Possibly this treatment will benefit the condition.

"Can you give a simple egg test that is as reliable as the candle test?"

The cleanness and roughness of the shell are quick tests that one should know when purchasing eggs. Reject any eggs that are smooth or that are soiled.

Another test: A fresh egg in a glass of water rests flat on the bottom. When it is three weeks old, the large end tends to rise a little; and the older the egg, the more it tilts upward, till at last the large end rises to the top. The cause of this phenomenon is the evaporation of part of the water of the egg, and its replacement with a bubble of air at the large end.

"What is the cause of excessive and continued bleeding from minor wounds? What can be done to relieve it?"

Hemophilia is a condition in which there is failure of the blood to clot within the normal time. Ordinarily the time for clotting is from ten to twenty minutes. In a bleeder it may be as long as five hours. The condition is usually hereditary. The victims are always males. A bleeder's children will not be bleeders, but his daughters' sons may be. It descends to the males through the females. One or more sons in a family may be bleeders and the others escape. Unfortunately a bleeder cannot be recognized as such until the wound is made, so that surgeons have often had troublesome hemorrhage when they had no reason to expect anything of the kind.

The use of serums gives the best results. They are injected under the skin, or into a vein, or are applied directly to the bleeding spot. It may be necessary to repeat the application several days in succession in order completely to control the bleeding. Human serum, if obtainable, is not so liable to be followed by serum sickness. But usually it is necessary to use some other serum, as horse serum or rabbit serum. The quickest way to get horse serum is to use diphtheria antitoxin.

The treatment is not one that is free from danger, but the grave danger of the patient warrants its use. It must be administered by a physician, of course.

"I have had high blood pressure for a number of years, and also had pain in my left side. Now I learn that I have enlarged heart. Is there any cure? Will it shorten my life? Is it unsafe for me to work?"

It is not surprising that you have a large heart, for with high blood pressure the heart must do extra work. You are not surprised that the blacksmith's right arm is larger than his left arm.

If it is simply enlarged heart, it is normal for you. If it is dilatation of the heart, that is another matter. But with dilatation, you would begin to have symptoms such as blue lips, shortness of breath, etc.

The pain in your left side may have nothing to do with your heart.

HEALTH NEWS AND VIEWS

From "Hygeia"

Keeping Cool in Warm Weather

"Keep cool about it" is one of the hot weather rules given by Greta Gray in *Hygeia*. Talking and fretting about the weather do not help.

Hot weather is bad for every one, particularly children and babies. In warm weather, mosquitoes and flies that carry disease germs flourish. Bacteria are also more active, so it is important that food be protected by screens from flies, kept cool and clean, and well cooked or washed before eating. This is especially necessary for baby's milk, vegetables and his other food.

Hot weather lowers our resistance so that we contract diseases more easily. Babies, having less resistance than adults, are especially apt to get sick. Sometimes they become ill suddenly and die in a few hours, from heat prostration or heat stroke, heart disease or convulsions, owing to the fact that they cannot adjust themselves to the heat.

Besides keeping the food uncontaminated, one must eat more carefully during the hot days. Less meat, eggs and cheese, which stimulate the heat production of the body, and more fruits and salads and cold dishes should form the diet.

How to Keep Children From Sucking Thumbs

In spite of the many theories about it, thumb-sucking in the infant is apparently quite natural and occurs for the first time by accident in the course of the infant's explorations with himself, states Dr. Frank Howard Richardson in *Hygeia*. For this habit, prevention is far more important than cure.

The best method of breaking the habit in a small child or a baby is to use elbow cuffs or splints. These are made of cardboard rolled to form cylinders and held in this shape by paper clips. They are slipped on and held in place by turning the shirt sleeves back over the edges like cuffs. Since the child cannot bend his elbows with these cuffs on, he cannot get his thumb into his mouth. They allow every other variety of arm motion, however.

The older child is best handled by a chummy little talk with the person who is on most confidential terms with him. This must not be a formal affair; but in the course of a picnic or walk the subject can be casually brought up for discussion. The child needs sympathy, patience and kindness, and harsh measures will be unavailing, for such a child is really suffering, says Dr. Richardson.

What to Expect of Third Set of Teeth

Probably artificial teeth are more satisfactory, from the standpoint both of appearance and usefulness, than any other human substitution for lost parts, says Dr. Victor H. Sears in *Hygeia*.

Since there is as much difference in mouths as there is in faces, adequate dentures cannot be made without a consideration of individual mouth conditions. This will include study of facial measurements and contours; sometimes photographs and casts are required.

The teeth should not be extracted until they have been examined by the dentist who is to make the next set. Dentures should be placed in the mouth as soon as possible after extraction. When the teeth are surgically removed and the ridges properly prepared there will be less after-pain and persisting tenderness and the dentures are apt to fit better as the tissues will shrink less.

Many persons look better with artificial teeth than they did with their own, and one is justified in wearing them merely for the sake of appearance, though some degree of usefulness should be obtained. However, it is not possible to use artificial teeth in the same way as natural ones and one should not expect them to be as serviceable.

The wearer of artificial teeth should reconcile himself to the habit of avoiding all foods that require vigorous chewing. While this may be inconvenient, it will safeguard the

supporting ridges and make the dentures serviceable for a greater number of years. One can be just as well nourished on foods that do not require much mouth grinding.

Advises Caution in Accepting New Remedy

The discovery of a germ reputed to be the cause of rheumatism has been reported by a Philadelphia physician, who claims that a serum made by injecting the germ into a horse has greatly helped sufferers from the disease. Although this is encouraging, one must be unusually cautious before accepting the new discovery, warns *Hygeia*.

Past records show that similar discoveries have not been all that they at first appeared to be. The greatest critics of new medical discoveries are those within the medical profession itself, who realize the importance of absolute fact as the basis of science. The general public is safe in using their judgment as a guide for the acceptance of new remedies.

Kill Germs Best With Thick Lather of Soap

Soap, according to investigators in the Army Medical Corps, is the most valuable ingredient of any of the dentifrices in relation to the prevention of infection, reports *Hygeia*. When the soap is applied as a thick lather and allowed to remain for a considerable time the most efficient antiseptic effect of the soap is secured. Immediate rinsing reduces the germicidal action to about one fifth of the usual activity.

The use of ordinary toilet soap or dentifrices containing soap, and most powder and paste dentifrices generally contain ingredients of a soapy character, affords especial protection against infection with the organisms causing Vincent's angina.

Expert Gives Rules for the Middle Aged

Many of the ills that attack elderly and middle-aged women and men, too, could be avoided by observing certain rules and precautions, states Dr. J. H. J. Upham in *Hygeia*. The importance of periodic physical examination cannot be over-emphasized in this connection.

Proper repair after child-birth will do much to prevent cancer of the uterus. Frequent examinations will reveal cancer of the breast in the early stages when operation is most successful.

Diabetes, another disease of middle life, has such an insidious onset that frequently it is not discovered until it has progressed to the chronic and incurable stage. Regular examinations will be helpful in discovering it, also. Persons who have had a case of diabetes in the family or who are especially fond of sweets and indulge themselves or who are overweight should have a sugar tolerance test made frequently, to detect the earliest signs of diabetes.

Expert Tells What to do for Painful Feet

Aside from structural defect, most of the instances of painful feet are due to too short stockings and shoes during childhood and youth and to shoes that vary from the shape of the normal human foot, claims Dr. Alice L. Goetz in *Hygeia*. From the time he begins to run about until he has his growth, the child's shoes should increase in size every six months. Stockings should be decidedly longer than the child's foot when he is standing.

Pain on standing is often due to stretched and lax ligaments under the arch of the foot. Relief begins with shoe correction. One should wear shoes that show the inner borders to be parallel when standing with the feet together. The angle at which the arch and sole join should be directly under the big toe joint. The outer border should curve enough to permit the toes to straighten out. Heels should be only moderately high and with the back line perpendicular to the ground, not slanting in under the foot.

This is the type of shoe to wear every day for the eight to twelve hours when one must be independent regarding clothes and must have solid comfort for the feet. Only for evenings or other formal occasions may the more modish shoe be worn.

MEATLESS RECIPES

CREAM PEAS ON TOAST

Bring half-cup green peas to boil, drain off liquor; mash the peas through colander, having them separate from the liquid in which they were heated, add half cup hot milk or thin cream and salt to taste. Reheat; dip a piece of zwieback in milk to soften, lay on a platter, and cover with cream peas, which should be thick enough not to run off.

CREAMED POTATOES

Put one cup of cream, or one cup of milk and one table-spoonful of butter, on the fire, and when it comes to a boil, add two cups chopped cold boiled potatoes with salt to taste, let them simmer, stirring now and then until they are creamy and begin to thicken; then put them on the top grate of a medium oven to brown lightly.

NUT BISCUITS

2 cups flour
1 tsp. salt
3 tsps. baking powder
 $\frac{3}{2}$ tsp. fat
 $\frac{1}{2}$ cup nut meats (chopped)
1 cup milk

Sift the flour, salt and baking powder. Rub in fat, add nut meats. Moisten with milk and water. Roll out $\frac{1}{2}$ inch thick, cut in rounds, brush with milk and bake in hot oven.

FRENCH SALAD

Two cups cooked potatoes, one tablespoonful cucumber, chopped fine, one tablespoonful chopped radishes, green peas, half tablespoonful onion juice, mayonnaise dressing.

BANANA AND WALNUT SALAD

One-half banana, one tablespoonful chopped English walnuts, one level teaspoonful mayonnaise dressing. Slice the banana lengthwise, pour over it the mayonnaise, and on top of this sprinkle the chopped walnuts.

RICE BALLS

1 cup rice, 1 cup strained tomato juice, 2 oz. butter, 3 cups water, 1 grated onion, a little salt. Flavour with sage or mixed herbs. When rice is well cooked add zwieback or dry baked crumbs, and make into balls. Bake on a greased pan in moderate oven for half an hour.

LENTIL SOUP

$\frac{1}{2}$ pint lentils, 1 quart water, 1 onion, 2 oz. butter. Boil all together until well cooked. Press through colander. Reheat and serve.

SWEDISH RICE DESSERT

$\frac{3}{4}$ cup rice
1 qt. milk
 $\frac{1}{2}$ cup sugar
 $\frac{1}{2}$ cup blanched almonds
1 tsp. salt
2 tsp. butter
1 cup raisins

Wash the rice, cover with boiling water and boil until water is absorbed. Add milk, sugar, salt and cook in double boiler until rice is tender and milk nearly absorbed. Add butter, nuts and raisins and cook ten minutes longer. Serve hot with or without cream.

SAVOURY ROLLETTES

$\frac{1}{2}$ cup dry lima beans or $\frac{3}{4}$ cup pulp
 $\frac{1}{3}$ cup brown bread crumbs
2 tbsp. butter or 3 tbsp. heavy cream
 $\frac{1}{2}$ tsp. sage 1 egg

Salt

Mix all together. Shape in the form of small sausages. Egg, crumb and oven fry by browning well with butter.

And glazed carrots taste especially well with them. To prepare the latter slice the carrots, boil fifteen minutes and put in buttered baking pan with butter, sugar and salt. Bake, basting often, until brown and well glazed.

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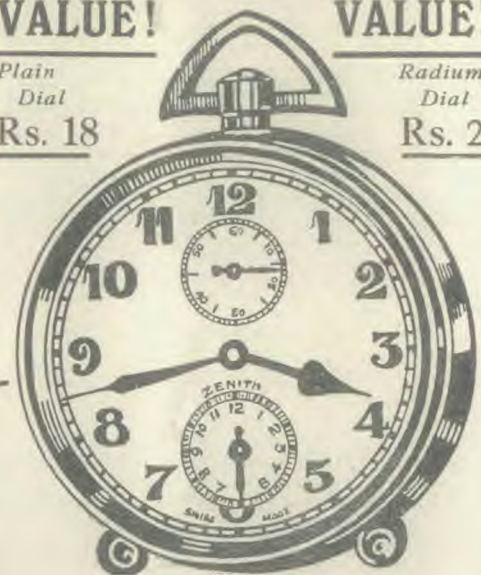
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Dogs as a Source of Infection

SEVERAL writers have called attention to the dog as a source of infection, particularly Cameron in England and Hall, Joannides and Riley in America. The two last named doctors recently conducted a series of experiments from which much valuable information has been gained. These investigators find that dogs communicate disease in two ways:

1. By contracting a disease and communicating it to human beings or acting as the intermediate host of some parasitic disease.

2. By coming in contact with an infected animal or article and carrying the infection into the home.

Dogs associate more intimately with human beings than does any other animal. They sit or lie upon the floor, even upon sofas, chairs and beds; they lick the hands and sometimes the faces of children and adults and thus may either communicate or receive infection.

Recent researches show that dogs nearly always carry about with them intestinal parasites,

usually a variety of such parasites. Besides, dogs are frequently infected with lice, ticks, fleas and other skin parasites. The dog is known to be the host of the embryo of tapeworm, known as the echinococcus. Dogs also sometimes suffer from pulmonary tuberculosis, although less frequently than do sheep and cattle. Dogs may also carry the germs of tuberculosis on their hair or paws. The germs of scarlet fever, measles, diphtheria and even smallpox can likewise be carried by dogs from infected persons with whom they may come in contact.

These recent investigations suggest that if dogs are to live in such intimate contact with human beings as is frequently the case they should be taught better habits. For example, dogs should be trained not to lick the baby's face or to take food from the table. When a house or its occupants are quarantined dogs should be quarantined with the rest. Dogs should be given at frequent intervals the treatment necessary to rid them so of parasites, both external and internal. It is recommended that dogs should be castrated as to keep them at home and, in general, that dogs should be treated as dog and not as human beings.

The importance of these suggestions will be recognized when it is remembered that severe types of round worms found in dogs are also found in human beings. Dog fleas also carry a parasite which may affect human beings as well as dogs.

EARACHE.—In a case of simple earache in its initial stage, there is no better remedy than a hot foot-bath. Promptly and thoroughly applied, this treatment will never fail. The foot-bath draws the blood to the feet, and thus relieves the congestion which is the cause of the pain. Earache is a simple thing at the start but if not checked, may speedily develop into a serious and often a dangerous disorder. Long-continued inflammation in the delicate mechanism of the ear is sure to work serious mischief. The timely application of a pail of water will prevent the little blaze from becoming a conflagration.

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My Favourite Text and Why

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." *Philippians 1:6*

ALBERN R. P. JOHNSON

THIS verse seems to be dedicated to those who are tempted to become discouraged and disheartened in their struggle against sin, and to feel that God has on His hands a hopeless task in attempting to perfect their characters to make them fit for the kingdom.

God is all wise. He will never start a task that He is unable to finish. Christ taught the foolishness of the man, who, planning to build a house, did not first sit down and count the cost. Christ has counted the cost, paid the price, and is able to produce the finished Christian. He is able to perform miracles of grace that will change a man's entire nature, make of Him "a new creature." "He shall save His people from their sins." And if He can save from one sin, He can save from every sin, and from all sin.

The vital questions, then, for the doubting one to ask, are: Has Christ *begun* a work in my life? Has He saved me from even *one* sin? Have I felt the softening influence of His Holy Spirit in my heart? Have I given my life into His hands, to do with as He wills? Have I surrendered to Him unconditionally?

If we can answer these questions in the affirmative, there is no cause for worry, discouragement, or doubt. If we are sure that Jesus has begun a work in our lives, we may be just as sure that it will be *performed*—finished—until we are ready for "the day of Jesus Christ." But the hard heart must be softened before it can be moulded. Let us say then to Him,—

"Have Thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay.
Mould me and make me after Thy will,
While I am waiting, yielded and still."

Christ dwelling in our hearts by faith, working in us "both to will and to do of His good pleasure," is our only "hope of glory." His desire for us is that we may fill a beautiful place in the temple of God (Revelation 3:12); and He must make us beautiful and perfect in order that we may fit into that place, thus the softening of our hearts with His tender love, and cutting and moulding with the divine tools of test and trial. "Whom the Lord loveth He chasteneth." Let us let Him have His way, then, and He will make us beings of beauty, who will be, to Him, a joy forever. Then let us be confident that He will perform this very thing. Oh, wonderful promise! Oh, blessed surety of perfection!



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"Let Him That Is Athirst Come"

JESSE H. LOUGHEAD

FRANCE is largely a rolling country, and springs of water are frequently found here and there. During the war one of the duties of the members of the sanitary corps, of which the writer was a member, was to examine these streams and springs of water, following them to their source, to see if the water was suitable for use. In many cases they were found to be polluted. If they were found to be pure and free from contamination, a report was made to headquarters. The army was then permitted to drink freely.

The great army of the Lord's hosts are marching toward the city of the great King. The road leads upward, for the "mountain of the Lord's house" is established on the mountain tops. There is much on the way to cause discouragement. Some are growing tired and weary. We all need continual refreshing as we journey upward. We need to drink deeply at the fountain of life.

Jesus invites us, "If any man thirst, let him come unto Me, and drink." Here is a wellspring of water which for millenniums has been tested and examined, and has been declared pure and free from contamination. We need have no fear if we drink freely from this source. This water imparts life and strength. It refreshes us for the journey, which will soon be over.

"A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water's getting into the ship. So the world with its love of pleasure getting into the hearts of Christians has ruined its millions.

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Around the World

New postage stamps soon to be issued in Palestine, will have pictures of the tower of David, the dome of the Rock in Jerusalem, Rachel's tomb, and the sea of Galilee. Printed words will be in three languages—Hebrew, Arabic, and English. A new sterling currency is also to appear shortly.

Many chamois of the Alps, especially in the canton of Valais, were found to have been stricken with blindness. Some were found at the bottom of precipices from which they had fallen. Others were found going slowly and stumbling over the snow. Their eyes were covered by a filmy skin, but doctors could not account for the disease.

The largest fresh water lake in South Wales, the Phantom Pool of Kenfig, has moved northward nearly half a mile in the last ten years. It has been calculated that it will take forty years to reach the nearest village in its line of advance toward Kenfig hill.

Isolation of the germ which causes trachoma was announced by Dr. Hideyo Noguchi, of the Rockefeller Institute for Medical Research, to the ophthalmology section of the American Medical Association, at a convention recently held in Washington, D. C. More than 1,000 leading eye specialists of the United States heard the announcement of the achievement of the Japanese scientist, and rose and gave him an ovation at the conclusion of his brief unornatorical account. He consumed but a half hour telling of seven years of experiment and study.

A new world Zeppelin under construction at Friedrichshafen, Germany, was reported nearly ready to undertake world trips. The big ship will be able to carry fifty passengers besides the crew, and ten tons of baggage. The large restaurant can be quickly converted into a ballroom or music room during a flight.

A noted engineering feat was recently begun near Bulawayo in Rhodesia, South Africa, with the elevation of a railroad bridge across the Kafue River. The bridge of ten spans is 1,389 feet long and weighs 910 tons. The gradual lifting was started with hydraulic jacks which heaved the bridge from its twenty-year-old foundations ten inches at a time. Raised five feet, it will be immune from the annual flood.

Search for King John's crown jewels, lost more than 700 years ago in the Cross Keys Wash, near Sutton Bridge, England, when the monarch barely escaped with his life, has been profitable for this town and vicinity. Nearly 400 acres have been reclaimed from the shallow North Sea bay under the wash reclamation scheme, which had its inception hundreds of years ago as reports of King John's losses were handed down generation after generation. The reclaimed land is to be used for agricultural purposes, and has been estimated to be worth £100 an acre.

The fastest flowing river in the world, is the Sutlej, in India, which rises 15,200 feet above the sea, and falls 12,000 feet in 180 miles.

The bottom of a tin can has ridges running around it. These are not merely ornaments. When the bottom of the tin is stamped out, these ridges are made in the middle to add strength to the tin when it is completed and filled with its contents. The ridges really embody the principle of the arch, which is the strongest and most wonderful of architectural devices. In small tins, such as those which contain baking powder and light materials, the ridges are not present, as they are not needed for strength. The stamping of these ridges in the metal is important in the tinning of foodstuffs, as it enables the articles to be sold at a lower price than they otherwise would. The reason for this is that a thinner and cheaper tin can be used, as the ridges make it as strong and durable as tin of a better quality.

More than 300 tons of soot fall every year on each square mile of London. This is enough to build a pyramid four times as high as the famous clock tower over the Houses of Parliament.

After twenty years of silence and disuse, the "finest concert organ in Europe," that of the Trocadero at Paris, is once more in tune and is functioning. The organ has twelve keyboards and is now blown by electric motors instead of hand-pumped bellows.

It was in Pachuca, in Mexico, that the patio process of separating silver had its origin. This process is still followed extensively at the silver mines throughout Mexico. The ore is crushed and worked down to a state of puddle. It is then spread out to a depth of two or three feet over the paved floor of the court yard, or patio. To this mass, sulphate of copper is added in powder, about fifteen pounds of sulphate to three thousand pounds of puddle. This is trodden into the puddle by horses. Several gangs of old, worn-out horses or mules, about twelve in a gang, are seen in various parts of the patio, being driven in a circle to tread in the sulphate. The next day six percent of common salt is added and in two more days 100 percent of common salt is added, and in two more days 100 percent of pure quicksilver, or as much as the assay of the ore shows is required. This mass is then trodden up by horses for fifteen days. It is then wheeled to a large tank through which passes a rapid stream of water. This washes away the clay, leaving the silver and the quicksilver. This residuum is poured into cone-shaped canvas bags through which most of the quicksilver runs out, and what remains with the silver is passed off with the vapour by means of heated retorts. None of the quicksilver is lost, and even the vapour is brought by cold water to its original state and used again. The quicksilver soon rots the hoofs of the horses and the mules, but the Mexicans themselves do not seem to be much the worse for it even though they wade around in the puddle for days at a time.

Test Yourself

You should be able to walk ten miles with ease. Are you? The only way to find out is to try—not all at once, but see if you can work up to it.

You should be able to enter into conversation with a stranger of your own sex (under suitable circumstances) courteously, agreeably, and profitably. Are you? Try it.

You should be able to entertain company at your table so that all present will enjoy themselves. Are you? Try it.

You should be able to read a volume of history, biography, essays, or poetry with as much enjoyment as a novel. Are you? Try it.

You should be able to listen to a sermon or a lecture on a substantial subject, and carry away the main points so that you can repeat them afterward. Are you? Try it.

You should have mental resources so that, if left alone for a day, you will be good company for yourself, and be happy all day long. Have you? Try it.

You should have grace enough to submit to insult or injustice patiently, put up with crossness serenely, and answer anger with love. Have you? Try it.

You should be able to read your Bible by the book instead of by the chapter or verse, and delight in the reading. Are you? Try it.

You should be able to pray for at least fifteen minutes by the watch (mechanical?—there is no other way of getting at the facts) and still have much left that you want to talk over with your heavenly Father. Are you? Try it.

These all indicate fundamentals of the physical, social, mental, and spiritual life. Have you ever tested yourself in regard to them, strictly and honestly? If not, do it. I dare you!—Amos R. Wells.