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Cause and Cure of Boils

By J. L. Grisham, R. N.

WHEN one thinks of boils, it sends a peculiar feeling over him, and that feeling is more pronounced if he has ever had one or more of these "pets." One boil is bad enough; but what must Job have suffered when he was covered with them "from the sole of his foot unto his crown," and his friends treated him by letting them alone or by merely pouring oil on them?

One should never squeeze a boil. Leave it alone until it comes to a head. Inside the boil there is a mighty battle going on, and any interference may cause the patient to lose, for the white blood cells are battling the bacteria, and will, if left alone, completely surround them and bring the boil to a head. If it were not for the fight that is put up by these microscopic soldiers of the blood, the bacteria would enter the blood stream and set up a severe infection, which would result in death.

The length of time it takes to get rid of a boil, is largely dependent on where it is located, and the kind of organism present, the treatment used, and the general health of the patient. The danger is increased when boils are roughly handled or picked with needles or pins. Boils should be left alone until they come to a head, then lanced with a sharp knife, the inside thoroughly cleaned out, and good drainage established. The area immediately around the boil should be cleansed with some good disinfectant, as alcohol, or a weak solution of lysol, or if nothing else is available, with strong soap and water.

Boils are more apt to come on surfaces where there is friction, or from some small wound. If the collar rubs the neck, there may be a boil there; or one may come at the wrist if rubbing occurs. To pull a hair out of the nose is a very dangerous practise, and one which too often results in the

death of the patient when a boil comes there. A tight shoe, neglected chafing under the arms, ingrown hairs that are removed with the finger nails, collar buttons, buckles, in fact, anything that causes chafing of the skin and allows the bacteria to enter, will cause boils, for the bacteria are ever present on the skin.



There have never been any "cures" by patent medicines to "purify the blood," so save your money and time by not spending either for them. There are many blood medicines on the market making fabulous claims, and many advise the use of this poultice or that; but neither of these methods is of any use. What should you do? Only remove any irritation that causes friction, keep the part cleansed, and wait until the boil comes to a head. Fomentations will relieve the drawing pain and hasten the forming of a head.

Friction such as has been mentioned is one of the most common causes. Other causes for injury are picking the ear with a sharp instrument, pulling hairs with the finger nails, picking or squeezing pimples. A lowered resistance to pus germs is another factor. This may be brought on as the result of some such disease as typhoid or scarlet fever, or may result from chronic constipation, bad teeth or tonsils, working in dark, damp rooms, uncleanness and infrequent bathing. All these are predisposing factors in the cause of boils, for be it remembered, bacteria are everywhere, on everything we touch, and the only reason we are not afflicted more than we are is because of the bodily resistance that is maintained.

Boils will sometimes appear in crops. These may be caused by the same bacteria that caused the first one if the neighbouring surfaces are not kept cleansed. Milk and bread poultices are only

breeding places for the bacteria, and may cause many more to come. Their use is to be condemned.

What to Do

1. Leave the boil alone. Do not try to abort it.
2. Apply heat to aid the skin in stretching. This treatment will also draw more blood to the part, and thus bring the boil to a head quicker.
3. Have some one lance the boil who understands how. Consult a doctor if it is on the face or neck.
4. Protect it from chafing clothing.
5. Bathe frequently.
6. Keep the bowels open.
7. Have the urine tested if boils persist. Boils are often caused by too much sugar or a diabetic condition.
8. Observe all the rules of health.

The Diet

Avoid an excess of carbohydrates by cutting down on the sweets, and sugars. Fried foods, fatty soups, and an excess of fats are to be avoided. Milk, bread, and biscuits, butter in small amounts, vegetables and fruits, make up the best diet. Yogurt and buttermilk are good. Yeast sometimes gives excellent results. Regulate your habits of eating as to regularity. *Chew your meals*, remembering there are no teeth in the stomach; and *do not overeat*. Avoid excess of sweets, fried and fatty foods, or rich foods.

The Fun of Being Well!

By Henry M. Stegman

“**A** SHORT life and a merry one!” This saying illustrates the popular idea that health and pleasure do not trot together in double harness. You can have your good times but you pay for them with drafts on your vital resources. If you want to reach a ripe old age you must drop the foods, drinks, amusements and habits which give you particular enjoyment. A man when urged to drop tobacco, coffee, alcoholic drinks and other harmful indulgences will say frankly:

“Yes, I know I will live longer if I do this but the game is not worth the candle. There is a quality of life as well as a quantity. Better a few years cut off at the end than to be imprisoned by restrictions and denials which would cause death to lose many of its terrors.”

This antagonism between well-being and joy is not in accordance with the general rule of human affairs. We expect that the upright man will prosper and be happier than the crook. Why then should habits of right living mean the sacrifice of so much pleasure? Isn't there something wrong here? There certainly is, and perhaps we can figure out what it is.

Suppose a jolly party went out for an automobile ride on a glorious day along a beautiful road, and after several hours of delight, had an accident

which landed them in a ditch. If after the surgeon had finished his repairs, you asked one of the victims what kind of a time he had had, he would use violent language. Yet he might say with perfect truth that he had had a charming ride. It was only what happened in consequence of the drive that was so dreadful.

Many of our so-called pleasures form a parallel to this experience, only the results happened after a much longer interval and are cumulative instead of ending in a single and complete smashup. With over indulgence in food or alcoholic excess, there may be at once suffering lasting for hours. But with many violations of health laws there is undoubted pleasure and the after effects are not immediately perceived. But every misdeed is recorded by nature in your body. Some miscreants, through a more generous endowment of physique, can continue for a long time but finally even they must begin to pay the price. Most of us before we reach middle age are constantly reminded of the consequences of our indiscretion, and excesses. Nature has a hundred forms of punishment. There may be headaches, indigestion, lack of vigour, mental dullness, depression of spirits, insomnia and many other stories which physicians hear daily. A complete change of customs and practices may restore much of the youthful efficiency but the usual sequence is an impaired life and needlessly early death.

Men and women who have gone through this sad experience of premature decrepitude, sometimes do a little double entry bookkeeping in their minds. They set down on one side the enjoyment they have had from heavy eating of rich food, from tea, coffee, strong drink, frequent late hours, lazy indoor habits, overwork perhaps, and any other indulgences for which they are now paying the penalty. On the other side go the mental and physical suffering, the interference with business and proper social activities, the burden on their families, the expense of doctoring, the bleak days ahead. How many people taking such an inventory would say they had had an enjoyable ride? How many would say they did not regret the drear present because the sparkling past more than made up for it?

The truth is that the real way to get the most fun out of life is to be well. The best meal you ever ate was probably not the most luxurious and expensive one but some simple repast which followed a long tramp in the woods. A keen appetite will give you more enjoyment than lobster *a la Newburg* and champagne. The nineteenth Psalm contains an illuminating phrase: “rejoiceth as a strong man to run a race.” That feeling of vigour, of bodily well-being, spells more of stimulation and exuberance than the costliest wine—and there is no headache the next morning. If you will view the facts comprehensively, you will see that Shakespeare's “*primrose path of dalliance*” is a short one; it soon ends in a briary thicket.

Let us then change the saying thus:

“*A long life and a merry one!*”

The Judgment Day

By Frederick Lee

THE times of this ignorance God winked at; but now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness by that Man Whom He hath ordained." Acts 17:30,31.

A day has been appointed for the judgment of all men. That day, as we have found by the study of prophecy and the sanctuary, began in 1844. The judgment is divided into two parts, the investigative and the executive. During the first, every man's record is searched to determine whether he will be adjudged holy or unholy, righteous or unrighteous. Then follows the declaration of the results of the judgment (Rev. 22:11), after which Christ comes and, in executive judgment, rewards every man according to the deeds done in the body, whether good or bad (Rev. 22:12).

There is nothing uncertain about the judgment. The day has been appointed by God, and the procedure has been settled. God, Who is a God of order and of justice (1 Cor. 14:33,40), will carry on the work of investigation in a methodical way.

The day of judgment is the day of the settling of accounts, the final day of reckoning. (Luke 20:35; Matt. 25:19.) Every Chinese knows the meaning of this; for, on the approach of every New Year's day, all accounts must be looked into, and provision made for settling them at once. Thus God has waited long for the settling of our accounts. He has indeed been long-suffering. But the day will come when God will wait no longer; in fact, that day has already come, for we are now in that day of reckoning.

Judgment Scene Portrayed

The scene of the judgment is portrayed in all its vividness and reality in the vision given to Daniel. (Daniel 7:9-14.) We see the judgment thrones placed, one for the Judge, one for the Advocate. Surrounding the throne are the ten thousand times ten thousands of angels, who are the witnesses to every act of man. (Heb. 1:14.) When all is in readiness, the books of judgment are brought in and opened, and the judgment is

begun. At the end of the judgment, the dominion is taken away from the kingdoms of men (verses 12, 26), and restored to the Son of man (verses 13, 14), whose right it is. Then also will the adjudged saints be received into the kingdom, where they will reign forever. (verses 22, 27.) What a wonderful picture of the triumph of the gospel and the reward of the saints.

How real the picture is made by the books of record: We are told in the Scriptures that there is a book of life (Rev. 20:12; Ex. 32:32), a book of remembrance (Mal. 3:16), and a book of iniquity (Isa. 65:5-7), out of which the saints will be judged. The judgment will first begin with the house of God, with those who were



"And the books were opened"

once converted and whose names were written in the book of life. (Rev. 3:5; 1 Peter 4:17.)

Every act of life is recorded in those books, the secret and the open things, the good and the evil (Eccles. 12:13,14), and every idle word that we speak (Matt. 12:36,37). How careful we should be of our actions, seeing that we shall be judged according to the standard of God's law! (James 2:8-12.) If we desire to know how we may receive favour with God, we should study His law, which is the revelation of His will, and by which those who enter the kingdom will be judged. (Matt. 7:21; Rom. 2:18.)

Long Line of Names Examined

Thus, beginning with Adam, the first man, God takes up the long line of those who have confessed His name since the beginning, and separates the "sheep" from the "goats." In Christ's parable of the tares, He tells how the wheat and the tares will grow together until the

harvest. (Matt. 13:30.) We are not to judge one another now, though we often see the unrighteous mingle with the righteous. God will judge them when it is time. Many of those who have once accepted Christ, and whose names have been inscribed upon the pages of the book of life, have again turned to the attractions and sins of the world; and these sins are recorded in the book of iniquity.

Thus the life of every professed Christian is searched. It is not a question of what a man once was. It is a question of what he is at the present time. If sins of the years past have been confessed and forgiven, but those of the present are not, the past confessions will avail nothing in the judgment day. (Hebrews 10:26-31.)

The record of the Christian is kept somewhat as follows: When a man accepts Christ, his name is written in the Lamb's book of life, and he becomes an heir of salvation. Then an angel of God is appointed to wait upon him, protect him and record his every act. (Isa. 63:9; Hebrews 1:14; Eccles 5:6.) His good deeds done in the name of Christ are written in the book of remembrance; his evil deeds are recorded in the book of iniquity. But if a man sins and confesses it, the sin as recorded in the book, is covered by the sacrifice of Christ.

Sins or Names Blotted Out

The act of judgment may be summed up in the words "blotting out." Two blottings take place,—one, the blotting out of sins (Acts 3:19), and the other, the blotting out of names (Rev. 3:5). If one's sins cannot be blotted out, then it is necessary to blot out one's name from the book of life.

When the judgment begins and the books are opened, then the acts of the man under consideration are examined. If his sins, which have been faithfully recorded in the book of iniquity, have all been covered by the blood of Christ, then God declares that the man's name is to be retained in the book of life, and he becomes an heir of salvation. But if the sins have not all been confessed and forgiven, those which have been forgiven in the past will again be exposed, and they return to the man who committed them; his name will be blotted out of the book of life, and he will become an heir to destruction. One receives eternal life; the other, eternal death.

When the work of the investigative judgment has been completed, and the honour roll of the saints is made up, then shall we see the sign of the Son of man coming in glory to give reward unto the saints, those who have believed in His vicarious atonement and have accepted of the salvation offered through His sacrifice. Then will the company of the redeemed, those who "have washed their robes, and made them white in the blood of the Lamb," stand "before the throne of God, and serve Him day and night in His Temple: and He that sitteth on the throne shall dwell among them." Rev. 7:14, 15.

A Happy Future

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any

heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Wonderful salvation brought to us through the Lamb! Glorious victory through Christ! Marvellous plan of salvation! Sinner, turn to Christ, the Lamb of God that takes away your sin; the water of life that cleanses your every defilement; the bread of hope that sustains you unto eternal life; the light of the world that banishes every darkness; and the portal of salvation through which you may enter into the very presence of God. Marvellous mystery that Christ should mean so much to one who is so vile, so weak, and so unworthy! But all this was "written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

Nebuchadnezzar Dreams

(Continued from page 8)

But not so. The image is ground to pieces. It ceases to be. It is carried away as the chaff. But the stone becomes a great mountain and fills the earth. "It shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

This, then, speaks of the end of all earthly kingdoms. No glorious millennium as far as earthly kingdoms are concerned. No golden age. Confusion rather, and disunion with destruction.

What a dark picture you say. It would be dark indeed if that were all of the picture. But no, the God of heaven will set up a kingdom. That kingdom will be worth while. It will stand forever. It will "not be left to other people," but the saints will possess it even forever and ever. To that kingdom we are asked to give our allegiance. Of that we are invited to become citizens.

The impression made upon the king by this dream and its interpretation must have been pronounced. Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that an oblation and incense be offered to him. "Of a truth it is," he exclaimed, "that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Verse 47. The king also gave Daniel great gifts, and made him ruler of the whole province of Babylon, as well as head over all the wise men.

This ends the second chapter of the book of Daniel. And there are few more important chapters in the Bible. May the lesson of this chapter not be lost upon us: God rules in the affairs of men.

"Who blesses others in his daily deeds
Will find the healing that his spirit needs,
For every flower in others' pathway thrown,
Confers its fragrant beauty on our own."

—Wordsworth.

Another Cold!

Arthur N. Donaldson, M. D.

Superintendent, Loma Linda Sanitarium

WHAT are you going to do about that cold? Oh, sweat it out, of course. Take a big dose of castor oil, stir up some real rush peristalsis along the intestinal tract; a sizzling stew in the bathtub, and then roll up in a blanket and sweat, and sweat, and sweat for the night. Next morning—rather rickety on the legs? Yes. Got the sniffles? Yes. But the worst is over—maybe. If the invasion was light, and your constitution cast iron, you may be no worse. And yet, you may be considerably worse; but you will cajole yourself into believing that without your heroic measures you might have been in for a pneumonia. The fact is, your programme has probably meant the addition of from two to ten days to your period of inconvenience. This is one disease that refuses to be sentimental over the superstitions of our fathers. Some diseases flee on the application of unscientific treatment simply because of the unbounded faith of the victim in its efficacy to cure. But the credulous mind can not drive the body to victory with toy guns, when a cold is storming the citadel.

In Spite of Your Violence

The reason you may have received apparent benefit from your style of "knocking a cold," is that your fighting forces are effective in spite of the violence done them by your misdirected efforts. Occasionally we find an old timer around one hundred who has smoked and drank for eighty-five years and still lives to boast of it. The average man might stand about forty years of this pickling process. The sporadic case that proclaims for unscientific methods and practices on the basis of individual experience is no argument for them.

Now listen: a cold is an infection, a germ disease. Germs are ever present, and in vast herds, in the upper respiratory tract, ever ready to attack when the opportunity affords. As long as the membrane lining the nose and throat is in good working order, it protects fully against invasion. But let the food supply be cut off, and the channels for the elimination of waste from the tiny cells be choked,—in other words, if the blood supply to the part is diminished or unwisely altered in kind,—then the membrane is helpless to stop the progress of bacterial millions. Drafts, exposure to cold, cold feet, that alter the circulation; errors in diet, that supply questionable nourishment for vital activity; irritation from without, that burns and sears the living cell,—all lower vitality, and let disease germs take hold. The nose, first dry and itchy, fills up, stuffs up, and "runs." The throat is scratchy, and maybe a suggestion of a chilly sensation romps up and down the questioning spine. Then, *action*. You are beginning an infection; then treat your body in such a way as to enable it best to fight an infection.

The First "Don't"

One of the first "don'ts" to hang in memory's gallery is on the point of diet. *Don't starve a cold.* You need fuel to do battle with germs. Take a light, nourishing diet,—no sweets, no condiments, no heavy meats or greasy foods, but thin soups and broths, biscuits, bread and butter (a little butter), milk toast, a poached egg, greens, fruit and vegetable salads, and the like. Eat to live, and let it go at that. And drink. The best medicine you can buy for colds and grippe is water. Let me hand you a real prescription, and no fee attached,—one glass of water or lemonade every hour from 7 A. M. to 9 P. M. Add this to something to eat, and your aches fade away,—wash away.

Lemonade is a world beater as an alkalinizer. When you have a cold, there is a tendency toward a reduction in the degree of basic reaction to body fluids. The closer we get toward the neutral point the sicker we feel, and the more sluggish the fighting forces of the blood become. It behooves us to pour in good, rich citric acid to maintain the "peppy" state essential to the morale of our millions of police,—the white cells. Infection and acidosis are partners, but infection can not withstand fruit juices. Good old ordinary lemonade, with very little sugar, beats any and all other concoctions.

Don't Use Cathartics

Another "don't" of prime importance concerns the use of cathartics. The man who resorts to a dose of castor oil, salts, or a compound cathartic pill is just delaying repair so long. It depletes a man terribly to submit to a vigorous purge. He not only rushes quantities of available energy out, but uses ergs of stored energy in throwing it out. Some observations not so long since revealed the fact that the person who takes a cathartic at the onset of his attack gets over his cold from two to four days later than the one who uses better judgment in the matter. Conserve energy in fighting an infection, do not wantonly waste it. You need every bit of reserve. If the bowels are really sluggish, take an enema, or maybe a little milk of magnesia, but do not induce a vigorous purge. It does more than merely waste energy for you,—it dehydrates you and aids in developing our so-called "acidosis," the friend of infection.

Don't Sweat Yourself

As we said earlier in this article, the reason these cold germs get us is that the mucous membrane is temporarily unsupported by a goodly circulation. We feel chilly because the blood has mostly decamped for the inner recesses of the body; in other words, internal congestion. That being the case, it behooves us to secure a better balance in the circulation by getting it to the surface again.

Because we feel chilly, we are seized with a desire to get into a hot bath, a turkish bath, a blanket pack, or some other method of voluntary persecution. We think that if we sweat gallons, most surely we will eliminate accumulated poisons containing the active principle of the cold.

And now let me introduce my third "dout." Do not sweat a cold. Why? For two reasons. In the first place it depletes; it uses necessary reserve. There are conditions in which a sweat is highly desirable, yes, imperative; but a cold is not one of them. Neither is grippe, "flu," or pneumonia. You can not build up effective resistance in a crisis if you are going to boil yourself out and make artesian wells of your sweat glands. And then, a vigorous sweating treatment reduces alkalinity, which as we have stated before, is favourable to the progress of disease. With it, instead of a speeding up of the circulation, a rejuvenation of a sluggish blood flow with its freer distribution of white cells, food, and oxygen, and its quicker collection of accumulated waste, you have just the opposite obtaining. The blood flow is slowed down, through dehydration it is thicker, the blood cells (soldiers) stagnate, the reaction crawls toward neutral. But you ask, How is it that we feel better after a sweat? Easy. Your blood has been pulled to the surface, you are warm, your nose has unstopped for a spell, you breathe more freely, and you are limp, and are wonderfully pleased with the feel of the bed. But you will get chilly again, and soon your nose makes you sound as if you had adenoids. Maybe you got by, and actually delivered on it; but if so, you are lucky. By all rules of the game, you ought to have been sentenced to further servitude.

The Sensible Way

The sensible procedure is a short application of heat,—a hot foot bath, with heat to the spine, on the abdomen, or on both—any kind of heat, but preferably fomentations and enough of them to warm the patient well, *but not* to sweat him,—and then a vigorous application of cold water. By vigorous, I mean rubbing with plenty of energy. Use a wash cloth, wrung out of the coldest water obtainable, and take one arm, then the other arm, then the chest and abdomen, then the legs, one at a time, and finally the back. Rub each part briskly and then dry with a rough towel. Your patient will be aglow and warm when you are through. Now, what is the physiology back of this sort of treatment? You have conquered internal congestion by the short application of heat; you have prevented its return by the cold and vigorous rubbing. You have quickened the circulation, you have drawn more blood cells from their hiding places,—actually increased your white blood count,—and you have also favoured the building up of a stronger alkaline reaction of the body fluids. In other words, you have helped your body mobilize for conquering an infection.

Such treatment may be repeated twice a day. If the cold is on the chest, it may be desirable to apply camphorated oil—hot—or some other preparation of like character, and then put on a dry

chest pack. A pair of father's winter drawers serve as the best possible chest pack. With the seat over the front of the chest, throw the legs over the shoulders, cross on the back, and pin snugly in front. Another acceptable attention is the inhalation. Have this prescription filled at the pharmacy and use a tea spoon or so of it in boiling water. Fix a newspaper cone over the dish and breathe it deeply. It is:

Compound tincture of benzoin 1 ounce
Menthol.....40 grains
Eucalyptus oil 1 ounce

And now just one more bit of advice: Give yourself every possible consideration from the standpoint of rest. An ordinary cold would get along faster if the patient would quit work and lie around, maybe go to bed.

Like a lot of other things, symptoms of a cold should say to you "Step lively." Get at it early, and prevent lots of grief. And remember that a cold is an infection. Build up a twofisted resistance; don't lower it by antiquated methods.

Keeping Christmas

ARE you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you and to think what you owe the world; to put your rights in the background and your duties in the middle distance and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to hearts, hungry for joy; to close your book of complaints and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old: to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began at Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always? But you can never keep it alone.

—Henry van Dyke

Nebuchadnezzar Dreams

M. L. Andreasen

NEBUCHADNEZZAR was but in the second year of his reign when the Lord revealed to him the future in a dream. He was lying on his bed thinking what might "come to pass hereafter" (Daniel 2:29), when he fell asleep, and dreamed a remarkable dream that left a deep impression on his mind. He awoke. He could sleep no more. He was anxious to know the meaning of what he had dreamed.

He immediately calls the wise men and astrologers together to have them tell and interpret the dream. They try to gain time. If the king would but tell them the dream, they would furnish some kind of interpretation. But the king is firm.

Perhaps he has some lingering suspicion that these astrologers and wise men are not all they claim to be. He demands that they tell him the dream as well as the interpretation. If they can not do so, dire punishment will come upon them. They declare themselves unable to do what the king requests. "No mighty or powerful king hath ever asked such a thing," they declare.

"The matter which the king requireth is difficult, and there is no other, that can tell it before the king except the gods, whose dwelling is not with flesh." Daniel 2:10, 11, Leeser's Translation.

At this the king becomes angry, and commands that all the wise men of Babylon be destroyed. The officers are sent to find and to slay these. "And they sought Daniel and his fellows to be slain." Verse 13.

Perhaps, because of his youth, Daniel is not included in the number called before the king to tell and interpret the dream. As he is now approached by Arioch, the king's officer, and told of the doom awaiting him, he immediately appeals to the king for time, which also is granted him. Then he and his three companions repair to the secret chamber, and pour out their hearts before God. And help is sent to them. The secret is revealed to

Daniel in a night vision, and, with overflowing heart, he exclaims: "Blessed be the name of God forever and ever: for wisdom and might are His: . . . He revealeth the deep and secret things: . . . I thank Thee, and praise Thee, O Thou God of my fathers." Verses 20-23.

Daniel Stands Before the King

Early the next morning Daniel is brought before the king. Young and inexperienced, he stands before the ruler of Babylon, who, in astonishment and perhaps doubt, says: "Art thou able to make known unto me the dream which I have seen, and interpretation thereof?" Verse 26. The wise men,

the Chaldeans, and the astrologers have been unable to meet the king's requirements. Can this stripling do what they could not?

With becoming modesty, Daniel disclaims any special wisdom. "This secret is not revealed to me for any wisdom that I have more than any living," he declares. "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what

shall be in the latter days." Verses 30, 28. He then proceeds to tell the dream and the interpretation.

It must be with astonishment and awe that the king now hears the dream told—the dream which he knows no other human being can know only as it has been revealed to him in some supernatural way. Is the God of these despised Israelites superior to his own gods? The wise men have owned defeat. Must he now acknowledge the superiority of the God of heaven? Surely the God of Israel must be a great God, if He can reveal such secrets!

The dream that had troubled the king and that pertained to "the latter days" (verse 28) was briefly this: A large image stood before the king, the image of a man. Its brightness was excellent, and its form fear-inspiring. It had a head of gold,



Nebuchadnezzar dreaming of the image

its breast and arms were of silver; the belly and thighs were of brass, the legs of iron, and the feet part of iron and part of clay. As the king looked at this image, suddenly a stone struck the image on the feet and ground them to pieces, the whole image toppled over, and the gold, the silver, the brass, the iron, and the clay were ground up together and became like the chaff of the summer threshing floor; but the stone became a mighty mountain, and filled the whole earth. See verses 31-35, Leeser's Translation.

The king recognized every part of the dream. It had made a deep impression upon him; and this repetition, being so evidently the work of some higher power, deepened that impression and prepared him for the interpretation that was to follow.

Not one moment did Daniel hesitate. He was sure of his ground. "This is the dream," he declared; and, without waiting for comment or confirmation, he continued, 'and we will tell the interpretation thereof before the king.' Verse 36. "Thou art this head of gold," he said, without hesitation, addressing the king. "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Verses 38-40.

History in Advance

To the student of history these words need no interpretation. Nebuchadnezzar, representing the Babylonian kingdom, was the head of gold. Another kingdom, inferior, should follow, represented by the breast and arms of silver. This was Medo-Persia. The third kingdom which followed was Greece, represented in the image by the belly and thighs of brass. Thus far all commentators agree. On the fourth kingdom there is a difference of opinion, some holding the view that this fourth kingdom is Syria, others that it is Rome. We accept the latter view as being by far the most probable, and, in fact, the only one that will satisfy all the conditions of the prophecy. To speak of one point only, How can Syria ever be held to fulfil the conditions of verse 40, as breaking in pieces and subduing all things, "and as iron that breaketh all these, shall it break in pieces and bruise?" This can find its fulfilment only in Rome, that was strong as iron, so much so that "the iron monarchy of Rome" has become a common appellation.

Accepting this view, how naturally and easily does each part of the specifications of prophecy fit the historical facts! "Whereas thou sawest the

feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." Rome divided, as the feet and toes were divided! How easy for the student of history! Might the ten toes indicate the ten divisions of the Roman Empire? In the parallel prophecy in the seventh chapter of Daniel, ten divisions are definitely spoken of, verse 24; so it does not take a great stretch of imagination to believe that the toes here refer to the same thing. And Rome *was* divided into ten kingdoms at the break-up of the empire in the fourth and fifth centuries A. D. As Rome became weaker, barbarian nations asserted their independence, and the result was the establishment of ten independent nations. Most of these yet survive, among whom may be reckoned Great Britain, France, Germany, Italy, Spain, Portugal. As will be noted, some of these are yet strong as iron, some weak as clay.

"They shall mingle themselves with the seed of men," that is, intermarry. How true that is of the royal families of Europe! "But they shall not cleave one to another." The king of England might be related to the kaiser of Germany; Italy, Austria, Germany, France, and Russia, may be united by blood relationship, but that did not hinder the great war. "They shall not cleave one to another." How true! "A single verse of prophecy is stronger than all their hosts," wrote Newton long ago. And that prophecy still holds. Men may try to overthrow Scripture. Men may talk of "the United States of Europe." There may be alliances and leagues, but there can be no permanent union. "They shall not cleave one to another."

God's Kingdom Established

"In the days of these kings shall the God of heaven set up a kingdom." Verse 44. May that be these days? We believe so. Men have tried again and again to bring peace to a troubled world. In the future other attempts will be made. And any honest attempt should have our support. But we know beforehand that all such attempts are doomed to failure. Were that not the case, this prophecy would have ended otherwise. There would then be no stone cut out of the mountain without hands that smote the image on the feet and ground all earthly kingdoms to powder. Instead of that, a transformation would take place. The image would become all gold. A throne would be forthcoming, a sceptre would be given to the image, and a proclamation would be made that he would reign forever and ever. (Turn to page 4)



The Image representing Babylon, Medo-Persia Greece and Rome

Eating Hazards after Fifty

By Clarence W. Lieb

AN old proverb states that "at fifty a man is either a fool or a physician." The meaning that the sage, who enunciated this thought, wished to convey was that at the age of fifty a man should have learned his limitations. If he ignores them, he is a fool; if he tempers his life according to his shorn powers or idiosyncrasies, he had the judgment of a physician.

Most of us wish to live to a ripe old age, in possession of all our essential faculties and in good health. It is my deep conviction that most diseases that cause suffering after the meridian of life had passed are due to avoidable errors in diet.

Overeating is common

The most pernicious of dietetic misdemeanours after middle life is overeating. It is far better for the average person to eat sparingly of everything from *hors-d'oeuvres* to nuts than to overload the stomach with a few things of which he is particularly fond. Food quantity after fifty is more important than food quality. After fifty oxidation is lower, actively less and digestive capacity reduced.

How arduously the majority of our most intelligent and valuable men and women of mature years worship at the shrine of Ceres! And what is the result? The Strasbourg goose has fat pork ramrodded down its throat and milk and meat funneled down the same red lane, for the purpose of *pate de foie gras* production. Its liver is of inordinate size and fattiness; other organs show corresponding abnormalities. The goose is fed passively. The human goose chooses his own food and does his own ramrodding and guzzling. He becomes fat, lazy, decrepit in spirit, mind and body, and his last state is distressing to both himself and his family.

Overeating not only results in digestive discomfort and disease but in overweight, with all its dire consequences. Insurance statistics show that superfluous weight is inimical to health and the pursuit of longevity and that the fatter the man, the shorter his life expectancy. The person who is slightly underweight at fifty stands an infinitely better chance of reaching three score and ten than the obese person. Hence not only bodily comfort but bodily survival depend on normal tissue balance. Less nutriment should be taken as age advances and as activity diminishes. With every decade man's digestive capacity decreases and the selection of his food should be made with corresponding care.

Food Intake Must Balance Energy Expended

To preserve health after middle life it is necessary to see that the intake of food balances the expenditure of energy. Otherwise, the stored nutritive material becomes a liability. Overweight comes on insidiously, easily and pleasantly, but its removal is another thing.

The dangers of weight reduction are infinitely greater after the fifth decade of life than before. The heart may be damaged by too strenuous exercise, the nervous system shattered by thyroid medication, the alimentary system disorganized by cathartic drugs and the general metabolism irreparably unbalanced by anti-obesity methods. The devastating inroads on the purse by reduction cures is no mean consideration, for health often varies in direct proportion to the size of that important "organ."

Food has killed and is killing more people than drink, using the latter term generically. That is a broad statement, but who can deny it? Gluttony leads to drink. Great drinkers usually have been great eaters.

If I were choosing an object symbolic of death, I should not choose the skull and cross bones. My choice would fall to either the cocktail shaker or the platter, and a toss of a coin would have to decide between these. The platter kills more than the sword. The cup that cheers one moment may be the cup of sorrow the next—and in the same token, the platter.

Fashions in eating

There are fashions in eating as well as in playing, worshipping and loving, but the pendulum of fashion always swings too far. The diet with a large residuum is now rather generally advocated. The subject has not been viewed from the biologic and physiologic standpoint. The intestinal tract of civilized man is to-day shorter than that of the uncivilized man. This is due to the fact that for generations the former has been eating refined and cooked foods. Nature discovered that less digestive and absorptive surface was necessary on such a diet and to avoid redundancy in the alimentary tract it was gradually shortened. This is an evidence of anatomic economy. Doubtless there have resulted physiologic accommodations to civilized man's diet and possibly an increase in certain digestive juices and a decrease in others. Therefore a large proportion of our constipated bipeds and food faddists who are consuming inordinate amounts of cellulose are not only suffering from malnutrition and peristaltic fatigue, but are laying the foundation for a career of gastro-intestinal invalidism. The irritant effect of cellulose on sensitive, congested or ulcerated mucous membrane has potentiality for tremendous harm.

Injury to the intestinal lining may be produced in two ways. First, if the concentration of the irritant poisons elaborated in the colon is great, they may, by chemical injury, so change the absorptive power of the cell as to permit the entrance of both toxins and bacteria into the system. The second way is that of the mechanical injury to the cell membrane of the intestine by hard, dry faeces or food high in coarse (*Turn to page 12*)

EDITORIAL



"Unquenchable" or "Eternal Fire"

A LONG-time reader of the ORIENTAL WATCHMAN writes in for some clearer light on the question of "eternal" or "unquenchable fire." He says he believes that total destruction, or annihilation is Scriptural teaching, and the only view compatible with the revealed nature of God, but he is puzzled by the use made of the above expression in present-day theology.

The proper meaning of a word is best determined by the use made of it. "Unquenchable fire" is a Bible expression, describing the fire by which God is to destroy the wicked, and cleanse the earth from its defilement of sin in the last day. Along with other texts it is used by John Baptist in Matthew 3:12, and by Christ in Mark 9:43. Similar expressions alluding to the same thing are found in Matthew 18:18, and Jude 7.

The Bible furnishes us with two very concrete examples, exact demonstrations of the nature of the fire that will destroy sin and the sinner. Peter and Jude both speak of the wickedness of Sodom and Gomorrah. Both say that their destruction was to serve as an example to the ungodly in subsequent ages, of the manner in which God would deal with sinners in the Judgment. See 2 Peter 2:6 and Jude 7. Jude expressly says that these cities were "set forth as an example, suffering the vengeance of eternal fire." This is exactly the same kind of fire referred to in Matthew 3:12 and Mark 9:43. Now a question: Is the "unquenchable," "eternal fire" which God rained upon Sodom and Gomorrah to destroy them, still burning? Most certainly not. The ground upon which those cities once stood is now covered by the salty, stagnant waters of the Dead Sea.

Another instance of the use of the expression "unquenchable fire," is found in the 17th chapter of Jeremiah's prophecy. The prophet there warned Israel that if they failed to observe the Sabbath as they were taught, God would build a fire in the gates of their beautiful city which would devour her palaces, "and it shall not be quenched." Jeremiah 17:27. The people failed to heed the prophet's warning, and as a result the city was destroyed in the manner predicted, the record of which can be found in 2 Chronicles 36:15-21. The city of Jerusalem has been built twice since then, and tourists who now visit that place tell us nothing of "unquenchable fires" still burning there. The fire of Jeremiah's prophecy went out when it had finished its work, as will the fire sent of God to burn up the wicked.

From the two instances of the burning of Sodom and Gomorrah, and the burning of Jeru-

salem, it is unmistakably clear that the expressions "unquenchable fire," and "eternal fire," does not have reference to the length of its duration in point of time, but to its quality and effect in accomplishing the purpose for which it was sent. Doubtless the inhabitants of those doomed cities used the best fire-fighting apparatus available at that time to put out the fire, but their efforts were futile because God had given a quality to the fire that would make it unquenchable until it had fulfilled His purpose. Thus it will be in the last great destruction. The fire that God will rain down from heaven will lay hold of sin and everything sinful with "unquenchable" fury, and notwithstanding every perfected scientific fire-fighting device, and every effort on the part of the wicked to escape it, it will accomplish its purpose of making an utter end of sin, and then it will go out as did the fire which destroyed Sodom, Gomorrah, and Jerusalem. The destruction which it brings about is "eternal." Its effect will never be reversed. Likewise the destruction of the wicked will be an "eternal destruction," not in a state of unfinished continuance, but as a finished fact, "eternal" in its finality. Complete destruction is the final fate of the wicked, not an eternal existence in a destroying process that has no consummation.

This "unquenchable fire" must not be evaporated into thin air by any spiritualizing, fantastic interpretation. It will be a literal, material fire with burning, devouring heat. It will light upon and consume everything sinful, as fire licks up the dry chaff and stubble of the field. The fire that destroyed those ancient cities was of a brimstone variety, coupled with supernatural elements and powers added by the Lord Himself, thus qualifying it to fulfil its appointed purpose. Alone, brimstone contains the elements of the most penetrating heat, equal to any acetylene or electric welding torch.

It is true that God Himself is described in the Bible as "a consuming fire," but this nature, which is peculiar to Himself because of His perfect holiness and righteousness, in the presence of which no sin can abide, must not be confused with the element God will use in the total eradication of sin from the universe. That is a specially prepared fire, to accomplish a special purpose "prepared for the devil and his angels."

God will not maintain a place of never-ending torture for any of His creatures. Such an idea is totally foreign to the whole plan of creation and redemption taught by the Bible. Sin in any

form is an enemy of God, which brought death into the world, and consequently a separation from Him. The plan of salvation is to bring man back to God in that unity and harmony that existed before sin entered. This cannot be realized so long as death and sin remain in existence. The apostle Paul says, "The last enemy that shall be destroyed is death." 1 Corinthians 15:26. Death is the result of a cause. "Wherefore, as by one man sin entered into the world, and death by sin." Romans 5:12. When the cause of death is destroyed, death goes with it, and they will no more exist forever, "But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Psalms 37:38. "Let the sinners be consumed out of the earth, and let the wicked be no more." Psalms 104:35. "But the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it." Proverbs 2:22.

The doctrine of eternal torment and a continuance of the wicked in a state of never-ending misery, is the most terrific doctrine the human mind can conceive. No doctrine has done more to misrepresent the true character of God, and establish a false foundation in the hearts of His worshippers. There is no doctrine in all heathenism to match it, not even the cruel and blood-curdling exploits attributed to the Hindu goddess, Kali. It has made a despairing suicide of many a sin-sick soul, and driven many more to the madhouse. It has made more atheists and infidels than any other form of false teaching. It has filled our churches with cowering, timid believers, who think of God as a severe, merciless, and vengeful Deity, and are driven to Him by a sense of fear of the consequences of disobedience, rather than drawn to obey Him out of a sense of love and gratitude. The chief object of their living is to escape hell, rather than to love and serve Him because He first loved us, and gave Himself for our sins.

God is LOVE. The very essence of His nature is love. He can give expression to no other attributes. All His acts are prompted by and done in love. All His thoughts toward us are thoughts of love. He takes no pleasure in the destruction of the wicked. In executing their final judgment He acts from a principle of love which they themselves involuntarily acknowledge before their sentence is carried out. To remove the dark blot of sin from the universe, into which it came as an intruder and foreigner, is the highest act of love both for those upon whom it has fastened its fatal grip, and for all those who might be in danger of it through the ages to come. But to perpetuate sin and sinners, and confine them in a place of ceaseless torment, is to turn love into vengeance and monstrous cruelty, and sympathy and justice into a hateful vindictiveness, which are far removed from the God of the Bible.

The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—and in the consciousness of duties nobly met and work thoroughly done.

Is Jesus the Christ of the Scriptures

W. A. SPICER

This is a question raised by the argument of the Catholic Encyclopædia against the supremacy of Holy Scripture. Under the word "Protestantism," the Encyclopædia says:—

The supremacy of the Bible as the source of faith is unhistorical, illogical, fatal to the virtues of faith, and destructive of unity. It is unhistorical. No one denies the fact that Christ and the apostles founded the church by preaching and exacting faith in their doctrines. No book told as yet of the divinity of Christ, the redeeming value of his passion, or of his coming to judge the world; these and all similar revelations had to be believed on the word of the apostles, who were, as their powers showed, messengers from God. And those who received their word did so solely on authority.—*Vol. XII, page 496.*

This teaching not only takes away the authority of Scripture, but it would rob us of the Christ and Saviour of the Scriptures. Did Christ and His apostles preach a Saviour of Whose divinity the Scriptures bore no witness, the redeeming value of Whose sacrifice was unknown to Holy Writ?—No; a thousand times No! for the only hope of the world is the Saviour of the prophets, the Christ of the Holy Scripture.

Jesus said of the Scriptures: "These are they which bear witness of Me." John 5:39. He testified to those who set church authority and tradition above Scripture:

"If ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Verses 46, 47.

In one of the parables He taught the lesson:—

"If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Luke 16:31.

After Jesus had risen from the dead, He walked with the two disciples on the way to Emmaus, their eyes being held that they should not know Him. As they mourned, He said:

"O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Luke 24:25-27.

The apostles bore their witness by the preaching of the word. On the day of Pentecost, as power from on high came upon the apostles, Peter stood up before the multitude. Did he begin to talk about the ecclesiastical "powers" of the apostles or to exact faith in their doctrines?—Not he; his voice was lifted up crying, "This is that which hath been spoken by the prophet." He preached the word. He showed that prophecy was fulfilling, and that Jesus was the Divine Holy One of the prophetic Scriptures. The Catholic Encyclopædia denies that the Scriptures had taught the divinity of Christ. But Peter that day proved by the Scriptures that Jesus was "both Lord and Christ." And multitudes were convicted of the truth as the word of God was preached.

Eating Hazards after Fifty

(Continued from page 9)

residue, thus permitting the absorption of bacteria or their toxic products. In this way it is possible for a mild degree of intestinal poisoning to produce major symptoms since small amounts of poisons may be absorbed over a long period of time.

Many stomach derangements can be cured or avoided by living on a light diet that does not require much energy to digest or much digestive effort to assimilate. There are a great many stomach and intestinal invalids whose cure seems to be impossible because of economic reasons. They may have to frequent the cheaper eating houses, buy inferior food or employ inferior cooks. Any one of these may cause digestive trouble, prevent its cure or increase its severity. It should not be forgotten that poor food, if well cooked, may be less harmful than good food badly cooked.

Simpler Foods are Best

The simpler foods, if properly chosen, make less demand on the purse and the stomach. Often all that a subnormal stomach requires is an affiliation with a brain that knows how to choose food intelligently, for many people who diet faithfully do not do it intelligently. They are misled by friends, books, advertisements and dietetic quacks without regard to the individualization of their stomach requirements. Dietetic insult is added to digestive injury.

The brain worker with his lessened amount of physical exercise and oxygen consumption requires a corresponding decrease in digestive exercise and food consumption. It is a common misconception to think that meat in its various forms is essential to maximal mental efficiency. It may be necessary for hard-working outdoor labourers in the temperate and frigid zones but not for industrious brain workers in any zone. Labourers in cold climates, whether indoors or out, thrive better on a meat-containing diet, but those of hot climates do better on a fruit and vegetable diet. The rickshaw and burden bearing Chinese subsist almost entirely on a vegetarian diet. I am not advocating a non-meat diet, but I advocate an individualization of diet.

The gastro-intestinal normality of uncivilized man did not depend on his diet alone. Vigorous physical exercise and periods of enforced starvation had as much, if not more, to do with their extraordinary digestive and excretory capacity than the quality of the food they ate.

There can be no stereotyped diet for persons over fifty, for even at that age what may be "one man's food may be another man's poison." To follow a diet recommended by a friend or a diet prescribed by a physician for an uncle with the gout is the height of dietetic folly. There are general rules having to do with the technic of eating and food preparation that all can follow, but when it comes to food quality a person's physiologic requirements must be considered.

Man Should Look at Physiologic Assets

Every man of fifty should have 100 years as his life span objective. Objectives are accelerating to achievement in health, as well as in war or in business. The average person drifts along with no optimistic health thought for the morrow, convinced that next year he will find himself more feeble, wrinkled, bald or gray. Economically, he figures that by next January his financial assets will have increased ten per cent over last year. But how about physiologic assets?

Tremendous energy is expended and is wasted in the digestion of an overlarge meal. Overeating puts a tremendous burden on the digestive machinery from the mechanistic standpoint. Peristaltic fatigue is a phrase that has been aptly applied to this condition. The digestive tract is nothing but a muscular tube of varying diameter lined with mucous membrane. Food must be propelled through its twenty-six feet by muscular energy. Therefore, considered from the standpoint of physical laws, it is just as easy to drain the stored-up energy by digestive fatigue as by mental or bodily fatigue. These functions are by no means individual units. They are interdependent. The abuse of one produces a vicious circle and upsets the entire chain of physico-chemical functions; if long continued, such abuse may result in organic change.

Strain on Digestive Organs

The amount of energy necessary to propel an overlarge meal or one with an excessive amount of residuum through the tortuous digestive labyrinth within man is tremendous. The organs of digestion can assimilate just so much starch, protein or fat, although they have a wonderful flexibility and possess a margin of safety. If too much protein has been eaten, partially digested meat fibres reach the colon and there act as excellent culture mediums for pathologic bacteria, with resulting intestinal toxemia and its enormous potentiality for harm. If too many sweets or starchy foods are eaten, the sugar tolerance of the body is exceeded and the person becomes a candidate for diabetes.

From the foregoing it can be seen that the food hazards that confront the average person who has passed the half century mark are many. Most of them can be avoided. It simply requires thoughtful attention to the needs of the aging human machine. Careful physical surveys at yearly or semiyearly intervals made by competent medical experts are prerequisite to a full appreciation of the dietetic limitations and requirements of a person.

To Abort Coryza or Cold in the Head

ONE or two doses, 1 gram (15 grains) each, of acetylsalicylic acid on the first indication of cold in the head, will arrest it. With the first tickling of the throat in the evening, take a dose, and then again in the morning. If there seems to be a relapse, two or three more doses will effectually relieve it. This advice is given in the *Munich Medical Weekly*.

Marvellous Mesopotamia

By James McGeachy

MESOPOTAMIA is a land of great interest from many standpoints,—archæologically, historically, politically, and religiously.

Tradition places the site of the garden of Eden in this country, and the earliest records of the Bible are centred in this land. (Genesis 2:14; 10:8-12; 11:2, 9, 31; Acts 7:2-4) From it came Abraham, the father of the faithful, called from the midst of Chaldean heathenism. The excavations which have been made at Mugheir, the place which, during the past few years, has been identified as the ancient Ur of the Chaldees, have thrown a flood of light upon the conditions of that city in the days of Abraham and his forefathers.

Abraham's Home Town

It was only in 1922 that archæologists began systematically to excavate this site. This was done by a joint expedition of the British Museum and the University of Pennsylvania, in charge of Dr. C. Leonard Woolley. Previous to this, a little work had been done by Dr. Hall, in 1919; and as far back as 1854, a Mr. Taylor had done something at that site. The main object of the latest expedition

was to ascertain the original form of the zikkurat, which was an essential feature of all the important cities in ancient Mesopotamia.

Dr. Woolley, in his report, explains that a zikkurat is an artificial hill, made by the ancient dwellers in Mesopotamia, on which was built the shrine of the god of the city. It was thought proper that he should have his throne on a high place; and since Mesopotamia is a large plain and has no natural hills, the people supplied the deficiencies of nature by building zikkurats.

The zikkurat of Ur was built by Ur-Engur and his son Dungi, two ancient kings who ruled Ur about 2300-2200 B. C. It was not completed, however, until the reign of Nabonadius (555-538 B. C.), the last king of Babylon. This zikkurat was built for the worship of the moon god, Nannar, undoubtedly one of the gods that were served by Terah, the father of Abraham. (Joshua 24:2.)

In Abraham's day this form of worship was well established in the land, and the life of the citizens of Ur of the Chaldees was as well regulated as the life which we lead in our modern cities. Commerce and agriculture flourished, and many tablets have been found on which are written the business transactions of the Chaldean merchants. Pilgrims came from afar to visit the shrines of the moon god and the moon goddess, Nin-Makh, to give their offerings to the priests. Everything was carried on in the temple in a very businesslike manner. There was a weaving factory attached to the temple in which many women and girls were employed; and careful record was kept of the materials used, of the work which they did, and of the amount of food they received as wages.

From all this we can understand that there was a high degree of civilization in Abraham's

time, and that the acceptance of God's call in the midst of the city life of that time meant much, and even more, than it means to the business man of our own day who hears the voice of the Spirit calling him to follow Christ. Abraham had the same temptations and the same inducements to turn a deaf ear to the



Babylon in all its glory

claims of his Creator and live a life centred in self as we have to-day; but he turned from these things, and left his earthly prospects to obey God, and to live by faith in the promises alone.

As we pass down through the Bible record, we constantly come into contact with ancient Mesopotamia, even after God's people had left it. God still had a care for the peoples of that land, although they were not a part of His chosen of Israel; and so He sent the prophet Jonah to warn Nineveh, the capital city of the mighty Assyrian nation, and later Nahum revealed the fate of that great city, that it would become "empty, and void, and waste;" and for centuries there was no certainty as to the site of the city. (Nahum 2:10; 3:17.)

It was in 1845 that Sir Henry Layard excavated one of the mounds across the Tigris near Mosul, on the site of ancient Nineveh, and

discovered there the Royal Library of Nineveh. This library was founded by Sargon, and later Sennacherib and Esarhaddon added to it; but Ashur-bani-pal was the king who made it valuable to us, for he sent to other cities and had copies made of works of learning and translated ancient Sumerian tablets into the Assyrian language. George Smith deciphered these, and astonished the world with the Chaldean versions of creation, the fall, and the flood. There was also found the Assyrian account of Sargon's expedition against Ashdod, mentioned in Isaiah 20:1, and a slab depicting Sennacherib reviewing the spoils taken at Lachish (2 Kings 18:14, 17). These things were discovered in the Kuyunjik mound which covers two palaces,—one of Sennacherib and the other of Ashur-bani-pal.

There is another mound near Kuyunjik, the mound of Nebi Tunas. This mound is crowned by a village of that name, which means the prophet Jonah, who is supposed to be buried in the mosque whose minaret towers above the village. It is because of the sanctity of this tomb that permission has never been given to excavate the mound, under which there is doubtless much of value to archæology and history. This tomb is really the burial place of an old Christian bishop. A monastery once stood there, and also a Christian church. It is not likely that the natives of the place would be induced to believe this, for Nebi Tunas is a place of pilgrimage, and the tomb is a source of profit to the village. Visitors can enter this mosque after leaving their boots and shoes outside, but no one is allowed into the tomb. A piece of swordfish is hanging on the wall of the chamber in which is the entrance to the crypt. This, we are told, is a part of the whale that swallowed Jonah! The carpets of the mosque are famous because each sultan of Turkey presented one to this shrine.

Apart from these two mounds, there is nothing to be seen of ancient Nineveh in that place; in fact, nothing can be seen of the ruins of Nineveh even at the mounds, for the excavators reinterred what could not be carried away.

There are other interesting archæological sites in what was once ancient Assyria: Calah, twenty miles from Mosul, where a number of human-headed winged bulls are to be seen half buried in the ground (this was also excavated by Layard); Ashur about four miles from Kalah Shergat station, was thoroughly excavated by the German Orient Society; and here a stele was discovered mentioning the original Semiramis of Greek legend. She was the wife of Shamshi-Adad V (825-810 B. C.), and became powerful while acting as regent for her son.

Nebuchadnezzar's Name Everywhere

The great ruins of Babylon south of Bagdad near Hillah bring to mind the great figure of Nebuchadnezzar, in the book of Daniel, who was used to punish Israel for her sins and to begin the seventy years of captivity. Nebuchadnezzar was determined to be remembered, for he stamped his name on brick after brick that is to be found

lying there to-day. The Kasr mound is the most important, with the Ishtar Gate decorated with figures of beasts. Through that gate passed the Processional Way, along which the great gods of Babylon were carried once every year, passing the shrine of the goddess Nin-Makh. On the Amram mound stood the temple of Marduk where King Khammurabi placed his stele of laws, and in which Alexander's generals held council after his death.

Thus Mesopotamia abounds with ruins of great interest to the Bible student. Among others might be mentioned Niffer, which covers the site of Calneh (Genesis 10:10); and Warka, the ancient Erech mentioned in the same verse, taking us back to the earliest times, and uniting to proclaim the verity of God's word. Critics at one time thought that the earlier portions of Genesis—the history of Abraham back to the creation—were myths and legends; but there is no excuse for such thoughts to-day, for the mounds and ruins, the bricks and mortar, of Mesopotamia cry out that these events are sober facts of history. Let us, then, take courage and thank God for the confirmation of our faith afforded by the silent testimony of marvellous Mesopotamia.

Have We Followed Fables?

WE HAVE not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16. These words by Peter, while written by inspiration of God, nevertheless represent his own profound conviction, and reflect his own personal experience. The one-time weak, vacillating Peter had given place to the converted Peter, who could, as his Master had foretold, strengthen his brethren. After that change had come to him, Peter went forth to a doubting, materialistic public, and boldly proclaimed the gospel of the Lord Jesus Christ. Under his convincing preaching, thousands believed, and entered the ranks of the followers of the crucified but risen Saviour.

A Serious Undertaking

When we consider the change of views, conduct, and living that invariably accompanied such beliefs, bringing more often than not ostracism from former associations and even active persecution and not infrequently martyrdom, we can well understand that such preaching was a serious undertaking, and could not have been continued in the face of such results without an unwavering conviction that the gospel was indeed more than a cleverly devised system of fables. After seeing that gospel accepted by thousands and established throughout the then-known world, what would it have meant to the gossellers who had counted not their lives dear unto themselves, that the commission of their Master might be fulfilled, if, at the last, they had discovered that they had been deluded, and that there was no reality to the good tidings they had preached!

But how like God in His dealings with His people to ordain that the apostle Peter, whose faith was unmoved by the assaults of gainsayers, should send back, in his last letter to the churches, the comforting and triumphant assurance that "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ!"

The basis of this confidence is worthy of our study. A careful reading of the rest of the chapter shows that Peter was reviewing the evidences of his gospel. Recalling his experience on the mount of transfiguration, he asserted that he was an eyewitness of the majesty of Jesus Christ on that occasion. Furthermore, he had heard the very voice of God from heaven, proclaiming Jesus to be the beloved Son. But there was one thing to which he could point with even more assurance than to that which his physical senses could attest. "We have also a more sure word of prophecy," he says, "whereunto ye do well that ye take heed." Verse 19. The triumph of his faith and life work rested in his knowledge that his gospel was in harmony with, and in fulfilment of the sure, unfailing, and unchanging word of prophecy, whose origin is not in the heart of man but with God.

The Power and Coming

To-day the same gospel of "the power and coming of our Lord Jesus Christ" is being preached in the light of the near approach of this coming. For some scores of years Seventh-day Adventists, while preaching, in common with other Protestant bodies, salvation through the atonement and mediation of Jesus Christ, have in no uncertain terms been telling the world that the present generation will see the return of Jesus, the realization of His kingdom, and the attendant judgment and end of the world. They have been calling all to prepare for these solemn events by accepting by faith in Christ forgiveness for past sins and deliverance from a further transgression of God's law.

A more startling message or one of more far-reaching and vital effect on the lives of those who receive it, is impossible to imagine. Something of the seriousness of that preaching is shown by the way it is received every year by tens of thousands. Men and women, not by any sudden emotion, but after calmly and carefully making a study of the Scriptures on the question, are accepting the Adventist teaching, knowing well what it will henceforth mean in their lives. They reach decisions after reckoning definite costs. Such faith places all hope in the coming kingdom, and means, practically, the abandonment of the ambitions and pleasures of this world. With thousands, it means many a termination of long-standing associations and friendships. In many cases, it spells loss of employment and a readjustment of life and work. In all, the very habits of living are revolutionized. A new objective takes possession, and the great passion of believers in this gospel is to make it known to others, and to hasten the fulfilment of Jesus' words, "This

gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

For this work believers not only give regularly one tenth of all their income, but also make large donations for foreign mission activities that are now carried on in more than two hundred languages. Tens of thousands of the children and youth, having turned from worldly institutions of learning, are receiving an education in denominational schools that are operated chiefly to prepare missionaries to herald the advent message; and thousands of young men and women—an average of 140 a year for the last ten years—have "left all," to carry the good tidings to foreign shores. In every land, millennium-aged beliefs and customs are relinquishing their hitherto unchallenged sway as the regenerating power of the gospel kindles within human hearts of every hue, the "blessed hope" that makes them one family the world over.

Write into this drama one hint of "cunningly devised fables," and you have a world-wide tragedy, the villainy of which would fail to find extenuation in any amount of religious zeal on the part of its perpetrators. The mere fact that they are honest in their belief, unless there is unassailable ground for such belief, would be no justification for disturbing the serenity of the inhabitants of the world with such astounding announcements as are being broadcast from pulpit and press, and over the unseen medium of the air.

Have we, perchance, been following "cunningly devised fables?" is the solemn question that this whole picture presents for most serious thought to the mind and conscience of every individual who has had a part in such propaganda. Can we view the situation to-day, and make the confident avowal that Peter made? For our answer, we appeal only to "the more sure word of prophecy," and we have that word made more sure at the present time than ever before. The history of past years has confirmed the fact that all second advent and kingdom prophecies of the Scriptures point to our time as the time for carrying to every nation, kindred, tongue, and people the last and most solemn announcement of the gospel.

Marked and appalling increase of calamities of every kind, of crime, drunkenness, and social disorder, of unbelief in God and denial of Him, and of domestic and international unrest and rumours of war, leave us without room for doubt that these are the days of which the Saviour Himself warns us, "When ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all be fulfilled." Matthew 24:33,34.

The gospel of the coming of Jesus Christ is the gospel of hope and assurance that the world now needs. Even in these evil days when "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth," (Luke 21:26), the believing are admonished, "When these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh."

Earth Speak

Recent archaeological discoveries
lie to the Evolution

By



Here are tracks of a carnivorous dinosaur, found on the "Painted Desert" of Arizona. They are some sixteen inches long, and the animal had a stride of about five feet. The mark between the tracks is the impression of the tail, which aided as a support when the dinosaur stopped to rest.

ALL popular theories regarding the antiquity of man upon our planet have been completely upset by discoveries recently announced by Mr. Samuel Hubbard, Curator of Archaeology in the Oakland Museum. In company with several others, he, as director of the Doheny Scientific Expedition, explored the vicinity of the Hava Supai Canyon a tributary of the Grand Canon in northern Arizona. Associated with the party, was Mr. Charles W. Gilmore, Curator of Vertebrate Paleontology, United States National Museum. The report of the findings, therefore, has the highest scientific authority behind it. During the months of October and November, 1924, this party explored geological and Archaeological treasures in this most interesting region; and the report of their discoveries is so disconcerting to the theories of evolutionary science that even some of the men of the expedition itself can hardly comprehend the full meaning of the facts which they brought to light.

The primary object of this expedition was to explore thoroughly the canyons in the vicinity of the Hava Supai Indian Reservation, and to examine the carvings on the walls, which had been known to Mr. Hubbard for many years. This Reservation is in a secluded valley that widens out of the Hava Supai Canyon, about 3,000 feet below the level of the surrounding plains, and fifty-five miles southeast of El Tovar, the famous hotel on the rim of the Grand Canyon.

On the red sandstone walls of the different side canyons, are found many carvings that ancient races have made. Some of these carvings are of great antiquity, being made in the sandstone with some sharp instrument, and in the bottom of the cuttings the thin film of black oxide known as "desert varnish" has begun to form.

Among other pictographs, was one of an animal that has been pronounced a dinosaur, by its discoverers. The dinosaur is one of the prehistoric reptiles, which are known only from fossil remains found in the rocks. It is this carving of the dinosaur that has made so much commotion in the scientific circles within the past months since its discovery was announced.

Of course, it is hard for some scientists to admit that this carving was really intended to represent a dinosaur, for, as Mr. Hubbard says, "if the reader agrees that this is a 'dinosaur,' then we are faced with one of two conclusions. Either man goes back in geologic time to the Triassic period, which is millions of years beyond anything yet admitted, or else there were 'left-over' dinosaurs, which came into the age of mammals."

In spite of the reluctance of evolutionists to admit that this carving represents a dinosaur, the evidence remains so strongly in favour of Mr. Hubbard's correctness in so naming it that it is impossible to avoid the inevitable conclusions such interpretation imposes. Some wild guesses that it might have been intended for a "camel," "leopard," a "kangaroo rat," a "man with a tail," and "thunder bird," all failed to maintain any reasonable degree of plausibility, especially when the pictures of some of these creatures were compared with the carving.

On the other hand, when one places side by side the photograph of the "dinosaur" and the restoration made by Chas. R. Knight from a skeleton in the American Museum there is a most remarkable likeness. No other animal, live or fossil, so closely approximates the carving as does the real dinosaur known to the geologist. And the suggestion thrown out by some that it may not have been meant for anything at all or may have been merely the product of the Indian's imagination, is too shallow to be given more than a passing notice by anyone who know the characteristic habit of ancient races to carve their pictures from actual incidents of life, and never from imagination.

Unquestionably a Dinosaur

The fact that dinosaurs were present in this region in past time, is conclusively proved by the finding of the tracks on the edge of the "Painted Desert," about a hundred miles from the Hava Supai Canyon. Here they were impressed in the sandstone of what appeared to be an ancient lake or sea. The large ones were sixteen inches

Evolutionists

Hava Supai Canyon, Arizona, give the idea of the age of man

W. Clark

ing by fourteen inches wide, and the animal took a stride of nearly five feet. Between two of the tracks were found the characteristic mark supposed to have been made by the tail of the dinosaur when he stopped to rest, using his hind legs and tail as a tripod.

Until this discovery, the only evidence for the existence of dinosaurs man was ever supposed to possess, was of fossil remains. But here on the rocks of northern Arizona, where ancient races are known to have flourished, are carvings which speak as plainly as any written word possibly could. And their language is so unwelcome to the believers in popular theories regarding the antiquity of man that it seems almost impossible for them to assimilate the magnitude of the discovery. Here the very stones cry out in protest against the theory that there was an age of fishes, and then an age of amphibia, then an age of reptiles, then an age of mammals, and finally, an age of man; for this simple little pictograph,—it was only 11.2 inches high,—says in language unmistakable and undisputed that *man and the dinosaur*, which, according to evolution are 12,000,000 years apart, really *lived together*. It sounds almost like Conan Doyle's "Lost World," and yet if we are to believe our senses, there is no escaping the conclusion that the man who drew this sketch on the walls of Hava Supai Canyon actually saw the real thing,—the dinosaur itself.

"The Lord Hath Wrought This"

But this is not all. Quoting from Mr. Hubbard's report: "On the same wall with the dinosaur pictograph, and about fifteen feet from it, we found a pictograph representing an animal which was evidently intended for an elephant attacking a large man. The elephant is striking the man on the top of the head with its trunk. The wavy line represents water, into which the man has retreated up to his knees. Both arms are upraised, and the fingers are visible on one hand. The other holds something, the form of which is too vague to be determined." (A weapon, maybe).

Another most wonderful find! Although elephants are well known as fossils in America, as for example in the La Brea deposits in Los Angeles, where dozens of them were found, never before has any proof been found that they and human beings lived together. In his report, Mr. Hubbard calls attention to the fact that Dr. Frederick A. Lucas, in his book, "Animals of the Past," states his belief that man and the elephants were contemporaneous in America, although no evidence for his belief had ever been produced. But here is the evidence; for the carving shows clearly that not only did man know the elephant well enough to draw him, but to draw him in battle with a man.

"Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the

fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?" Job 12:7-9. Henry Fairfield Osborn is very fond of quoting the first part of this passage, and has written a book, "The Earth Speaks to Bryan," in which he brings proof from the fossils in support of his evolutionary views. But he has forgotten, as his readers are liable to forget, that the earth, when it speaks, never speaks evolution unless made to do so by the twisting and distorting of its message to fit some preconceived opinion.

As proof of this, I quote from the Encyclopædia Britannica, Vol. XI, pages 643, 644: "The publication of Darwin's 'Origin of Species' in 1859, in which evolution was made the key to the history of the animal and vegetable kingdoms, produced an extraordinary revolution in geological opinion. The older schools of thought rapidly died out, and evolution became the recognized creed of geologists all over the world."

Scott's "Introduction to Geology," page 525, says: "The only standard yet devised which is applicable to all the world is that founded upon the progress of life."

And finally, I quote from "The Dogma of Evolution," by More of the Cincinnati University, page 161: "The evidence from paleontology is for discontinuity: only by faith and imagination is here continuity of variation." And then, we might call Dr. Osborn's attention to the fact that



Here is the "pictograph" of the dinosaur, which has caused all the furore in the camp of the evolutionists. Unquestionably made by a human artist, it proves that man and the dinosaur lived at the same time; whereas evolution has it that the dinosaur became extinct 12,000,000 years before man appeared.

our text in Job tells us to listen to the voice calling from the earth as an evidence that "the Lord hath wrought this," and not that it has all come about by natural forces in the process of evolution.

In the light of the discoveries brought to light by the Doheny Scientific Expedition, what becomes of the idea of successive ages in which particular kinds of animals lived? The Age of Reptiles, in which the dominant life of the earth is supposed to have been dinosaurs and their like, becomes the same as the Age of Man, which geologists have tried to place millions of years later. The Age of Mammals, in which huge beasts like the imperial elephant, the mammoth, the mastodon, and so on, roamed the earth undisturbed by puny man, also becomes contemporaneous with the age of human life on earth. *And so dinosaurs, elephants, and man lived together in America.* Not only that, but this party also discovered carvings of the ibex, which has never been known in America, either living or fossil. Somehow these discoveries make it appear that prehistoric times in America must have been a whole lot different than evolutionists like to imagine. And if all these animals and man lived together here, why not all over the world? And if twelve million years squeeze together into the span of one human period, how much may not be done to all the supposed long "ages" before we get through with them?

Genuine Science with Genesis

The literal record of Genesis,—that God made man and placed him upon the earth in company with all the animal creation; that a flood of waters destroyed the Eden which God created; that Noah preserved specimens of the life types in an ark; and that changed seasons and conditions brought degeneracy and decay upon the whole animal creation as well as upon man,—all these ideas, which are part of the creationist doctrine as found in the Bible, are verified by scientific findings, and are contradicted by no known facts. Of course, these ideas are contradicted by scientific theories; but—notice carefully—not by the real facts. *The rocks cry out in protest against the perversion of truth under the name of science.* They declare in unmistakable terms that the literal record of Genesis is an inspired record of the early history of our planet.

How much longer will the evidences from the earth have to pile up before men begin to see the weakness of human theory? Vast areas are upside down, with fossils entirely out of order. Hundreds of square miles contain fossils that are supposedly the oldest ever found,—the Cambrian of the Rocky Mountains in Alberta and British Columbia; yet these very fossils indicate unbelievable ages for development on account of their marvellous complexity. And Mr. Hubbard adds one more puzzle to the list by announcing the finding of a track of a large animal on sands that were classed as of such an early age that no animal of this type could possibly have been evolved at the time the sands were deposited. This, in addition to all the other evidences that we have described



This "pictograph" shows an elephant attacking a man. But the evolutionists maintain that the imperial elephant was extinct before man emerged.

from his report, make the popular theories of evolutionary ages seem more and more ridiculous. When the Bible gives a story of how it all happened, why will men not believe that it means what it says, and that that record is authoritative?

Surely the time has come for a return to faith in the accuracy of the Bible in regard to the past. It is time that the creationist was given a hearing, and that the scientific aspects of the direct creation doctrine were listened to with seriousness, for they offer an escape from the perplexities into which modern discoveries have thrown the scientific world.

Wanted

MEN, women, and youth who cannot be influenced by their friends and associates to do wrong.

Men, women, and youth who have the stamina to say "no" when tempted to do evil.

Men, women, and youth who think and weigh matters, rather than "jump at conclusions."

Men, women, and youth who desire to be taught, rather than merely entertained.

Men, women, and youth who are hunting for truth, and will accept it when found.

Men, women, and youth who will stand for right principles, regardless of what others may think or say or do.

Men, women, and youth who are looking for an opportunity to lend a helping hand to some one less fortunate than themselves.

Men, women, and youth who are willing to sacrifice for the furtherance of every worthy cause.

Men, women, and youth who regard usefulness of more importance than pleasure.

Men, women, and youth who are determined to glorify God in every thought and act of life, if everybody else in the world goes entirely wrong.

J. W. LOWE.

The Nursery of the Church

By A. W. SPALDING



My Favourite Text and Why

"We know that all things work together for good to them that love God, to them who are the called according to His purpose." *Romans 8:28.*

DAVID VOTH

THIS text has brought more joy, contentment, and peace to my soul than any other text in the Bible; and why? Because my heavenly Father, Who is all wise, says that all things, no matter what they may be, work together for my good.

To have the assurance in my heart that He will not permit anything to befall me or to cross my path that is not for my eternal welfare, is of greater value to me than this whole world full of property. I would not exchange this belief and conviction for all the gold and silver in the earth.

It may not always be possible for me, with my poor, finite mind, to understand and comprehend God's ways and dealings with me, for He says: "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." But I know He loves me and has a deeper interest in my eternal good than I possibly could have; and so I can trust Him and safely rest my case in His hands every step of the way.

Some one has said, "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him...The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. He does not cast worthless stones into His furnace. It is valuable ore that He refines."

Believing this, I can go on my way rejoicing. Things that are too deep for me to understand I commit into the hands of Him who does all things well. The mysteries that at times annoy and disappoint us here will all be made plain in the future life.

I have not yet fully learned the lesson contained in my text, but I am in the school of Christ learning some precious lesson every day. I am learning to look at some of the so-called unpleasant things from a different point of view than I once did. There is some valuable lesson in everything that comes to me. This makes life worth living.

THE church has as its mission the highest and greatest work in the world. It is the turning of man from error to truth, from sin to righteousness; it is the revelation of the nature and attitude of God to man through the life and atonement of His Son Jesus Christ; it is the cultivation of the truest, most steady, most inspiring qualities of character in men and women. The formation of Christian characters in individuals is an insurance of right dealing with their fellow men and of faithful service for God. Such characters are the basis of a stable citizenry, as well as of a pure and earnest church constituency. The church, therefore, is doing the most service to the state, as well as to itself and society in general, when it accomplishes its work of evangelism and education of individual men, women, and children.

In this work the home occupies a primary place. The home was the first church; the father was the first priest and minister. With the increase of the world's population, the church, as also the state, has necessarily been extended to take in many families, often with no close relation to one another. Still the home remains, in the plan of God, the place of the earliest spiritual instruction, the nursery of the church.

The Reflex

There can be no healthy church without true Christian homes. Out of the product of the home the substance of the church is built. If the children of the family are being trained in ideals and habits of reverence, obedience, truth, courage, benevolence, and zeal, the church which they come to compose will be a church pure, true-hearted, and active in evangelism. If the children, on the contrary, are allowed to grow up with low ideals of morality and behaviour, the church into which they enter will be lax in morals and discipline, materialistic in aim, and lukewarm in missionary enterprise.

That is not to say that the church is powerless to better social conditions and to effect reforms. The power of the church is not human, it is divine. One man whom God fills with His Spirit and makes to be His apostle may change the tide of virtue and zeal from ebb to flow. It is the mission of the ministry of the church to draw men nearer and nearer to God, and one result of such a work is to make parents who are better fitted to be moral and spiritual teachers of their children. That is the history of Christian missions to degraded peoples. The missionary brings the divine life and righteousness to men sunken in evil; they are transformed by the grace of Christ, and thereby their homes and society are transformed and made ever truer and better. But that native church is never self-sustaining and vigorous until its members have attained to the place where they become the primary spiritual teachers of their children. (*Turn to page 27.*)



OUR BIBLE READING

"The entrance of Thy Word giveth light"



Manner of Christ's Coming

1. *Will the coming of Jesus be literal and personal?*

"When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

2. *Will it be a secret coming, or will it be universally witnessed?*

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1:7. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

3. *How may we know that reports of a localized appearance of Jesus are false?*

"If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:23-27.

4. *How is the matchless glory of His coming described?*

"Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

5. *Can sinful man endure the glory of God?*

"He said, Thou canst not see My face: for there shall no man see Me, and live." Exodus 33:20.

6. *How does Paul describe the glory of Jesus?*

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun,

shining round about me and them which journeyed with me. Acts 26: 13.

7. *How many angels will accompany our Lord on His return to earth?*

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25:31. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Revelation 5:11.

8. *What effect did the coming of one angel to the tomb of Christ have upon the hardened Roman guard?*

"Behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." Matthew 28:2-4.

9. *What was the effect upon the Christian women who had come to the tomb?*

"The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay . . . And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word." Matthew 28:5, 6, 8.

10. *What will be the feelings of the wicked when they see the rejected Christ coming?*

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

11. *What will be the feelings of the waiting people of God?*

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

It Takes a Heap o' Livin' in a House to Make it Home

By Edgar A. Guest

(Millions of people have read Edgar A. Guest's poems. They are syndicated every day in 150 newspapers all over the country, and five volumes of them have been published in book form. Mr. Guest was born in England forty years ago, but came to America at the age of ten. Four years later he began his newspaper career as office boy for the *Detroit Free Press*, and a few years later became a reporter. It was then that he started writing verse at odd times, which finally became a regular feature of his own paper, and was syndicated to other periodicals. During the last year he has given readings of his poems, and, to quote the editor of the *American Magazine*, from which we take the following article, "everywhere he was met by crowds eager to show their appreciation of a man who has never written a line that was not clean and wholesome." Following is the first part of the article.—*Editor.*)

WE have been building a home for the last fifteen years, but it begins to look now as though it will not be finished for many years to come. This is not because the contractors are slow, or the materials scarce, or because we keep changing our minds. Rather is it because it takes years to build a home, whereas a house can be built in a few months.

Mother and I started this home-building job on June 28, 1906. I was twenty-five years of age; and she—well, it is sufficient for the purposes of this record to say that she was a few years younger. I was just closing my career as police reporter for the *Detroit Free Press* when we were married

It was then we began to plan the home we should build. It was to be a hall of contentment and the abiding place of joy and beauty. And it was all going to be done on the splendid salary of five and a half pounds a week. That sum doesn't sound like much now, but to us, in January, 1906, it was independence. The foundation of our first home was something less than £100, out of which was also to come the extravagance of a two weeks' honeymoon trip.

Fortunately for all of us, life does not break its sad news in advance. Dreams are free, and in their flights of fancy young folks may be as extravagant as they wish. There may be breakers ahead, and trials, days of discouragement and despair, but life tells us nothing of them to spoil our dreaming.

We knew the sort of home we wanted, but we were willing to begin humbly. This was not because we were averse to starting at the top. Both mother and I had then, and have now, a fondness for the best things of life. We should have liked a grand piano, and a self-making ice-box, and a servant, and an automobile right off! But less than £100 capital and £5½ a week salary do not provide those things.

What we *could* have, would be a comfortable flat and some nice furniture. We would pay cash for all we could, and buy the remainder of the necessary things on time. We had found a wonderful, brand-new flat which we could rent for £5 a month. It had hardwood floors, steam heat, two big bedrooms, a fine living-room with gas grate, a hot-water heater for the bath, and every-

thing modern and convenient. To-day the landlord would ask £18 a month for that place, and tell you he was losing money at that.

With the rent paid, we should have £17½ a month left to live on. The food bill, at that time, would run not more than £4 a month; the milkman and the paper boy would take but little; telephone, gas, and electric light would not exceed £2 a month, and in winter time a ton of coal per month would be sufficient. Oh, we should have plenty of money, and could easily afford to pledge £4 a month to pay for necessary furniture.

It will be noticed that into our dreaming came no physician, no dentist, no expenses bobbing up from unexpected sources. Not a single bill collector called at the front door of our dream castle to ask for money which we did not have.

If older and wiser heads suggested the possibility of danger, we produced our plans on paper, and asked them from whence could trouble come? To-day we understand the depth of the kindly smile which our protests always evoked. They were letting the dreamers dream.

At last the furniture was bought on the instalment plan, and the new flat was being put in order. . . . It was fine furniture, too! Of course it has long since ceased to serve us; but never in this world shall that dining set be duplicated! for perfection of finish and loveliness of design, that first oak dining table will linger in our memories for life. The one we now have cost more than all the money we spent for all the furniture with which we began housekeeping; and yet, figuring according to the joy it has brought to us, it is poor in comparison.

And so it was, too, with the mahogany settee, upholstered in green plush, and the bevelled glass dresser, and the living-room chairs. We used to make evening trips over to that flat merely for the joy of admiring these things—*our* things, the first we had ever possessed. . . .

Our honeymoon trip lasted two weeks Then back we came to begin our home-building in earnest.

The rent and the furniture instalment came due regularly, just as we had expected. So did the gas and electric light and telephone bills. But, somehow or other, our dream figures and the actual realities did not balance. There never was

a month when there was as much left of our £ 17½ as we had figured there should have been.

For one thing, I was taken ill. That brought the doctor into the house; and since then we have always had him to reckon with and to settle with.

But the home-of-our-own was still in our dreams. We were happy, but we were going to be still happier. If ever we could get rid of those furniture instalments we could start saving for the kind of home we wanted.

Then, one evening, mother whispered the happiest message a wife ever tells her husband. We were no longer to live merely for ourselves; there was to be another soon, who should bind us closer together and fill our lives with gladness.

But—and many a night we sat for hours and planned and talked and wondered—*how* were we to meet the expense? There was nothing in the savings bank, and much was needed there. Mother had cherished for years her ideas for her baby's outfit. They would cost money; and I would be no miserly father, either! My child should have the best of everything, somehow. I must get it, somehow, too If only that furniture were paid for!

Then a curious event occurred. I owed little bills amounting to about £4. This sum included the gas, electric light, and telephone bills, on which an added sum was charged if unpaid before the tenth of the month. I had no money to meet them. I was worried and discouraged. To borrow that sum would have been easy, but to pay it back would have been difficult.

That very morning, into the office came Mr. Henry Dixey, the well-known composer. Mr. Dixey wanted two lyrics for songs. He had the ideas which he wished expressed in rhyme, and wondered whether or not I would attempt them. I promised him that I would, and on the spot he handed me five pounds in cash to bind the bargain. If those songs proved successful I should have more.

The way out had been provided! From Mr. Dixey's point of view, those songs were not a success; but from mine they were, for they bridged me over a chasm I had thought I could not leap. I never heard from that pair of songs afterward; but neither mother nor I will ever forget the day they were written.

It meant more than the mere paying of bills, too. It taught us to have faith—faith in ourselves and faith in the future. There is always a way out of the difficulties. Even though we cannot see or guess what that way is to be, it will be provided. Since then we have gone together through many dark days and cruel hurts and bitter disappointments, but always to come out stronger for the test.

The next few months were devoted to preparations for the baby, and our financial reckonings had to be readjusted. I had to find ways of making a little more money. I was not after *much* money, but I must have *more*. All I had to sell was what I could write. Where was a quick market for a poor newspaper man's wares?

So while mother was busy sewing at nights, I devoted myself to writing. And at last the first sketch was finished I sold it for £50, which looked bigger to me than the promise of a thousand some day in the future!

Once more the way out had been provided.

(To be Continued)

For the Children

Grandma Mathews' Story

"Oh, I had such a good time this Christmas," laughed Myrtle, as she gave her grandmother a good-night hug. "I never, never, did have such a good time before."

"And what did you enjoy most?" asked Grandma Mathews as she sat in the cozy arm-chair by the fireside, Myrtle perched on the arm of her chair, and went over all her Christmas joys again.

"Dorothy and I had the most fun playing with our big dolls this morning. I was so surprised when I went over to show her my new doll and found she had one just like it. Don't you think that's funny?" she asked. Now grandma knew how it all happened, but she pretended that it was quite unusual for Myrtle and her little playmate to receive dolls that were just alike, even to their dresses.

"I'm so glad we went over to see little Henry to-day, 'cause he wouldn't have had any Christmas at all, if we hadn't. Just think," Myrtle said, "wouldn't it be awful to be shut in like that for a whole month? He wouldn't have had any Christmas surprises at all with his mother so sick."

Henry was the little lame boy who lived about two miles from the Mathews. There were no very close neighbours to Henry and his mother, and when she became sick they were alone with only a little help occasionally.

"You know, grandma, Henry just cried when he saw those flowers you picked. When we gave him the basket of jelly, cake, fresh bread, and all those other goodies, he could hardly talk. It made me feel happy too. I didn't know I could feel so glad away down in the bottom of my heart," and Myrtle's eyes were shining with a new-found joy as she spoke. She was so much excited over her plans to go back the following Sunday and help him clean up the house and gather the wood that grandmother could hardly persuade her to go to bed.

"You'll always find that when you do things unselfishly for others, you will be happiest yourself," grandma said as she tucked Myrtle in bed. "Go to sleep now, and tomorrow I'll tell you a story."

The next day Dorothy came over to play with Myrtle for an hour. It was raining outside, so the girls gathered their new dolls and other toys before the fireplace to play. Grandmother was sitting close by in her favourite corner, knitting a shawl.

"Oh, grandma," called Myrtle, "you promised to tell us a story to-day. Do tell us now while we play." And then grandma took off her spectacles, dropped her knitting in her lap, and folded her hands so that she could think better. "When I was a little girl not much bigger than you," she began, while the girls drew their chairs up closer, "I looked forward to Christmas just as you do. We didn't have very much to spend for presents, away off there in the woods, miles and miles from any town; but our hearts were always filled with cheer anyway. We had a good time too. I remember mother always made a big, steamy, plum pudding for dinner, and the boys brought in the prettiest little fir tree they could find in the woods. There was always plenty of holly for decorations. We didn't have any of this shiny tinsel stuff. I don't know but that our strings of pop corn and red berries were about as pretty, though."

"Wouldn't it be fun," interrupted Myrtle, "to have a really and truly fir tree right fresh from the woods for Christmas?"

"Yes, they grew thick all about the old farm," continued grandma. "This particular month, Brother John had gone to the city, and we didn't expect him back for a long, long time. Travelling was slow in those days. I was sort of lonesome without him, because before he had always been with us on Christmas. We went ahead and planned things as usual, and tried to forget that he was gone. But, somehow, it didn't seem like Christmas. We hadn't even heard from him for two weeks. Just as we were about to sit down to dinner on Christmas, we heard the dogs barking outdoors."

"It was Uncle John, wasn't it, grandma?" asked Myrtle.

"Yes, it was your Uncle John. He was almost as glad to get home as we were to have him again. I don't remember much more about the dinner or anything else but one thing, and that was the big package that he brought for me all tied up in soft tissue paper and bright Christmas ribbon. We didn't have things like that to fix our presents up much in those days, and it was new to me. Inside was a new pair of the prettiest red mittens you ever saw and a red scarf to match. I'll never forget how I liked them.

"I had a little playmate too," grandma continued. "We had good times together just as you girls do, only we lived quite a long way apart and didn't have much chance to play. Soon after Christmas I walked over the hills to see Sarah. I was wearing my red mittens and scarf to show her. When I reached the top of the last hill, what do you suppose I saw?"

After a flood of guesses and questions grandma continued her story.

"Sarah's house was burning down. Her father and mother were working desperately to save things, and one of the little boys was running for help. But it was of no use. They couldn't put the fire out. I don't remember much else about it, only I can still see Sarah sobbing, 'Oh, my nice Christmas presents are all burned up, and I haven't anything to wear!'

"When I thought of all the things I had besides my new Christmas presents, I felt so sorry for her that I wanted to give her something right then. I didn't have anything with me but my treasured red mittens and scarf, but I pulled them off without any hesitation and laid them in her lap. 'Here, I'll give you these for a present,' I told her. Sarah was so happy over them that I never told her they were my own Christmas present."

"But you must have hated to give them to her when they were your very own new ones, didn't you?" asked Dorothy.

"No, girls, I felt really happy over it, just as you were happy to take presents over to little Henry. Besides, when my brother John heard what I had done with his gifts, he sent me another set for my birthday the next month, and a new dress besides. You'll always find," admonished grandma, "that when you cast your bread upon the waters, it will return to you after many days. You remember that memory verse you learned the other day, don't you?"

"I know," answered Myrtle. "It says, 'Give, and it shall be given unto you,' doesn't it, grandma?"

ROZETTA THURSTON.

"I SAW Bessie and Janie whispering together just now," Annie confided to her friend Marian one day at the school recess. "I believe they were talking about me, because they hushed as soon as I came up."

Marian laughed. "Well," she said happily, "if they were talking about you, I am sure they were saying something kind about you. They are both such kind girls they wouldn't be saying ugly things about one of their friends."

That was all that Marian said. It wasn't a very long speech, but it certainly was a good one. It told the truth, and made Annie quite happy again.

"You have such good eyes," Annie said to Marian as they walked away, "because you always see such good things about people."

Don't you think that Marian had the right sort of eyes? It is a great deal better to look for good things and kind things about your friends than it is to be looking for ugly things about them.—Selected.

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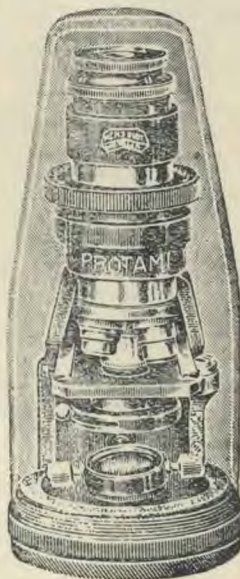
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The DOCTOR SAYS

"Please tell a good method of dieting for chronic prostatitis and gleet."

You cannot cure these conditions by diet. It is possible that you can help yourself by means of hydrotherapy, applying a wet towel over the perineum at night, and changing whenever it warms up. But probably you need skilled local treatment.

Though diet will not cure the trouble, it may make it worse. Any irritating food, such as pepper, mustard, or any rich foods, meats, and the like will help to prolong the trouble.

You should confine yourself to simple foods, using milk rather than meat, and should avoid fermentable foods, or anything that will upset your digestion, or any spicy foods.

"The hair on top of my head is dry and is getting thinner. My scalp there seems thinner than elsewhere. Can anything be done to prevent this condition?"

I think so, provided you go at it persistently. The top of your head is not receiving sufficient nourishment. At one time this was thought to be due to the wearing of stiff hats and the consequent cutting off of the blood supply from the top of the head. But there are too many objections to this theory. For some reason, possibly it is an affection of the trophic nerves, but at any rate, the blood supply to the scalp is cut off. It may be one form of arteriosclerosis, though I give this as a mere possibility. At any rate, vigorous and persistent massage of the scalp, particularly the part affected, should help to increase the blood supply, and consequently the nourishment to the scalp and the hair. Friction on other parts of the body will make hair grow—sometimes when one does not want it to grow. In your massaging, do not simply apply friction to the skin, but slide the scalp back and forth vigorously on the underlying tissues. Keep this up regularly two or three times a day. If your hair is particularly dry and brittle, use a little oil, perhaps lanolin, in your massage.

Is hookworm a new disease?

This disease is one of the most prevalent, most harmful and most certainly curable of all parasitic diseases. It is found throughout the world. More than half the population of the globe are exposed to this malady. The disease was known to the ancient Egyptians, although its cause was not understood. It is less than a hundred years since the discovery of the hookworms by an Italian physician. It was first discovered in Porto Rico in 1899. Three years later it was discovered in the Southern States. It is believed that the disease was brought to America through the slave trade. In some parts ninety per cent of the whole population are found affected by this disease. It is more frequent in country districts than in cities.

Do foreign bodies do much harm in the stomach and may they be safely removed?

Small coins, buttons, and other round objects, generally create no very great disturbance if they reach the stomach, as they usually do. Much unnecessary alarm is often felt when articles of this kind have been swallowed. Even pins and needles are generally successfully passed through the intestine if they reach the stomach. The intestine shows marvellous intelligence in dealing with these sharp objects. Professor Roger has shown by experiments upon animals that when a pin is placed in the intestine with the point downward and sticking into the intestinal wall, the intestine promptly turns the pin over, giving the head a down-stream direction, thus preventing penetration of the intestine. When any sharp or angular object has been

swallowed which may possibly injure the stomach or intestines, the danger of injury may be frequently lessened by giving large quantities of potatoes and other bulky vegetables, so as to distend the stomach and bowels and thus give plenty of room for the passage of the foreign body.

When the substance swallowed is of a metallic character, its location may easily be determined by means of the X-ray. Frequently such bodies are discharged from the bowels without their escape being noticed. In such cases the X-ray examination will render great service by removing cause for further anxiety.

"What is the cause of a bad taste in the mouth, and how may it be remedied?"

A bad taste in the mouth may be due to one of several different causes. First of all, bad teeth, such as the condition known as pyorrhœa; the presence of crowns and immovable bridge work may cause a bad taste because of the difficulty in keeping these clean. Tonsils containing pockets so as to harbour plugs of cheesy matter are also a cause of bad taste in the mouth; this is indeed very common. The lack of hydrochloric acid in the stomach is also productive of a bad taste in the mouth, and often of a bad breath. This is due to the fact that bacteria grow more readily all through the alimentary tract when there is lack of a normal amount of hydrochloric acid. Constipation is another cause of bad taste and bad breath. The only way to determine the cause in a particular case is to have a careful examination of the teeth, throat, stomach, and intestines.

The remedy then lies in the removal of the cause in so far as this can be done. Proper dentistry may help in certain difficulties with the teeth. At other times the only proper remedy is the extraction of the teeth; this is notably true of advanced pyorrhœa.

In regard to infected tonsils, it is to be admitted that the only way of remedying the difficulty is to remove the tonsils. This leaves a clean, smooth surface, which will not harbour food particles nor bacterial colonies.

"When should one with normal digestion drink water? Is cold or hot water better for one suffering with high acidity of the stomach, and when should the water be taken?"

As a general rule the drinking of water should be chiefly between meals, during which time it may be taken very freely, beginning about an hour and a half after the meal. The use of a small amount of fluid, say a half glass to one glass at mealtime, is not objectionable, but is rather a benefit to one with normal digestion. Those who have some very marked difficulty in stomach digestion may not be able to follow this rule.

In regard to the effect of hot or cold water upon high acidity in the stomach, it is to be said that hot water before the meal and a small amount of cold water with the meal is theoretically the best. It is, however, to be remembered that the amount of acid in the stomach can be determined only by a careful "fractional gastric test," for many people without any acid have a very decided burning sensation in the stomach. We see numbers of such patients. For this reason, unless the matter has been tested out carefully, one would better drink according to experience rather than follow some abstract rule. With a deficiency of acid, a glass of cold water before the meal serves as a tonic, and probably considerably increases the secretion of acid. In such patients also the use of hot soup at the beginning of the meal may act as a very efficient stimulant to the secretion of hydrochloric acid.

HEALTH NEWS AND VIEWS

From "Hygeia"

Tragic Plight of Child Mothers Demands Relief

The pitiful cases of child mothers is the subject of editorial comment in *Hygeia*. The instance involving the youngest children ever reported in medicine is that of a Chinese mother and father, aged 7 and 8 years, but this case is subject to considerable doubt. An absolutely authentic case is that of a girl 8 years and 10 months old who became a mother, and many cases of girls 9, 10 and 11 years having had this experience are recorded.

Dream Life Like Mental Vacation

The emergence of a picture in waking or dreaming may be likened to the attaining of a total on an adding machine, says Dr. Percy G. Stiles in *Hygeia*. We see the figures, but we have no adequate appreciation of the hidden processes that have determined their appearance.

Or one may compare the higher activities of the brain with the shifting patterns of an electric sign. Numerous bulbs are lighted in a systematic manner, one set being darkened while the other shines out. If we consider waking and dreaming in these terms, we may explain the jumbled and bewildering character of dreams by considering that the signboard that stands for the dreaming brain is operated by a faulty set of switches.

Probably all people dream but not all can recall their dreams. The ability to do this depends somewhat on the ability to keep the waking process unhurried, a luxury few of us are able to attain. However, most of us know whether our dreams have been concerned with present pressing anxieties or with more remote interests. This may have a bearing on our health and outlook. In our dreams the undecided issues dominate and drive, while those of the past, important as they may have been, make little impression on the scene.

The dream life is a kind of vacation, in which useful activities are abandoned for aimless indulgences. This is consistent with the recuperative process of sleep.

Must not use Fear to punish Children

Fear is too powerful a drug to be used medicinally, declares Dr. Frank Howard Richardson in *Hygeia*. Any father who served at the front during the World War can easily remember the bodily discomfort attending real fear, and this memory may induce him to choose for his child some form of punishment other than locking in a dark closet or telling terrifying tales.

Of course, without the underlying condition of the nervous child to favour the cultivation of abnormal fear reactions, terrifying experiences would probably not cause such pathologic developments as are frequently observed. The importance of relieving the nervous condition cannot be overemphasized.

At the same time one must guard the child both from the ignorant, vicious servant and from the ignorant or thoughtless relative or friend who may be guilty of instilling a paralyzing fear into the life of a child where it will later cause endless complications.

Hints on Protecting Infants From Falls

One cannot entirely avoid the dangers of infancy, says Jessie C. Fenton in *Hygeia*. No substitute can be found for constant care and watchfulness, though careful training of the baby is a great aid in keeping him from danger and disaster.

No child, no matter how young, should be left alone except in a crib with raised sides or in some other place where he is safely held in. Just because he has never yet moved himself is no sign that he will not at any moment do so. There is a first time for everything.

When baby begins to creep he may be protected by a small play pen with raised floor. Later when he needs

more space a larger pen may be used. There are cases of babies who have rolled half way over or even turned over completely within the first few days of life, so one can never feel that even a helpless new-born baby may safely be laid down anywhere and left.

Disease Spreads from People, not Buildings

With tuberculosis and with all infectious disease the danger lies not in the home or surroundings but in the contact with human beings who spread infection, says an editor in *Hygeia*. The idea that some houses are breeding places of tuberculosis and that dark and unclean houses are good ground for the tubercle bacilli must be given up.

Overcrowding and bad nutrition, conditions that are much more common among the poor than the rich, are important contributing factors in the spread of this disease. A person with tuberculosis or any other active infectious disease should be isolated and arrangements should be made for preventing the spreading of his excretions among those who are well.

Must Check Nail-Biting in Adult

Because imitation of adult victims of the nail-biting habit by the children with whom they come in contact is responsible for the spread of this habit, the most important aspect of its prevention and cure in children consists in the attempt to cure the habit in these adults, claims Dr. Frank Howard Richardson in *Hygeia*. It seems almost hopeless to conquer the vice in a child who sees his parents indulging in it.

Next in importance is the curing of the nervous and overtense emotional state of the child that is the usual accompaniment of nail-biting in its extreme form. So long as this underlying nervous condition exists it is going to find some outlet and if it does not evidence itself in this way it is likely to show itself in some other perhaps less acceptable form.

Appealing to the child's fondness for personal decoration and inspiring imitation of a loved adult whose hands are beautiful and well cared for may implant the desire for improvement. The child may be taught, in this connection, the simpler procedures of the manicurist, such as soaking the finger tips in warm soap suds, filing, when the nails have grown out, and polishing.

Even boys are prompt to respond to the appeal for personal cleanliness.

Ice Cream now Called Health in Frozen Form

Health in frozen form is the description given ice cream by James A. Tobey in *Hygeia*. Because of the carbohydrate contained in this food it is often called frozen heat. It is one of the most valuable of nutriment and should not be confined to the athletic training tables or to hospitals.

Ice cream, properly made, is simply a concentrated and refined form of milk and milk is the most nearly perfect food in existence. Adding fruits and other flavours to ice cream merely increases its value as a food. Ice cream, like any very hot or very cold food, should be eaten slowly and it should be included in the meal and not added after the stomach has been already overcrowded.

Sometimes ice cream is made with condensed or evaporated milk, sometimes with whole milk and cream, but always the process must be a sanitary one and the milk must be free from disease germs.

Keep Children from Tuberculous Elders

"Neither man nor woman has the right to marry when actually ill with tuberculosis," quotes *Hygeia* from an article by Dr. S. Adolphus Knopf. However, when the disease has apparently been arrested they may marry and have children, in the opinion of this authority.

A woman with tuberculosis is not in fit physical condition to bear a child. Furthermore, one of the most common sources of tuberculosis is contact of children with tuberculous elders. If the mother is tuberculous, the child must even be deprived of his most ideal nutriment, his mother's milk.

Some Recipes for Christmas Dinner

FRUIT PUNCH

3 lemons
1 large orange
 $\frac{1}{2}$ cup preserved cherries
1 qt. water
1 cup sugar
1 banana (chopped)
1 qt. grape juice

Squeeze the juice of the lemons into the water. Add the fruit and juices. Let stand on a block of ice 15 or 20 minutes before serving.

CREAM DUCHESSE SOUP

Scant $\frac{1}{4}$ cup pearl barley
 $\frac{1}{4}$ of an onion, chopped
 $\frac{1}{2}$ of a leek, chopped
1 piece of celery
1 sprig of parsley
1 quart water
 $1\frac{1}{2}$ level teaspoons salt

Cook all together in a double boiler or in a fireless cooker four or five hours. While this is cooking, grind through a food chopper sufficient blanched and dried almonds to make two level tablespoons of almond butter. Dilute this almond butter with one-half cup milk, and add to it one egg yolk and a tablespoon of cream, if desired. After the vegetables have cooked the required length of time, stir into them this almond butter mixture.

Rub through a fine strainer, reheat, but do not boil, and serve with croutons.

PINK SALAD

One medium sized beetroot; four or five potatoes; six spring onions; celery salt. Slice the beet and potatoes and slightly chop, add the onions and cut fine. Cover with a dressing made of three tablespoonfuls thin cream; juice of small lemon; salt-ponful of salt; teaspoonful of sugar. If this salad stands for an hour or two the beet will colour it a pretty pink. Garnish with lettuce leaves.

WALNUT LOAF

4 eggs
6 cups milk
3 cups breadcrumbs
2 cups ground walnuts
1 cup cream
1 tsp. salt
1 tsp. grated onion

Beat eggs until light, add the milk, cream and bread-crums. Let stand twenty minutes, then add the other ingredients, turn into a buttered tin and bake in a moderate oven about thirty minutes. Serve with cream sauce.

MOCK TURKEY DRUMSTICKS

1 cup sifted baked beans
1 cup stale fine crumbs
1 cup mashed carrot or pumpkin
1 cup mashed potato
Season with 1 or 2 tablespoonfuls peanut butter, 1 tablespoonful onion juice, 2 teaspoonfuls salt, 1 tablespoonful celery seed and knead into dough, binding with very stiff beaten egg. If not stiff enough to hold shape, add more of the dry ingredients. Divide into six parts and mould with melted butter, mixed with equal parts macaroni, 6 to 7 inches long. Brush over with melted butter, mixed with equal parts of peanut butter. Place in roasting pan and bake till brown, basting with butter mixture to which hot water may be added. Place paper frills around the ends of the narrow sticks.

FRUIT CAKE

1 lb. almonds (shelled)
1 lb. plums (large)
1 lb. raisins
1 lb. pumpkin preserves
1 lb. ginger and other preserves
 $\frac{1}{2}$ lb. currants
1 lb. sugar
 $\frac{3}{4}$ lb. sugee (Rolong)
 $\frac{1}{2}$ lb. flour
2 lbs. butter.
3 dozen eggs

PLUM PUDDING

The following recipe would make three or four reasonable sized plum puddings. $\frac{3}{4}$ lb. sultanas, 8 oz. breadcrumbs, 10 oz. sugar, 10 oz. mixed peel, 8 eggs, $1\frac{1}{2}$ lbs. raisins, $1\frac{1}{2}$ lbs. currants, 1 lb. chopped nuts, $\frac{1}{2}$ lb. fat, 4 oz. flour, $\frac{1}{2}$ oz. mixed spice, juice of two lemons, juice of two oranges.

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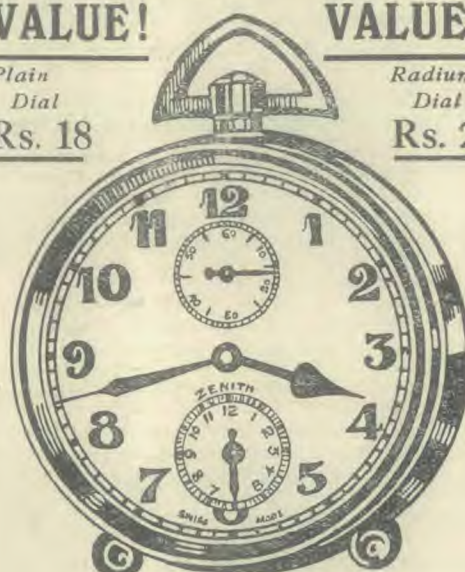
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The Nursery of the Church

(Continued from page 19)

Then that church is changed from a charge upon Christianity to an asset of Christianity; for it is composed of Christian homes, and out of it are coming native evangelists to carry the gospel farther.

So also the church in Christian lands; great though may be its facilities and institutions, its wealth and its talents, that church is constantly dependent upon the inflowing of young men and women of ability and consecration. The pulpits and the schools of the church are contributing their very great service and influence to the upbuilding of ideals and powers in the children and youth; but, nevertheless, they have to work upon human material which in a great degree has already received its impress and its impetus from the home.

By Young Men and Women

The service of the church in home lands and in foreign lands must be performed by the young men and young women who are coming forth from the homes of the church. They must be men and women simple in habits of living, humble in spirit, devoted to the great cause of Jesus Christ. The mission fields demand, not only more missionaries, but the right kind of missionaries. They do not want young men or young women out there who will say: "This way of living is too hard for us; we must have more comforts;" or "I was not appointed to do this or that, to dig a ditch, or to scrub a floor, or to bind up a wound; my work is to teach, or to preach, or to command." No; they want young men and young women who are eager to do anything that needs to be done, lowly and disagreeable though it may be, and to give themselves without pride and without stint to the service of the Master Who said: "I am among you as He that serveth." Luke 22:27.

But how can young men or young women do that if they have not been trained to do that? And where shall they be trained to do that? The pulpits may preach it, the schools may teach it, but if it is to become the pattern of the life, the homes must first both teach and practice it.

The influence of the church and the influence of the home are reciprocal. Each acts upon the other. As the agency which Jesus established for the promulgation of His gospel, the church has the duty of leadership in spiritual matters. It has, therefore, the prime duty of inspiring and teaching its members in the ways of righteousness. This includes the making of Christian homes. As the first institution which God established in the earth for the teaching of the children of the race, the home has the duty of forming right characters in the members of the family. It devolves upon parents, therefore, to fit themselves constantly for faithful discharge of their duties in training the children and youth in all phases of life and of making them fit instruments for the service of God.

The service which the home and the church together do has an effect, not only upon the imme-

diately affairs of the church, but upon every relationship of the race. The state benefits by the character training done in the home and in the church. Indeed, the state is almost wholly dependent upon this home and church training for the making of moral citizens, because the state can not rightfully enter the domain of religion; yet moral training is effective only under the influence of religion. Society, in every phase of its life, economic, industrial, and festive, benefits from the training which the Christian home and the Christian church give to the children; for the traits and abilities which come into play in the association of men and women are those which have been developed in their childhood and youth.

For the successful accomplishment of its work, the church is, in the human sense, dependent upon the home; and the church is, therefore, under obligation to give to the home the best of its service.

Causes of Skin Diseases

By B. E. Crawford, M. Sc., M. D.

WITH reference to their causes, the various diseases and abnormal conditions of the skin may be divided into ten classes, as outlined below:

1. Those resulting from, and constituting a part of, general systemic diseases. In this class are included the skin eruptions of syphilis, smallpox, scarlet fever, measles, typhoid fever, typhus fever, chicken-pox, and diabetes. In the last-named disease the skin disorders do not always assume the definite form, but frequently the patient is afflicted with boils, carbuncles, eczema, or pruritus (itching of the skin).

2. Those having their origin in disorders of digestion, intestinal auto-infection, and constipation. Here may be mentioned urticaria or hives, herpes simplex, psoriasis, acne, blackheads, dandruff, some cases of pruritus, and many cases of eczema.

3. Disorders of the skin caused by a poor quality of food, insufficient nourishment, or over-eating; or by uncleanness or other unhygienic conditions. Common of this class are acne, blackheads, boils, psoriasis, erysipelas, and ecthyma.

4. Those which are the result of some primary abnormal condition of the blood. The greenish-yellow tint of chlorosis and the lemon-yellow tint of pernicious anæmia are examples of this class. In many persons there is a uric acid diathesis or predisposition, and an increase of uric acid in the blood, which is a frequent cause of eczema.

5. Affections of the skin resulting from functional or organic disorders of the nerves. Herpes zoster, or shingles, is an important member of this class. Others which frequently arise from the same causes are herpes simplex, urticaria or hives, lichen and eczema.

6. Those which have their origin in disease of some special organ or organs, as disease of the kidneys, liver, or reproductive organs. Bright's

disease of the kidneys frequently causes a pasty white, sallow, or brownish colour of the skin, and is often a cause of pruritus or eczema. In many cases diseases of the liver and gall bladder are accompanied by pruritus and jaundice. Acne and blackheads sometimes result from disorders of the reproductive organs.

7. Skin eruptions from various drugs taken internally. Many drugs, when taken in large doses or long continued, especially when they are eliminated largely through the skin, cause skin eruptions in persons who are peculiarly susceptible to their influence.

8. Skin disorders resulting from external irritants of a chemical, thermal, or mechanical nature. Common examples of this class are erythema intertrigo or chafing; chilblains from frost-bite; burns, irritation or injuries of the skin from irritating or caustic gases or liquids, as chlorine gas, ammonia, formaldehyde, bromine, strong acids or alkalies; and poisoning of the skin by poison ivy or poison oak.

9. Skin affections resulting from animal or vegetable parasites are scabies, or itch, caused by itch mite, pediculosis, or lousiness from the presence of lice; and trombidiosis, caused by the red chigger.

Among those resulting from the presence and activity of microscopic vegetable parasites known as bacteria, are erysipelas, sycosis of the bearded region, tuberculosis of the skin, and leprosy.

Two of the skin diseases caused by a microscopic fungus growth are favus and ringworm.

10. Disorders of the skin resulting from unknown or little-understood causes.

In this class belong prurigo, a chronic skin disease beginning in infancy or early life; lupus erythematosus, usually limited to the face, and occurring most frequently in women; scleroderma, or a hardening and stiffening of the skin; ichthyosis, or fishskin disease; leucoderma, or abnormal whiteness of the skin in patches; freckles; and the so-called liver spots.

Here also may be mentioned the disorders of the sweat glands, giving rise to excessive or offensive sweating, suppression of the sweat, coloured sweat, bloody sweat and prickly heat.

In many cases, diseases of the skin are the result of two or more of the above-named causes acting in combination.

When one considers the variety of causes and the difficulty in diagnosing the various skin disorders, it will be readily understood that while cleanliness, proper diet, relief of constipation, outdoor exercise, and general hygienic measures are of great importance, the treatment of the majority of skin diseases should be under the direction of one who has made a special study of the subject.

The cause, when discoverable, should, of course, always be removed if possible. In addition to the removal of the cause and the adoption of hygienic measures, in most cases external applications and sometimes internal medicines are required to bring about a prompt and successful cure.

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Oriental Watchman—1928

FOR some weeks we have been planning for the ORIENTAL WATCHMAN readers for the year 1928, which will soon be with us. We have not been unmindful of our debt to you, or of your interest in the truths proclaimed by this magazine. It is our earnest desire to continue to give you, through its columns, God's message for this hour, fresh, vigorous, clear-cut, timely, convincing, winning.

To this end we have planned to furnish our readers with some very interesting material for 1928, in continuance of subjects already discussed in the present volume. Some of these are as follows:

Spiritualism. "Can we communicate with the Dead?" "Do they see and know what is going on in the earth?" "What does the Bible say of the claims of Spiritualism?"

Another world-war looms up before us. The battle of Armageddon is being discussed. "What does it mean?" "Where is it to be fought?" "Who will be involved in it?"

Ours is a sick and suffering world. God heals by miraculous as well as by natural means. The Medical, Health and Temperance department will contain the latest and best advice on these topics.

These are but a few of the good things we have in store for our readers in 1928. "Your Question—Our Answer" will be a new department. We will give you help on that difficult text, that poor rendering, that apparently contradictory passage.

In giving you the meat of the nut, we have not forgotten that the shell should be worthy of the food it contains. The ORIENTAL WATCHMAN for 1928 will have a new dress, will be neater, more attractive, better printed, and better in every other way. If your subscription expires with this number, send in your renewal at once. Don't miss the good things coming in 1928.

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Around the World

A CABLE message sent from the United Press Association dinner at Columbia, Missouri, circled the globe in eight minutes, and was then sent around South America in seven minutes. Special wires were hooked up for the demonstration.

Authorities at Moscow have abolished all tipping of waiters. Action was taken on the communistic theory that all men are equal, and the same reason led to the abolition of the waiter's apron and other special marks of the service which was once considered menial in Russia. The waiters now wear a blue blouse with an army-style collar and no tie.

The greatest of book collectors was Richard Heber, an Englishman who died almost a hundred years ago. He is said to have owned 150,000 books, many of them of great variety. His library in London filled eight houses; when it was sold at auction, the sale lasted more than six months and brought more than £50,000. Heber is the man who said that every gentleman ought to own three copies of any good book, one for show, one for use, and one to lend.

The lowest spot on the surface of the earth is where the River Jordan empties into the Dead Sea, 1,300 feet below the level of the Mediterranean.

Gutenberg's creation of the most powerful engine for the propagation and preservation of human liberty—printing. A medieval publicist, nameless to fame, produces the first newspaper. An equally unknown economic genius discovers that its financial backbone should be advertisers instead of readers. The titanic press of to-day with its staggering speed and precision. Its dazzling reproduction of colour. The vast machinery of modern newspapers for furthering and distributing the world's news. The development of advertising into an exact science. Verbal and photographic records of the day's doings, transmitted almost instantaneously from one end of the earth to the other. Five centuries of progress in the enlightenment of mankind—intellectually the most momentous era in the annals of the race. To dramatize the significance of this epoch, to focus imagination and understanding on the supreme importance of the printed word, is the aim of an exhibition to be inaugurated in Cologne next May, one year hence. It will be called the International Press Exhibition,—*Pressa*, for short,—and if its organizers' ambitious plans succeed, it will be the most comprehensive demonstration of what the press means to humanity ever undertaken. Forty-four nations already have signified their intention of being represented, either officially or through private initiative. Every big newspaper, periodical, and publishing house in Europe, and it is hoped many in America and Asia, will be among the exhibitors. So, of course, will numerous industries which provide mechanical requirements for the publishing trade and services that insure transmission and distribution of news. The full authority of the German government stands directly behind the whole exposition enterprise, and invitations have been sent out in the name of the Reich.

Ever since the development of the seedless orange, orchardists have been hoping for the discovery of the seedless apple. That miracle has occurred. A seedless apple tree is bearing fruit this year not far from Montreal, Canada, protected and guarded from harm with all the care that skilled hands can provide. This mystery tree is potential in great wealth for its owner; its apples, if they mature, will surpass in value the fabled fruit of gold. The millions who "eat their apple a day to keep the doctor away" will follow the fate of that lone tree with an intensity of interest beyond the ken of those who have not acquired the apple-eating habit. And it all came about by accident. How this seedless apple, which is elongated like a sheep's nose and has a wonderful flavour, originated, no one knows. That it is growing on the farm of one Arthur Buzzell is vouchsafed as a matter of accurate and unimpeachable information, says an exchange. He received the tree from a nursery with a number of other saplings, and in the course of time it grew to maturity, and two years ago astonished the farmer with the character of its product. Last season it was barren, but again it gives promise of an abundant harvest.

Some very interesting experiments with regard to the height to which sound penetrates the upper atmosphere have recently been made, and yielded rather surprising results, according to a writer in a late number of *Kosmos* (Stuttgart). The tests were made, of course, in a free balloon, since aeroplanes and dirigibles make so much noise with their propellers as to interfere with the hearing of other sounds.

We are told that the shout of a man can be heard at a distance of 500 yards above the earth, while, strange to say, the croaking of frogs was heard at a height of 900 yards. In the latter case, however, there was doubtless a chorus to augment the sound. Martial music was perceived at a height of 1,400 yards, and the ringing of church bells at 1,500 yards, while a gunshot was heard at 1,800 yards, or half a mile. But most penetrating of all the sounds recorded were those made by a railway train. The rumble of the train itself reached the listeners at 2,500 yards and the whistle of the locomotive at 3,050 yards, or over a mile and a half. It is doubtless true that the rise of air currents has a good deal to do with this upward penetration of sound, and the writer suggests that in the last instance this factor probably played an important part.—*Literary Digest*.

Rickshaws are going out in Japan—the motor age is coming in. Ten years ago in Japan 118,904 of these two-wheeled, man-power gigs were licensed; to-day fewer than 85,000. In Osaka, the greatest industrial city, the number has been almost cut in half. Horse-drawn cars just hold their own; but the motor vehicle is coming with a rush. Ten years ago there were 24 motor trucks in all Japan; to-day there are more than 6,000; the number of pleasure cars has leaped from 681 to 15,000. Inter-city buses have already appeared on Japanese roads. Thus the Orient sweeps into the mechanical age. It was only fifty years ago that the first rickshaw appeared, its jog-trot speed destined to drive out the slow walk of the sedan chairs, *kago*, and *norimono*; now a running man is already too slow.

Little Thoughts on Big Principles

By L. E. Froom

Domination is not to be confused with leadership.
The man with a divine unction will not be unctious.
To follow the Lamb hereafter, we must follow Him now and here.
The surest counteraction for worldliness is other-worldliness.
Pay tithe? Even the Pharisees and hypocrites ought to do that.
Position does not automatically confer wisdom upon the recipient.
We can earnestly contend for the faith without being contentious.
The Scriptures were given to satisfy our faith, not our curiosity.
The world's fashions and modes leads on to the world's sins and vices.
He is not a true minister who softens his message to gain popularity.
The Bible is to be received, not in place of God, but as a guide to God.
Let us uncover the mountains of Christianity, and see how small the hills are.
The gospel is the power of God to save a man from doing things he would like to stop doing but cannot.
One may have a perfect theology, and yet be a lost sinner. It is the old story of trying to be good without God.
The greater the preacher, the more he withdraws from sight that his Lord and His truth may have the field of view.
It is not worth while to cross the street to break a man's idols, but it is worth while circumnavigating the globe to tell him about Jesus.
So long as your conscience is clear, so long as you have done nothing to besmirch your honour, your character and honour are safe and you should not worry. No one can touch them. If assailed, time and eternal justice will vindicate you.

