

Complete

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THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian States Railway

SRINAGAR IN THE KASHMIR VALLEY



THE first book to cross the Atlantic by airplane was a Bible, which was carried in the kit of Commander Richard E. Byrd.

Premier Bruce, of Australia, has his own airplane, and keeps it in a hangar under his house at Melbourne. The new capital is the cause of it. The premier, living at Melbourne, needs the plane to make the 250-mile trip to Canberra, where business frequently calls him.

A light so strong that it will produce the effect of sun burn at a distance of two miles and will blister the skin of a person standing 1,000 feet away was recently demonstrated at Charlottesville, Virginia, before the General Engineering Management Corporation. The searchlight has a beam of 1,385,000,000 candle power, visible 200 miles. The crater arc of the light was announced to be "the hottest place on earth" when 17,200 watts were turned on to give the light its full power. The temperature of the crater was approximately 38,000 F., and it was "as bright as the sun at high noon." The light is said to be five times more powerful than any used heretofore.

England drinks every year fifty-four million gallons of alcohol, 1.29 gallons per capita. The people pay £315,000,000 every year for intoxicants,—five times what they pay for education and six times what they pay for bread. The gross receipts of all the English railroads do not equal this vast sum.

The little town of Oberlustadt, near Spire, Germany, boasts of having the oldest grapevine in the world. Experts agree that the vine was planted about 1500. The stem now has a circumference of forty-seven inches, while the roots extend for 250 feet. This vine disputes the palm of age with one at Novara in upper Italy.

The lost lands of Ophir, where the Queen of Sheba obtained the thirty-three tons of gold and jewels she gave to King Solomon, have been found in southern Arabia, 400 miles east of Aden, according to Commander C. Crauford, a British naval officer who has searched for them twenty years, says *Popular Mechanics Magazine*. He reports that gold mines and precious stones are in the ground there, a veritable transvaal of wealth, and that identification of the territory was made by means of inscriptions and the ruins of a temple.

Lindbergh deserves the honour he is receiving all around the Atlantic. More than 6,000 miles in fifty-five hours flying time (totalling his entire flight alone from California to Paris) is a more remarkable experience than any other human being has achieved. The qualities required—intelligence, skill, cooperation of mind and body, self control, faithfulness to duty, courage—are worth our highest approval. They are qualities within the reach of every young person and are possessed by many an unmarked hero doing his "day's job." The spectacular reward of these qualities won by Lindbergh earns our praise and should inspire others to greater success. But it would be childishly silly and fatuous to put Lindbergh into vaudeville or the movies.

England's newest military airplane is a veritable battleship of the air. It is the largest flying ship in the world, one of the wings alone being almost large enough to provide a landing place for a moth light airplane. The hull is of duralumin and stainless steel. Named the "Iris II" the huge flying boat takes off from the water at a speed of fifty knots. In her hull are ample living quarters and sleeping accommodations for a crew of five. Bunks can be folded up when not in use. The radio operator's room is a separate, noiseproof compartment. The new dreadnaught of the skies is equipped with large, fresh-water storage tanks, and carries an electrical cooking apparatus, in her galley. She can remain in the air fourteen hours, and can cruise in the air or remain at her moorings for nine months out of the year.

Canada has one of the most unique systems of popular education, which carries the spirit of progress from coast to coast, over its far-flung territory. This is known as the University on Wheels, comprising a whole train of little school cars. The helpful school journeys through the various provinces in the interest of better farming, bringing a message of progress to farm boy and girl, mothers, fathers, and grandparents. In one short day the staff of lecturers and demonstrators can present a message that ordinarily would take many weeks without the comprehensive educational appliances which are carried to assist them. Canada has stopped *telling* farmers how to do it, and with the inauguration of this travelling university some years ago, started out to *show* them how. The school travels for four to six weeks in each province. The trains are furnished by one of the two leading railroad companies, while the equipment and lecturers are supplied by the various agricultural departments.

In ancient time rock crystal was made into a convex lens and used to magnify objects. Later on the glass makers made glass into hollow spheres and filled them with water, and used these devices to magnify objects. Hundreds of years ago the strange effects produced by looking through irregular shapes of glasses attracted curiosity. Convex spectacles were invented towards the end of the thirteenth century, perhaps by Roger Bacon. Concave glasses were introduced soon afterward. Airy, the astronomer, who lived a hundred years ago, corrected his own astigmatism by means of a cylindrical lens. The Spectacle-Makers Company was incorporated as a new industry in England in 1630. In the following 200 years there appeared various strange contrivances to protect the lenses. Many metals and clumsy wooden bows, some of whimsical shapes, were used. After the Civil War the Americans began to "put on style" with their spectacles and eyeglasses. The English monocle, a rimless spectacle for one eye, was an extreme style used by a few "swells." The fight between rimmed and rimless spectacles is still on after more than half a century. About fifteen years ago "horn rimmed" spectacles appeared. This style was perfected by the arrival of pyralin, which furnished a light-weight, pliable, and non-breakable material. The opticians throughout the country fitted everybody they could with these new spectacles. Then they had a great shock: The substantial, becoming frames prevented practically all breakage of the lenses. In consequence, some manufacturers of lenses are urging everybody to return to rimless glasses—because they break so easily, and have to be replaced frequently.

The **O**RIENTAL **W**ATCHMAN AND HERALD OF HEALTH

VOLUME 4 No. 1

JANUARY 1928

Make 1928 A Better Year



AS WE come to New Year's, we come to the time of our annual moral house cleaning. We give ourselves a kind of overhauling to see what bad habits and undesirable traits of character we ought to discard. We leave off certain things, and resolve to do better the coming year.

Some men will decide to stop using tobacco, or to quit drinking whisky. Some will promise to treat the wife and children better, and stop fuming and fussing at home. Some will swear off swearing.

Some women will resolve to be more patient with their husband and children, and to stop scolding and nagging. Some will decide to overcome that nasty temper.

Life would be better for all of us if everybody's New Year resolutions would hold good. But we know that many of these will go to smash before the month is out. Nevertheless it is a good thing to decide to do better, so we wont discourage our annual custom of turning over a new leaf.

The trouble is not in our good resolutions, it is that they do not go deep enough. Take, for example, the common fault of impatience. No one can overcome it simply by resolving not to give way to temper and say things that hurt. Impatience is largely the result of our manner of living, and to overcome it we must live for it.

Impatience is closely akin to intemperance. Nervousness is a physical condition, not a trait of character. How we work, play, breathe, eat, drink, and sleep has much to do with what we are and how we behave.

Physical wholeness gives no assurance of moral uprightness. The best of the habits of living will not guarantee character perfection. Noth-

ing we can do in eating or drinking will take the place of divine grace, which is absolutely essential to all true goodness. Nevertheless there is a very close relation between the physical and the moral health.

It is with the mind we discern between right and wrong, and make our decisions for good. It is through the body that the mind and the soul are developed for the growth of the character. The inner life is controlled for good by the higher impulses sent via the brain and the nerves. Whatever affects the nervous system affects the life and its expressions. A diseased body affects the brain and its decisions.

Any resolve for reform must take into consideration this intimate relation between mind and body. It must reckon with the influence of physical habits upon the mental and spiritual life.

A normal state of spirit is impossible with a morbid state of health. Beclouded faculties cannot give forth rays of joy and cheer that go to make up the sunshine of life. Weakened physical and mental powers cannot

well produce strong moral and spiritual expressions. Indulgence of depraved appetite, excessive labour, late hours of dissipation, and other forms of intemperance have more to do with sapping our moral energies than we may at first think. Habits of living determine very much what our living is, and how we live tells what we are.

The family peace may often be wrecked by a case of husband's dyspepsia. And in turn, husband's dyspepsia may be caused by wife's poor cooking. A bad table and a bad disposition are closely related. Many a case of domestic trouble has its beginning in the kitchen; you can catch it from the frying pan.

A Health Resolution

Whereas, The fullest enjoyment of life and its largest usefulness are impossible without health of body, and recognizing that I owe it to myself, to my friends, and to my family, to keep myself in as good physical condition as possible, thus sparing myself needless suffering and loss and saving others from unnecessary labour, expense, and anxiety; and,

Whereas, I am not my own, but belong to God by right of creation and redemption, which right includes my whole being, and should therefore glorify God in my body and spirit which are His, rendering to Him and to my fellow men the best possible service; and,

Whereas, My own health is largely dependent upon my own relation to the laws of health, through which God works to give His creatures physical wholeness; therefore,

I Resolve, That for the New Year I will faithfully do my part in conforming to the simple laws of life, and will, so far as possible, seek by all rational and reasonable effort to make use of the natural means of health. To this end I will observe personal hygiene and cleanliness, eat and drink for strength, be temperate in all things, and do all within my power to attain and maintain the best possible physical condition.

Foods hot with spice are likely to make hot heads. An irritated stomach can easily produce an irritable temper; in fact, it is difficult for it to produce anything else. You cannot well keep cool and steady outside when you are all upset inside.

The early morning grouch follows naturally the late debauch of the night before. Running the day long into the night, going to bed too late and overtired, and getting up unrested, is a good way to have a bad day.

Our resolutions to live better lives must of necessity include our living,—eating, working, sleeping, and all else that goes to make up life. One's living and life are synonymous. As we think of moral improvement, we must look to our physical conduct as well.

New Year resolutions are liable to be as frail as any other purpose to do right. They are all as ropes of sand, when made in our own strength. Conquering a depraved appetite, controlling an unnatural passion, changing a warped disposition, are more than a mere man's job. A power mightier than our own is needed to free us from that which holds us. Placing our wills on the right side enlists that power.

The higher and divine power available for right living recognizes and makes use of natural means. Our physical faculties and functions have their place in determining our spiritual lives. We may help or hinder character development by our relation to natural law.

In turning a new leaf for a better year, let us turn ourselves to the everyday matters of living. The little things that do not seem to count much are what tell in the make-up of the year.

Earache, and What to Do for It

FREDERICK M. ROSSITER, M. D.

EARACHE, or what is known medically as otitis media, is a symptom due to inflammation of the middle ear.

At this season of the year, when colds are common, and when the infectious diseases predominate, this most distressing ear trouble is frequent. And like colic in infants, the terrible pain of earache is nocturnal in character. It is more likely to come on in the small hours of the night, when the fire is out, when the house is cold, when sleep is so desirable, and when it is more than unpleasant to get up and do something for it.

Earache is a common complication of acute cold, sore throat, tonsillitis, measles, scarlet fever, diphtheria, and other infectious diseases.

Many people, when they have a severe cold in the nose, have the bad habit of blowing the nose as hard as they can, in fact, some people almost jump up and down (possibly with the idea of getting an increased leverage) when they blow the nose. This hard, forcible blowing of the nose is a frequent cause of earache. It forces the infective material into the middle ear through the Eustachian tube, which leads from the throat to the middle ear. Children should be cautioned

against blowing the nose hard when they have a cold.

Many people have noticed that when they blow the nose during the acute stage of a cold, they have a full, unpleasant feeling in the ear, which may last only a few seconds or until they swallow, and then again it may last for days. Hard blowing of the nose only congests it more, and gives no particular relief. Use a handkerchief freely, but blow gently. This will dislodge the mucus, and give relief.

A severe earache is worse than toothache. Some one asked Mark Twain if he could conceive of anything more terrible than earache and toothache together. He replied that he thought having St. Vitus' dance with rheumatism would be worse. But earache is a terrible pain, and sufficient trouble without any entrees.

An infant or child too young to locate pain will strike toward the ear or take hold of the ear while crying, if there is earache.

During inflammation of the middle ear, pus rapidly forms and fills the chamber. This causes perforation of the eardrum, and the discharge of the pus gives immediate relief. If the drum is punctured by a physician, the relief is instantaneous.

The great danger from inflammation of the middle ear, especially when there is pus, is the infection of the porous bony process behind the ear, forming an abscess. This has been called appendicitis of the head. So long as there is no tenderness and swelling in this process right behind the ear, there is no immediate danger from acute middle-ear disease.

Home Treatment for Earache

Most children have earache in the night, and in many instances it lasts only half an hour or so. The best treatment is to heat water, half fill a hot-water bag, cover with a dry flannel, and place the ear down on it. Anything that will hold heat can be used. A quick way to give almost immediate relief is to place the mouth close to the ear and breathe the hot breath into it.

If the pain is persistent and is not relieved by the hot, dry treatment, the next best measure is to give a moderately hot douche to the ear (105°), using a fountain syringe. Hold the syringe almost on a level with the ear, and direct the water into the ear canal by a medicine dropper. This should not be introduced into the ear, but held just at the external opening, directing the water right into it. This treatment repeated frequently probably gives the most relief of any home treatment.

RISE up from your occupation at least for five minutes in each hour, stretch yourself, go through some light, comprehensive set of physical exercises, fill the lungs, expand the chest, and take up your task again. You will not lose in the end, and your employer (if you have one) will not lose at the time. If he has ordinary intelligence, he will quickly realize the importance of such a diversion, and encourage you in it.

The Ascendency of Satan

By Carlyle B. Haynes

THE close of the history of the world is to be marked by the ascendancy of Satan. When the arch-rebel against the government of God knows that he has but a short time in which to work, he is to work with all power and signs and lying wonders, in so much that if it be possible he shall deceive the very elect. The cumulative wisdom and knowledge gained from six thousand years of experience in leading the human family into sin is to be brought by Satan to bear upon the last generation of the human race; and especially upon the church of the living God.

Again and again do the Scripture writers sound forth their note of warning against the deceptions of Satan in the last days. Paul seems to have been especially moved by the Spirit to write of this matter, for he declares:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

In speaking of the coming of Christ the second time, Paul again declares that this great event will take place "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10.

And John, the Revelator, in the wonderful vision he was given of the judgment and destruction of spiritual Babylon, which takes place at the second coming of Christ, heard a mighty angel declaring the reason for this destruction in the following words:

"For by thy sorceries were all nations deceived." Rev. 18:23.

In answering the question of His disciples as to the sign by which they were to recognize that His second coming was near, Christ said:

"Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ." Luke 21:8.

And he again declared that these false prophets would "deceive many." Mark 13:6.

It is because of these warnings that the inspired instruction given in the

following passages is especially applicable to the present generation:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8.

"Put on the whole armour of God that ye may be able to stand against the wiles of the devil." Eph. 6:11.

In view of these facts it is apparent at once that if the last generation is to find any escape from the wiles of the devil, it must have some knowledge of his work, of his origin, of his power, and of his personality. We shall have but little hope if we are ignorant of his devices. Above all other periods in the history of the work of God on earth, it is imperative at this present time that the church should be acquainted with the work of its great adversary.

The danger of the present hour is increased by the tendency which has appeared in the church in recent years to discredit the doctrine of the personality of the devil, and by the lightness with which the whole subject is dealt with when it is considered at all. Sermons upon the subject



The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat.

of Satan are very rare, and are received with incredulous smiles as if the subject were one only for children, and scarcely suitable for grown people.

But that this subject is one of most vital importance is evident from the fact that the character and work of the devil are constantly dwelt on in the Scriptures of Truth, especially in the New Testament. At the very beginning of the gospel of Christ the devil is seen as the personal tempter of our Lord, and through all the gospels, epistles, and the Revelation, one is struck with the constant references to the personality, origin, power, cruelty, malignity, and final doom of the "god of this world."

That Satan has a personality will be plain from a study of the numerous titles and names which are applied to him in the Bible. Thus he is called "Abaddon" (Rev. 9:11), "the accuser of our brethren" (Rev. 12:10), "your adversary" (1Pet. 5:8), "the angel of the bottomless pit" (Rev. 9:11), "Apollyon" (Rev. 9:11), "Beelzebub" (Matt. 12:24), "Belial" (2 Cor. 6:15), "the dragon" (Rev. 20:2), the "father of lies" (John 8:44), "a liar" (John 8:44), "murderer" (John 8:44), "power of darkness" (Col. 1:13), "prince of this world" (John 14:30), "prince of the devils" (Matt. 12:24), "prince of the power of the air" (Eph. 2:2), "ruler of the darkness of this world" (Eph. 6:12), "the serpent" (2 Cor. 11:3), the "spirit that now worketh in the children of disobedience" (Eph. 2:2), the "tempter" (Matt. 4:3; 1Thess. 3:5), the "god of this world" (2 Cor. 4:4), "the unclean spirit" (Matt. 12:43), and the "wicked one" (Matt. 13:19, 38).

The personality of Satan is still further made clear by the Bible references which represent the chief of the kingdom of evil as presumptuous (Job 1:6; Matt. 4:5, 6), proud (1Tim. 3:6), powerful (Eph. 2:2; 6:12), wicked (1John 2:13), malignant (Job 1:9; 2:4), subtle (Gen. 3:1; 2 Cor. 11:3), deceitful (2 Cor. 11:14; Eph. 6:11), fierce (Luke 8:29; 9:39, 42), cruel (1Pet. 5:8), always active in doing and promoting evil (Job 1:7; 2:2).

The work of Satan is compared in the Bible to a fowler setting snares for unwary souls (Ps. 91:3), to an enemy who in the darkness of the night sowed tares among the good seed of the field (Matt. 13:25, 39), to a wolf ravaging the flock (John 10:12), to a lion seeking to catch and devour its prey (1Pet. 5:8). Against his subtlety, his treachery, and his devilish insinuations we can guard ourselves only by constant watching and prayer (2Cor. 2:11). Christ has commanded his people to uncompromisingly resist all his approaches and solicitations (1Pet. 5:9; James 4:7; Eph. 4:27).

Thus from the teaching of the Holy Scriptures it is plain that the way of the Christian pilgrim, who is journeying to reach the kingdom of God, lies through the enemy's country, through the territory of "the god of this world." While the weary pilgrim has a mighty God to defend him,

while he is safe in the keeping of the Good Shepherd, while he will be surely guided by the Spirit of truth, yet his struggle with the enemy of his soul will be real and painful; he will find it necessary to sustain a prolonged and fiery ordeal and a most severe conflict. The pilgrim believer will find his way safe only as he realizes that the sleepless and vigilant eye of a malignant and cruel enemy is following his every step, and that the accumulated subtlety and cunning of six thousand years of experience is constantly at work to draw him away from Christ, and he is thus made to realize his need of constant watching and praying.

The mightiest working of Satan is to be witnessed in the last years of the history of this present evil world. The Bible most clearly reveals the fact that the time is very near at hand when the history of this world will be closed and the kingdoms of this world will become the kingdom of our Lord and of His Christ. Rev. 11:15. Ere long Satan is to be bound for a thousand years. Rev. 20:1-4. Soon this whole world will come into the possession of the people of God. Dan. 7:27. The whole government of this earth, as now controlled and managed by sinful men, is soon to pass away, and the history of Satan's rebellion and his usurped dominion on earth will before long be ended. The unfolding of the prophecies of the Bible and the rapidly fulfilling signs of the times very plainly reveal that the end of this age is very near.

From his knowledge of the Scriptures, and from what he sees of the maturing of the plans of God, Satan plainly perceives that the time of his overthrow cannot be long delayed. But a short time remains to him; and hence he will make special efforts to keep the world still under his power. He knows that Christ will not come without some signal display of power and glory. Hence Satan is determined that he also will manifest his power to the world with the design of having his false miracles attributed by the people to the miracle-working power of God.

In order to accomplish this deception he will not appear in his true character. Nor will he appear in that character which has been attributed to him by the false theology of the past and the present. There is nothing more utterly absurd and baseless than the conception in the popular mind of the appearance of the devil. From medieval tradition and superstition there has come down to us a picture of Satan as a monster of horrid form and hideous expression, with an accompaniment of hoops, horns, pitchfork, forked tail and breath of flames. This hobgoblin of the ignorant and superstitious has no reality in fact, no basis in the Scriptures, and is the source of derision on the part of the intelligent and the cultured.

In fact, this very grotesque and absurd impression regarding Satan very clearly shows the craft and guile of the deceiver, for such a caricature serves only to excite the mockery of the intelligent, and thus it disarms (*Turn to page 19*)

Pain in the Abdomen a Danger Signal

Harry W. Miller, M. D.

SOMETIMES a comparatively simple condition, such as acute indigestion with the formation of gas, may be accompanied by severe pain, and other more or less alarming symptoms; but ordinarily, severe pain of the abdomen, especially if throbbing in character, and if accompanied by fever, is an indication of inflammatory condition that should have the immediate attention of a physician or surgeon. If the pain is caused by retained gas, it should be relieved in a short time by drinking a glass of hot water containing a few drops of oil of peppermint. This article will describe some of the conditions that may cause abdominal pain.

Biliary Colic, or Gallstones

A sore, tender, and painful gall bladder is among the more common causes of abdominal pain. The onset of biliary colic is often quite sudden, and is the result of an obstruction of the flow of bile by a stone, or of inflammation causing swelling and distention of the gall bladder. It is characterized by a short pain across the abdomen, which shoots up to the right shoulder blade and is usually accompanied by considerable nausea and vomiting of bile. The pain is of a repeating character, comes every little while, and causes a good deal of perspiration to stand out on the forehead. There may be accompanying jaundice, in which the whites of the eyes are tinged with yellow, and in which there is a deepening yellow discolouration of the entire body—a heavy yellow.

Treatment

Heat is the most common and efficient remedy for any colicky pain. It may be in the form of fomentations applied over the entire abdomen. Oftentimes a fomentation over the back will accomplish the same purpose. The indications are always surgical. However, the time of the attack is a poor time to operate, as the operation is an emergency measure.

Kidney Colic

Pain in the region of the kidney is often caused by obstruction of the duct leading from the kidney to the bladder. Concretions, or "stones," sometimes form in the kidney, and lodge in this duct blocking it and causing back pressure on the kidney

because the urine cannot escape. Violent pains, starting from the loins, dart through the groin, and down the inner part of the thigh. There is an irritability of the urinary passage and the bladder, causing a constant desire to urinate, and painful urination. During the attack, the pain may be excruciating, sometimes radiating over the entire abdomen; but the tendency to dart down into the groin and thigh is rather characteristic of this trouble, and serves to distinguish it from other troubles that cause abdominal pain. Accompanying the pain, there may be nausea, vomiting, and intestinal irritation, with a coated tongue, and sometimes an odour of urine in the breath. There is a slight increase in the pulse rate, possibly also in the temperature. Most of these symptoms are the result of the retention of urine in the system.

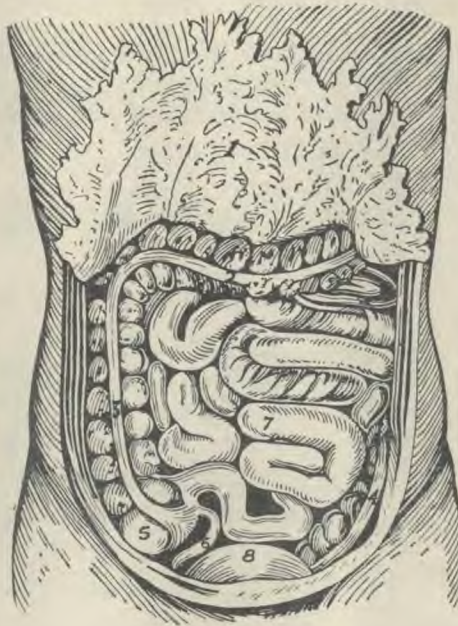
Treatment.—For relief of the pain, the patient may be put into a moderately hot bath, or hot applications may be made to the back, side, and front of the abdomen. The hot sitz bath is also good.

The only permanent relief is surgical; and one who has gone through one siege of kidney colic ought to be willing to submit to operation in order to avoid future attacks.

Appendicitis

The vermiform appendix is a closed-end tube, about the same diameter as the little finger, and from two to five inches long, which opens into the large intestine in the region of the right groin. It sometimes becomes inflamed, perhaps from fecal matter or bacteria. The inflammation swells the mucous membrane. This is followed by the closure of the opening, and the pressure of the retained secretion causes the colicky pain that induces the patient to call for the doctor. Pus forms in the cavity,—a little boil, as it were,—and if it is not cared for in time, the boil bursts into the peritoneal cavity, with a fatal ending.

The following symptoms distinguish appendicitis: Pain on the right side, producing boring sensations in the abdomen, with nausea, vomiting and retraction of the right knee. The pain is sharp and excruciating. There is also a part known as McBurney's point, midway between the groin and the navel, which is exceedingly sensitive to pressure. The physician will (*Turn to page 28*)



Did you ever see an appendix? It is shown in this illustration, marked 6.

Does Comparative Anatomy Prove Evolution?

The argument from comparative anatomy is one of the three main proofs given by the evolutionists for their theory. How trustworthy is this evidence?

By Francis D. Nichol

THE major part of the evidence for evolution may be easily classified under three heads. The first is that of comparative anatomy, otherwise known as morphology. The term simply has reference to the similarity in structure and appearance between various animals. The evolutionist points to the fact that the various animals, from the lowest on up to and including man, can be arranged in a gradually ascending scale of complexity, and declares that this proves that the higher came from the lower.

But this takes for granted that evolution has taken place, and by a gradual transformation. Professor J. E. Duerden of Rhodes University College, declares that "the whole of our comparative morphology and homology is founded upon gradual transformation."—*Science Progress*, Vol. 18, page 557. Patently this argument depends for its main strength upon the correctness of Darwin's theory. And Darwin's theory is largely discredited. Here is our first illustration of how a certain proposition essential to the series has not been proved—indeed, has been disproved.

Dr. Henry Fairfield Osborn, confesses to the weakness of the argument from comparative anatomy when he says: "From comparative anatomy alone it is possible to arrange a series of living forms which, although structurally a convincing array because placed in a graded series, may be, nevertheless, in an order inverse to that of the actual historical succession."—*Encyclopaedia Britannica*, Vol. 20, page 586.

Evidence is Interdependent

This remarkable statement follows immediately after a discussion by Dr. Osborn on what he describes as "the mutual relations of paleontology and embryology and comparative anatomy as means of determining

the ancestry of animals;" in other words, the mutual relation of the three great pieces of circumstantial evidence for the evolutionary theory. After pointing out the weakness in comparative anatomy, which we have just read, and also certain weaknesses in the other two, he comes to the following conclusion: "The student must therefore resort to what may be called a tripod of evidence, derived from the available facts of embryology, comparative anatomy, and paleontology,"—*Ibid.*



A case of skulls in the Museum of Natural History. Is it not strange that a century or more of excavations and discoveries has unearthed only "a rag and a bone and a hank of hair" of those vast multitudes of "ape men" who, evolutionists declare, lived in the most recent geological period?

Now a tripod is something with three feet. And if you have ever had the embarrassing experience of sitting—or rather attempting to sit—on a three-legged stool with even one leg broken, you can fully appreciate the nature of the argument for evolution.

All that can be proved from comparative anatomy is that all animal life is not of the same complexity and that certain groups of animals have certain points in common, for example, one group is distinguished by a backbone. There is no proof as to why they are not of the same complexity or as to why they have certain points in common. On any theory of origin, we would most naturally expect to find the animals having many points in common, because they must all live in the same world, with the same water, earth, and air to move in. And on any theory of origin, it would be far more difficult to imagine all life as of the same degree of complexity than as of varying degrees.

Plausibility no Proof

Simply because the evolutionary theory offers a plausible explanation of the facts of comparative anatomy, is no proof that evolution is true. From the story of the murdered man, referred to in a previous article, we learned that plausibility is not necessarily a proof of the correctness of a view. In the case before us, we can easily provide another and even more plausible explanation—the creation explanation. When God, Who is infinite in power and skill, decided to create our world, would He not wish to have on it a great variety of creatures, which would naturally result in gradation? And when in His wisdom He saw fit to employ a certain piece of mechanism,—a backbone, for example,—in the construction of a certain creature, might He not naturally be expected to use that same piece of physical mechanism in the construction of other creatures? That would simply be efficiency and economy of effort; and shall we not credit God with these qualities which we ourselves employ in the construction of various kinds of machinery; for example, when we employ a piston and shaft as the driving mechanism on numerous kinds of machines, simply because it is the best to use? But who would be so foolhardy as to declare that a highly complex airplane motor evolved from the more simple petrol engine that pumps your well water, because, forsooth, that both possess piston and shaft, valves and cams? The most that could rationally be concluded from an examination of those two engines would be that the same master mind constructed both. And as truly, all that should logically be deduced from the similarity in structure between various animals is that the same Master Mind created both; at least, to state the matter most conservatively, that is a wholly sufficient explanation of the problem before us.

But we have already spent more time on this point than it warrants, for if, as Dr. Osborn confesses, "a convincing array" may be the very "inverse" of the correct order, then surely the argument from comparative anatomy cannot logically carry any conviction.

Vestigial Remains

But right here the evolutionist tries to bolster up this crumpling leg of the three-legged evolutionary stool by tacking on the argument from vestigial remains. It is claimed that certain parts of our anatomy are the vestiges, the remains, of organs that we formerly used, but which are no longer of value since we have developed into human beings. For example, it is claimed that the appendix is a remnant of our former herbivorous days; and that the coccyx, a group of bones at the base of the spine, is the vestige of a tail.

And why are they called vestiges?—Simply because the evolutionist declares that he can discover no use for them. But how can he be sure that there is no use for these alleged vestiges, and that furthermore they are really vestiges?—He cannot. As to whether it is safe to base an argument from the various cases of alleged vestigial remains, Dr. P. C. Mitchell of Oxford University declares: "A cautious reasoner will probably rather explain such cases deductively from the doctrine of evolution than endeavour to support the doctrine of evolution by them. For it is almost impossible to prove that any structure, however rudimentary, is useless,—that is to say, that it plays no part whatever in the economy; and, if it is in the slightest degree useful, there is no reason why, on the hypothesis of direct creation, it should not have been created.—*Encyclopædia Britannica*, Volume 10, page 33.

A "Double-edged" Argument

Further on, he describes the argument from vestigial remains as a "double-edged" one. Now a double-edged weapon is one that is likely to sever your own head while you are raising it aloft to decapitate your enemy. The figure is apt. Do you know that evolutionists used to consider the thyroid gland as a useless vestige? That almost gives one cold chills, for if the doctors had gone ahead on the evolutionists' conclusion and had removed that gland from our fathers and grandfathers, we would have no illustrious ancestors to look back to. They would all have died in the home for the feeble-minded.

Take a more recent case. Until a few years ago, evolutionists held that the pineal gland, which is hardly larger than a wheat grain and is found in the brain, was a vestige of a third eye that we used to possess when reptiles. But the conclusion now is that this little gland has an important function in the body as one of the ductless glands.

Says Dr. Arthur Keith, noted surgeon of England: "We have hitherto regarded the pineal gland, little bigger than a wheat grain and buried deeply in the brain, as a mere useless vestige of a median or parietal eye, derived from some distant human ancestor in whom that eye was functional; but on the clinical and experimental evidence now rapidly accumulating, we must assign to it a place in the machinery which controls the growth of the body."—*Smithsonian Institution Annual Report of 1919*, page 448. (Turn to page 26)

EDITORIAL



A God of Science

NONE of the many prophecies of Scripture depicting last-day conditions and pointing unmistakably to the soon coming of the Son of God is found in the prophecy of Daniel. It reads: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. The age in which we live is unequalled in knowledge by any other in the history of time. Prior to the last hundred and fifty years the world moved on very much in the same way and after the same methods as those marked out in the first five hundred years of earth's history. Knowledge in the various arts and sciences showed but little advancement in any given age over that of the preceding one. Men were content to pursue the various activities of life with such learning as had been acquired by the ancients.

But times have changed, and not without a divine purpose. When the allotted time arrived, the world began to awaken from her long slumber, trim her lamps and begin a feverish search for knowledge and learning such as human energies had never before experienced. The search has not been fruitless. The present generation finds itself possessed of a degree of knowledge and power rivaling anything before heard of. This advanced knowledge has not been confined to the realm of the material arts and sciences alone. Knowledge in the Scriptures has increased, and great light and clearness has shone on the Sacred Pages, enabling man to grasp more fully the wonderful mysteries of redemption.

It was God's purpose that this epoch of great knowledge should witness to His glory, strengthening faith and confidence in His inspired word, setting forth the God of heaven in His rightful place as Creator and Redeemer, revealing man's nothingness apart from God "Who upholdeth all things by the word of His power," and preparing the world for the last gospel message.

But man does not always appropriate to his benefit those agencies which God has set in order for him. In the present instance it appears that the divine purpose has been almost entirely reversed. It would seem that Rom. 4:21-25 was meeting with a literal fulfilment at this time. The advancement made in recent years in the arts and sciences has put prodigious powers within the reach of man. So perfectly wonderful and marvellous are the results of these powers that vast multitudes have come to look upon the science which enfolds them as something infinite, infallible and without flaw.

Thus it is that man is held in reverence above God, the creature worshipped more than the Creator, the wisdom and learning of finite intelligences held in preference to that of the infinite and eternal Jehovah. The name of science is supreme with many. If you wish to put an end to controversy over some mooted question, simply whisper that science has declared so and so, and it is done. If the teachings of the Bible conflict with those of science, the trouble is we have not learned to read our Bibles correctly—we should read them in the light of science. If our Bible tells us that the world was created in six literal days of twenty-four hours each by the power of God, science steps forward and declares that these days were six long undefined periods of time; and that this world was originally a piece of the sun which flew off into space and gradually cooled down to its present state, and we immediately bow the knee. If we are told that man was made in the glorious image of God, science presents an ape and says, "Behold the first of your fathers," and the world, be it said with shame, endeavours to believe it. If we are told that "Holy men spake as they were moved by the Holy Ghost," and that "all Scripture is given by inspiration of God," science declares the Scriptures to be of human origin, and that the Bible writers penned their narratives out of their own understanding mingled with error and ignorance, and we try to believe it with reverence. And why? Because a monstrous system of so-called science has uttered her voice.

But what is that canon law, called science, by which the eternal God, His universe and His word are to be measured and tested? Simply a human method by which man endeavours to unlock the stores of knowledge and obtain tangible results, and be it remembered that this organized system is no wiser than man, no more enduring, no freer from imperfections. A stream cannot rise higher than its source. So with science. Like her originator she is finite, fallible, full of weakness and imperfections, unstable, wavering and as changeable as the winds, full of hypocrisy, pride, and evil conceit.

How often are we compelled to change our views on scientific subjects because of the more recent discoveries of science. The laws and results established by her to-day are uprooted and cast to the winds to-morrow. She takes refuge behind seemingly impregnable walls only to be routed and put to flight by the weapons of closer research and learning. And yet the multitude to-day are so willing to stake eternal consequences upon this creature of man's own making; so prone to invoke

the name of science in place of the word of God : so willing to believe her vagaries, and cause reason, judgment, and wisdom to bow before her gilded shrine, rather than before the august presence of Him Who made all things,—the same yesterday, to-day, and forever.

Should Christ Never Return



E which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22: 20, 21.

How fitting it is that the record of Inspiration should close with these sublime words,—words that contain in their fulfilment the fulness of the Christian's hope, the glad reunion of the redeemed with their Redeemer.

The return of Christ to the world has ever been the hope of the true church. The Word of God from Genesis to Revelation is replete with this wonderful theme. Before we leave the immediate scenes of the fall of our first parents there is given the first promise of the victory that shall be gained over sin and sinner in the final bruising of the serpent's head at the second appearing of Christ. This joyful news, given thus early, at once becomes the central theme of God's people for all time. It is immediately taken up by Patriarch, Prophet, Priest and King and echoed down the ages. Many of the old Testament prophecies reach their climax in the realization of this glorious event. The Psalmist David, inspired by this hope, strikes a joyful melody on his harp in which he calls to heaven, the earth, the sea, the fields and all the trees of the wood to join with him in prospective gladness at the return of Christ. *Psa. 69: 11-13.*

The writings of the apostles draw special attention to this feature of the plan of salvation, and every effort is made to fix the gaze of the believer upon this event. All are exhorted to watchfulness and prayer, that that day may not overtake them as a thief in the night. The church militant has inscribed this theme as a watchword on her banners which shall ever remain till this warfare is over and the victory won.

Reader, did you ever stop to think what it would mean should Christ never return? Let us pause and reflect a moment. It would mean that the long procession of the dead from the beginning of the world who have died in Christ, should never see life again: for the "dead in Christ" are to be made alive "at His coming." *1 Cor 15: 23.*

It would mean that the living saints, who, in patience, tribulation and affliction have long waited for that glad day of relief from trials and sorrows of this life, must go down to a grave whose bars would never burst asunder for their deliverance: for it is when "the Lord Himself shall descend from heaven" that "we which are alive and remain shall be caught up to meet Him." *1 Thess. 4: 16, 17.*

Should Christ never return it would mean

that these mortal bodies of ours so full of imperfections and sullied by the foul taint of sin, would never be modelled according to that divine pattern which is holy, immortal, and altogether lovely. At that time we shall be "fashioned like unto His glorious body." *Phil. 3: 21.*

Should He not come, there would be no termination to the rule of "the prince of this world," thus making the saint's promised inheritance the eternal dominion of the enemy of all righteousness.

But the reign of Anti-Christ will close, for the Lord shall "destroy him with the brightness of His coming." *2 Thess. 2: 8.*

Should Christ not come, the triumphant entry of the redeemed into the Kingdom prepared for them from the foundation of the world, would be forever postponed: for this is to take place "when the Son of man shall come in His glory." *Matt. 25: 31.* There would be no placing of the crowns of victory on the brows of those who "have fought a good fight:" for that will be done "when the chief Shepherd shall appear." *1 Peter 5: 4; 2 Tim. 4: 7, 8.*

Should Christ not come, the promise of His return given by His own lips while on earth (*John 14: 2, 3*) and repeated by the angelic messengers to the sorrowing disciples as they watched His ascension, (*Acts 1: 10, 11*), would prove an utter failure.

Should Christ not come, there would be no due honour given to the trial of faith (*1 Peter 1: 7*); no end to the long vigil of the church (*1 Thess. 1: 10*); no drawing of the curtain that has so long veiled the mysteries of redemption from the understanding of finite beings (*1 Cor. 13: 12*); no establishment of that kingdom of righteousness that shall take the place of all earthly kingdoms. *Dan. 2: 44.*

Should Christ not come ours would be a blasted instead of a blessed hope. *Titus 2: 13.* Scoffers would be right, and the church and the word of His promise would be wrong, and we of all men would be most miserable. *1 Peter 3: 3, 4.*

There is nothing comprehended within the Christian's hope that will not be realized in that glad day,—the sting of death destroyed, the power of the grave conquered, Satan and his angels defeated, Christ and saints vindicated. Tears wiped away, loved ones re-united and the earth restored to its Edenic loveliness to be forever the undisputed home of the faithful.

May we with true fervency join in the Omega of Holy Writ, "Even so, come, Lord Jesus. Amen."

"WE complain that life is short. It is not time we want but fire. The cloud lies on the mountain top all day, and leaves it at last just as it found it in the morning, only wet and cold. The lightning touches the mountain for an instant, and the very rocks are melted, and the whole shape of the great mass is changed. Who would not cry out to God, Oh, make my life how short I care not, so that I can have the fire in it for an hour. If only it can have intensity, let it but touch the tumult of this world for an instant."—*Phillips Brooks.*

Nerves and Worry

Abstract of an address given before the Simple Life Conference in Caxton Hall, London.

By A. B. Olsen, M. D., D. P. H.



THIS is an age of restlessness, of hurry, and worry, and the conditions of average life, especially city life, are highly artificial and exciting. Large numbers of people are living under pressure and are always in a rush. Pushing others or being pushed themselves, their pace often becomes a wild, mad scramble, a sorry and miserable form of existence. Most persons possess a comparatively good heredity, and consequently have a good start in life. The average babe in its mother's arms is wound up for one hundred years or more, barring accidents and disease. Only a few, a small minority, start life with any serious handicap or defect, although these favourable conditions appear to be diminishing, and there is evidence that the stamina of the race is depreciating. But life is largely what we make it, and the training and environment usually count for more than heredity.

Craving for Excitement

The unnatural craving for amusement, for entertainment, for diversions of various kinds, and, indeed, for all forms of excitement, which prevails everywhere and among all classes of society, is sufficient evidence of the perilous state of the nerves. There is a constantly growing demand for change, for something that is new, strange, or bizarre, and people almost innumerable are looking for the startling and the sensational. Theatres, variety show houses, skating rinks, cinematograph shows, and other forms of entertainment are enjoying a great vogue, and the number of these places is rapidly increasing. We are fast becoming a pleasure-loving people, and the greed for entertainment is a striking sign of the times. First it was cycling, now it is motoring, but soon there will be a general demand for aeroplaneing. Something novel, some fresh and stirring experience, is required daily to satisfy the appetite for excitement that is all but insatiable. Many prefer entertainment to achievement; they find the ordinary duties of life monotonous and oppressive; ordinary labour bores, for it is not sufficiently exciting or stimulating. Like the confirmed tea toper or morphine fiend, one who is suffering from "nerves" requires an ever-increasing dose of excitement and entertainment to produce the desired effect.

Morbid Fears and Worries

These are all signs of nervous irritability and degeneracy, and they give rise naturally to morbid thoughts, fears, and worries. It is not surprising that the nerves become upset and disordered, and that depression follows. Those who suffer from "nerves" are prone to extremes and are either in hilarious excitement or in a state of depression bordering on melancholia and despair, and uncanny introspection follows. The nerves become hyper-

sensitive and are on the *qui vive*, and the victim is readily frightened. He loses confidence in his best friends, and also in himself, and becomes a creature of impulse, full of all sorts of emotions, and finally develops hysteria or neurasthenia.

All this stimulation and excitement makes the nerves unnaturally sensitive. People suffering from sensitive nerves are almost always on the rack, enduring tortures for the most trivial things that a healthy man or woman would scarcely notice. The smallest noise, the slightest disappointment, or even the feeblest contradiction causes worry and excitement to their high-strung nerves and weary brains. They become easily frightened at a mere nothing. And what is true of a multitude of individuals is rapidly becoming true of the nation. It is this national nervousness and distrust that lead to national impoverishment in order to increase the national armament; and it is this national nervousness that constitutes the powder magazine, ready at a trifle to be touched off into a great world carnage.

Morbid fears and frights multiply, and the victim begins to think his mind is going, and that he is on the road to insanity. Bad as this condition is, still it is well to know that a person cannot become a lunatic merely by anticipating madness, and it is a fact that those who are constantly fearing and dreading loss of mind are often the farthest from the lunatic asylum.

The Blessings of Labour

Fortunately, idleness is the lot of comparatively few, and the bulk of our countrymen enjoy the blessings of work. Hard work of itself, under anything like reasonable conditions and hygienic surroundings, and disassociated from worry, is one of the greatest blessings of the race. Man was made for work; his muscles, his heart, his lungs, his brain, and his nerves were given him for service; and the fullest and most perfect development of the human body and all its functions comes through their natural use and activities. We get on best physically, mentally, morally, and spiritually when our time is fully occupied with work and healthful recreation.

But we find a growing discontent even among the sober-minded labouring classes, and there is a growing intolerance for order, system, and discipline. The ordinary plain work is monotonous, and is not regarded as sufficiently diverting to satisfy the requirements of everyday life. Work is becoming old-fashioned, and there is a great temptation to shirk it and to catch the "fashionable illness," namely, "nerves."

We sometimes speak of the "wear and tear" of life, and this expresses well what happens to the average man or woman. Wear means legitimate use of the body and its organs. Normal use

is constructive in its effects, and vitalizing; and if the work is not altogether too monotonous, too sedentary and confining, it invariably brings a blessing. The brewer and the saloon keeper are prone to disease and premature death, not on account of the work they do, but on account of the alcohol which they take. Of course there are some vocations, like soldiering, which carry with them special dangers, but, generally speaking, the privilege of work, even though it may be strenuous, is a blessing to be coveted.

It is interesting to note, in passing, the distribution of neurasthenia among various professions and occupations.

The following is an analysis of six hundred and four cases:—

Merchants and manufacturers	...	...	...	198
Clerks	...	...	...	130
Professors and teachers	...	...	...	68
Students	...	...	...	56
Officers...	...	...	...	38
Artists	...	...	...	33
No profession	...	...	...	19
Medical men	...	...	...	17
Agriculturists	...	...	...	17
Clergy	...	...	...	10
Men of science and learning	...	...	...	6
Schoolboys	...	...	...	6
Workingmen	...	...	...	6

The Curse of Worry

Tear is another matter. It means abuse of the body and its functions, and its influence is wholly destructive and devitalizing. Worry, one of the worst forms of abuse, has been described as "the disease of the twentieth century." Worry is one of the surest means of wasting nerve energy, the vital force of the body. The harassing effects of worry sooner or later bring on an attack of "nerves," or hysteria, or neurasthenia, or some similar disorder. The store of our life force is largely measured by the amount of nerve energy which we possess. The rapid growth of nervous disorders is one of the striking developments of the time.

Some of the Causes

Domestic troubles of one sort or another probably head the list, but the worries and cares associated with modern business competition are of almost equal importance. Religious fanaticism has its victims, but alcohol accounts for a far greater number. The craving for stimulants seems to be an inherited appetite in many cases, while in a still larger number it is an acquired taste. Alcohol, like all other stimulants, is preeminently a nerve poison, and produces its most dire and disastrous effects upon the brain and nerves. He who would preserve nerve tone, who would remain in control of his body rather than become a slave to appetite; he who would be master in his house and not servant, will avoid alcohol in all forms, and also tobacco, tea, and coffee. If he is careful to avoid these pernicious habit drugs or habit drinks, for that is what they are, in truth, there is little danger that he will take opium, morphine, cocaine, or other still more destructive drugs.

A person coming under the influence of alco-

hol or any one of the numerous habit drinks or habit drugs, suffers from a varying degree of drunkenness, according to the amount of poison taken. True, we do not usually call it drunkenness when a person is under the influence of opium or tobacco or tea, but the term is a good one and quite expressive. Of course there are varying degrees of drunkenness, and there is no sharp dividing line to indicate when a person becomes irresponsible and unsafe. The truth is that the body is poisoned, and the work of the brain cells as well as the nerve cells is interfered with to a varying extent, and the higher centres are more or less benumbed, and in consequence the grosser animal propensities are let loose.

Why is it that our people are no longer satisfied with the plain frugal fare of our forefathers? And why is it that such an overwhelming majority constantly feel the need of some fillip or pick-me-up, and when they are obliged to do without it, suffer more or less misery? The answer, we believe, is the increase of luxury and idleness, and particularly the use of such harmful luxuries as tea, coffee, cocoa, and animal flesh. All these articles have a more or less irritating and exciting effect upon the nervous system, and are liable to create an appetite for something stronger. We can scarcely conceive of a fruitarian who strictly avoids all these unwholesome and more or less poisonous accessories, developing into a drunkard. There are intervening steps which must be taken first, and they usually consist in the free use of butcher's meat, together with the drinking of tea and coffee, and the smoking of tobacco. Not one of these accessories brings the slightest benefit or assistance to the body or its organs; but each one without exception causes more or less harm according to the susceptibility of the individual.

We must say a word about the importance of cultivating regular hours and taking sufficient sleep to renew the wornout energies of the day. Dissipation in any form, whether it be late hours or other more vicious habits, is always destructive to life. Dissipation wastes the natural forces of the human body, and weakens its fighting resistance against disease; it depletes nerve force and nerve energy, and, by thus lowering vitality, opens the door to disease, which lurks everywhere.

The all-essential is an abundance of fresh air, a pure water supply, and plain, nourishing food. These are necessary to the maintenance of a healthy body. It should be borne in mind that the body requires rational nourishment and not temporary excitement followed by depression, such as is produced by the so-called stimulants.

The Results

All this dissipation of the mind and body leads to enfeeblement of brain power. The power of attention and the ability to concentrate the mind on any subject are gradually lost. The thoughts are allowed to drift without control and jump from one thing to another, doing little or no effective work. Next, the (*Turn to page 27*)

Worshipping Man or God

M. L. Andreasen



EBUCHADNEZZAR had had a wonderful dream, and was deeply impressed by it. Yet, the more he thought of it, the less satisfied he was with its interpretation. He himself, his kingdom, was represented by the head of gold in the image he had seen. But this head had been superseded by an inferior kingdom, and this by a third and a fourth kingdom. Why did this have to be? Why could not *his* kingdom endure forever? Why not have the image consist entirely of gold? Much more pleasing to him would this be.

And so Nebuchadnezzar had a golden image made, standing ninety feet high on a pedestal, nine feet broad. This he erected in the plain of Dura, in the province of Babylon. There can be little doubt, that the king's dream by this time had become known throughout the kingdom. The command to slay all the wise men had thrown the whole kingdom into confusion; and when Daniel appeared and saved them by interpreting the dream, that fact was also known. Hence the king's dream had become a common subject of conversation, and speculations as to the future were rife. Nebuchadnezzar's son, Evil-merodach, was far from being an exemplary young man. Later on, the king virtually had him imprisoned for ill behaviour. Would the king's dream really come true and another, an inferior kingdom, take its place? It would be a stroke of good statesmanship not to let such speculations go too far, and a revised edition of the king's dream might serve the purpose. Hence a mighty image, all of gold, was erected and all people were commanded, under pain of death, to show reverence to it when the dedication should take place.

A Challenge to God

From God's point of view this turn of affairs was rather serious. In a dream He had shown Nebuchadnezzar the future. Now the king was about to challenge that dream and give his version of how the future would develop. There would be no successor to Babylon. The golden age was a present fact, and would ever so continue. There would be no "end of the world" and a setting up of God's kingdom. The kingdoms of the world would not be ground to pieces and disappear as the chaff of the summer threshing floor. All this had been made plain in the king's dream, but in the new version now revealed in the golden image this was all revised. All things shall continue as they are. No deterioration in any way, no stone cut out of the mountain. And worship and honour must be given to this new conception of history, symbolized by the image.

God could not let this challenge go unanswered. And in His own way He brought about the discomfiture of the king, and revealed to him and to all the people that the God of heaven was still above all earthly potentates and powers, "and de-

livered His servants that trusted in Him," and "changed the king's word." Daniel 3: 28.

When the day of dedication came, all the people were in expectation. "An herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace" Daniel 3: 4-6.

Three Would Not Bow

When the signal was given, all bowed to the earth except Shadrach, Meshach, and Abednego, the three companions of Daniel. Where Daniel himself was at this time we are not told, but he was probably in some other province on business for the king. As soon as it was known that these three Jews had disobeyed the king, certain of the Chaldeans accused them before Nebuchadnezzar. He became furious. Yet his anger was so tempered that he gave them another chance. This they did not ask or desire. They would not bow down before the image; they would not worship it, though it meant the fiery furnace for them. "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up," was their reply. (Verse 18.) They were as firm as Daniel would have been under the circumstances; perhaps not so diplomatic or choice in their language, rather blunt. "We are not careful to answer thee in this matter," they said, yet they were respectful and spoke to the point. There was a principle at stake, and this was not the time for nice discrimination. And God stood right by them.

When Nebuchadnezzar heard their answer, he was "full of fury." His very expression changed, and he commanded that the oven be heated seven times more than it was wont to be heated. Neither these Jews nor their God would be permitted openly to defy him. He would show all that he was lord and master, and that nothing could prevent him. Every one who would not worship his golden image should be killed.

No Compromise

It must have been a time of trial for the three young men from the very day when the commandment first went forth. Could they not absent themselves or in some other way make themselves inconspicuous? Or would it not do to bow down a little? They need not worship the image in their hearts; but would it do any harm to show outward reverence? And now, when the real test had come, would God vindicate them? That God was *able* to do so, there was no doubt in their minds. But would He?

We may believe that the three young men trusted that in some way Jehovah would show His mighty arm. He would probably never permit them to be thrown into the furnace. When the men bound them hand and foot, they were still confident. God might permit them to be bound, but He would never let them be cast into the fur-

him tremble and caused him to doubt the sight of his eyes. The attention of the whole multitude was now called to something else besides the image. "Did not we cast three men bound into the midst of the fire?" the king inquired.

"True, O king," came back the answer.

"Lo, I see four men loose, walking in the midst

of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Verses 24, 25.

In the midst of that white heat, visible to all, were four men. Only three had been cast in, and now there were four. They had been cast in bound. Now they were loose. And the fire seemed to have no effect on them. God had not saved them from the furnace, but he had saved them in the furnace. They seemed to be perfectly at home in the fire, walking as though nothing had happened.

In astonishment, the king called to them, "Ye servants of the most high God, come forth, and come hither," and out they came. And as the crowd of princes, governors, and captains gathered about them, in amazement it was noticed that the fire had had no power over them, that not a hair on their heads was singed, that not even the smell

of fire was upon them. The image was forgotten. Here was a greater miracle than they had ever known before. The only thing that anyone could find that had been burnt upon them was the bands with which they had been tied. The people that had been called together to worship the image went home with a greater message. Even Nebuchadnezzar proclaimed: "Blessed be the God of Shadrach, Meshach, and Abednego, who sent His angel, and delivered His servants that trusted in Him. . . . There is no other God that can deliver after this sort." Verses 28, 29.

Two Separate Spheres

This story of the golden image is not without its lesson for to-day. God has instituted civil government and commanded the people to have respect for it. We are to pay taxes. (*Turn to page 18*)



The golden image, and the three men in the furnace who refused to worship the image

nace. God would stand by His own, as they had stood by Him. But God apparently had forsaken them. They were not saved from the fiery furnace. They were cast in. And the fire was so hot that the men that cast them in, their accusers, were immediately consumed.

The work was done. Nebuchadnezzar and his image stood vindicated. The gods of Babylon were, after all, stronger than the God of Israel. Who could withstand Babylon? None. Israel's God had gone down in defeat, and the golden image remained. Let all the people bow down and worship again!

Through the Furnace Door

But wait! The King was uneasy. The furnace door had been left open. And in the white heat of that furnace the king saw that which made



FROM all we hear about "stomach trouble," indigestion, digestive disorders, and nutritional diseases in general, we might think that eating is quite a hazardous process. It might seem that either the human stomach is an organ of uncertain quality, or that most foods are capable of causing most people more or less trouble.

It is not at all uncommon to hear some one say he has a "bad" stomach; or it may be a "weak" or "sensitive" stomach. It is pronounced inefficient, and unable to digest this or that food. Then again people talk about different foods as not "agreeing" with them. They speak of certain foods as being poisonous to them.

Where is the trouble? Is the stomach an un-dependable organ? Is it liable suddenly to show a flaw in material or construction? Do some persons naturally have poor stomachs while others possess first-class ones?

Are there qualities in foodstuffs that make them a risk to some persons? How much is there to the idea that practically all foods are difficult of digestion for some people, and that it is a mere matter of chance as to what will agree with us? Granting that all stomachs are not alike, and that what may agree with one may disagree with another, are we to think that the whole question of eating is fraught with considerable mystery and uncertainty?

We are safe in saying that as a rule most stomachs are good, sound, and in perfect order when new. Very few persons inherit a "weak" stomach. Some babies may have tendencies to digestive trouble, but even these, with proper care, can usually be set right.

It is a fact that not all stomachs are exactly alike, any more than are other anatomical features of individuals. Men's thumb prints, facial features, manner of walking, and many characteristics differ. Some have no taste for art, some no ear for music, no eye for colour. So do men's digestive organs and functions show individual shape and bent. X-ray pictures show practically no two stomachs of the same form. Physiologically and functionally, also, there are variations. One person has no taste or liking for a certain food, and another has "no stomach" for some other food.

But digestive functions, as such, are not justly to be charged with inefficiency and disability. Barring a few individual exceptions of digestive peculiarities, all normal stomachs are capable of doing the work for which they are made. Indeed, many cases of dislike for, or inability to eat, certain foods is much in the mind, and can be remedied by the stomach if given a proper chance.

In foods we find varying degrees of digestibility, one food digesting in an hour or less, and another requiring four hours or more in a normal digestive system. Running the range of varying compositions of starch, sugar, acid, fat, and protein, different foods may act with varying adaptability to the various digestive traits of individual eaters.

But foods, as such, foods that are really foods were made to be eaten and digested. They were not made to tantalize and trouble people. A good stomach and good food make a perfect working combination, one that will run so smoothly as to create no friction or trouble. Instead of being the source of disturbance or distress, normal food digestion serves the highest physiological needs, and that perfectly.

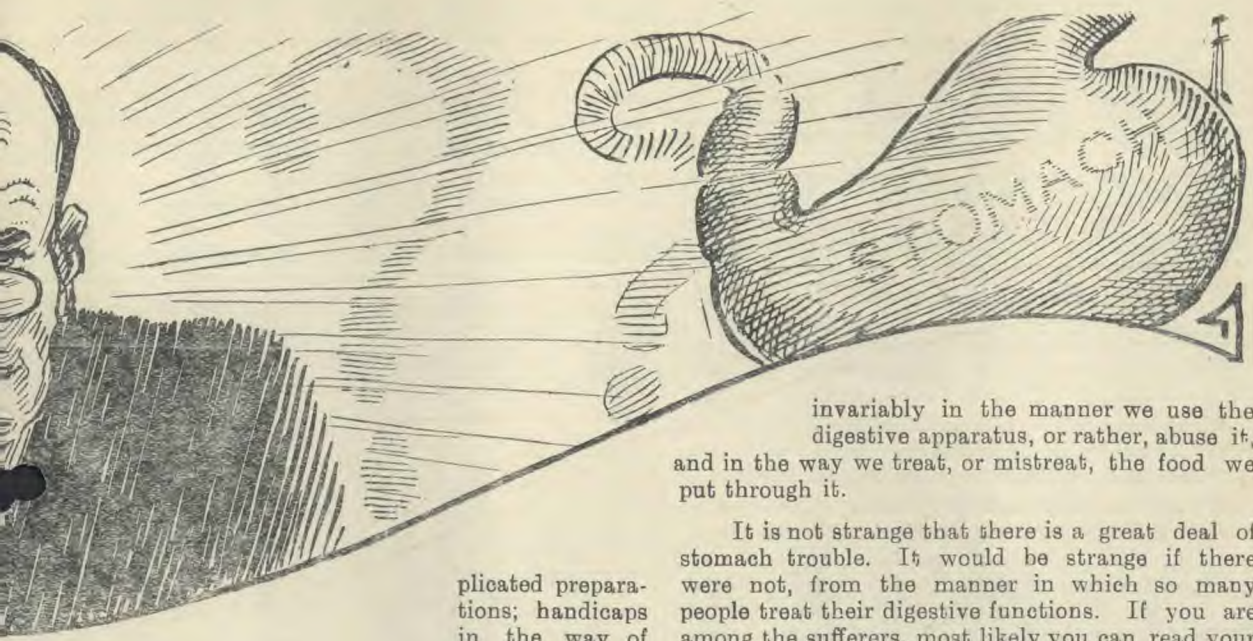
A man's stomach is what he makes it, and he should not try to make it anything but a stomach; and that is really quite enough. It is no minor matter for an organ to handle two or three meals a day, and when a stomach has done that properly, it has done a stomach's day's work.

It is not the ordinary everyday, average digestive task that hurts a stomach, but the irregular work required of it. Night work or late meals; irregular hours and emergency duty, trying to handle things eaten between meals; overwork due to over-eating or too many meals; difficult tasks of digestion, dealing with strange mixtures or com-

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menting liquids, indigestible substances, and poor-grade material into rich blood and healthy tissue. Nor is it an indestructible, cast-iron contrivance that can run on and on without rest or proper care.

The stomach is a wonderful organ, with marvellous capacity for doing delicate and intricate work. Its duties are of the utmost importance to the welfare of the entire human being. It has its limitations, and man should keep within these in the tasks imposed upon it.

While we have spoken only of the stomach as representing the digestive apparatus, it is only a part of the digestive system. Other important organs are concerned, and a number of processes are included in the work of digestion. Ample provision is made for good and thorough digestive work as far as the original arrangement goes. The whole is admirably adapted for making use of the ample variety of perfectly good food material which nature has also provided.

If the digestive system breaks down, the fault is not very likely to be found in the organ itself, nor in the material provided for its use. The trouble is almost

licated preparations; handicaps in the way of extremely hot foods that enervate, or very cold foods that retard digestion, or spicy condi-

invariably in the manner we use the digestive apparatus, or rather, abuse it, and in the way we treat, or mistreat, the food we put through it.

It is not strange that there is a great deal of stomach trouble. It would be strange if there were not, from the manner in which so many people treat their digestive functions. If you are among the sufferers, most likely you can read your name into the blank in the title of this article. Don't libel your poor stomach, or make false accusations against it. And don't make unjust charges against perfectly good food. Let the blame fall where it should, and then do your part to remedy the trouble. A doctor may need to tell you what you should do, but you are the one to do it.

The Therapeutic Uses of Garlic

GARLIC has a wider range of usefulness than has been suggested in the therapy of chest complaints. Dr. J. Bain, Lieut. (T.) R. A. M. C., writing *Lancet*, says: "I have been using the fluid extract of the drug as an inhalation in pulmonary tuberculosis, and am absolutely certain that its action is as beneficial as, and much less irritating than, a dilute solution of formaline, which I had formerly used for this purpose. Tuberculosis of the joints can also be treated successfully by garlic juice applied on a piece of white lint and covered with gutta-percha tissue to keep it moist. Dr. Howell states that unless two pairs of stockings are worn, the pressure produced by walking on the thin slices of garlic is apt to produce irritation. In my opinion, the irritation is produced by the garlic itself. When the fluid extract is applied to a tuberculous joint, it frequently produces profuse vesication, so much so that treatment has sometimes to be suspended until this symptom has passed away. Dr. Minchin however, states that in those cases in which vesication is produced, the progress towards recovery is always more rapid than in those in which no irritation of the skin occurs.

—The Polyclinic.



My Favourite Text and Why

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

Frederick W. Stray

THIS has been my favourite text for the following reasons: A Christian experience in my youth as a church member was followed by a falling away, resulting in deism between my twenty-first and twenty-ninth years, with no faith in the Bible, Christ or the church. Then came a Seventh-day Adventist colporteur who visited my home every Saturday evening during the fall, winter, and spring of 1902 and 1903, giving to us a Bible study.

I was a bit interested in the reasons given for seventh-day observance, and considerably interested in the prophecies concerning the papacy, of which I had always been entirely ignorant, though I had been a diligent student of church history in my youth.

However, none of these things moved me until we came to the study of the above text, which, of course, included an explanation of the eighth and ninth chapters of Daniel, proving conclusively the foretelling of the very year of the baptism and the crucifixion of Christ.

As I studied this subject, a tremendous conviction came upon me that the Bible was the inspired word of God, and Jesus of Nazareth the Saviour of the world. This conviction deepened with me for months, and some way always centred in the text quoted. The call to personal consecration, holiness, and preparation for our Lord's return is in the related text of ringing invitation, "Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

Worshipping Man or God

(Continued from page 15)

(Rom. 13: 6.) If we resist the government, we resist the ordinance of God." Verse 2. We are to be subject to the ruler, "for he is the minister of God to thee for good." Verse 4. We are to be subject to the government, "not only for wrath, but also for conscience sake." Verse 5. And yet in the lesson from the third chapter of Daniel we find the three Hebrews disobeying the king's orders, and God standing right by them! Has God changed? He commands us to obey civil government, and yet He upholds and defends those who disobey! Where is the consistency?

Be calm. God is the same. He does not contradict Himself. To civil government He has given a certain field,—that of the relationship of

man to man,—and in that field we are to obey unhesitatingly, even though the ruler or the order is not to our liking. Taxes may be heavy. Pay them ungrudgingly. Willingly render to Cæsar the service that is his. But when Cæsar steps out of his legitimate sphere, when he tries to regulate a man's relation to his Maker, when he steps in between a person and his God,—that particular domain which God has reserved as His,—then God is ready to defend His own in any attack that may be made upon him. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12: 17.

In the chapter considered, Nebuchadnezzar tried to regulate the worship of his subjects. That is never a proper subject for civil government to legislate upon. Man is responsible to his Maker only for his worship. Let civil government beware of stepping in between a man and his God. That is treading on dangerous ground. Keep the state and the church forever separate, is good doctrine, and it is also good religion.

A Latter-day Book

The book of Daniel occupies the unique position of being the only book in the Bible that was closed and sealed until the time of the end. "Shut up the words, and seal the book, even to the time of the end." Daniel 12: 4. All other books carry a message for the time in which they were written as well as for future generations. The book of Daniel, however, seems to have been written with special reference to the last age. It is as though Daniel were now living and giving his message to the world. His book is a latter-day book.

"Whatsoever things were written aforetime were written for our learning." Romans 15: 4. The "whatsoever" here mentioned includes the book of Daniel. It was written for our learning; and, as it was sealed until the time of the end, we might paraphrase the above text to read: "The book of Daniel was written for the learning of those who shall live in the time of the end."

Hence, when we read of the image in the chapter we have just studied, and grasp the principles of true liberty therein illustrated and see how God stood by those who stood by Him when the test came, we may learn a lesson for to-day when an "image" again will be erected (Revelation 13: 15) which all will be required to worship. Circumstances may change, principles never. Babylon of old usurped God's place, and demanded worship which belonged to God alone. "The beast," "Babylon," demands the same in the last conflict; and those who will "not worship the image of the beast should be killed." We may therefore consider that the third chapter of Daniel has special instruction for the struggle just before God's people; and not the third chapter only, but every chapter of this book.

I DO believe the common man's work is the hardest. The hero has the hero's aspiration that lifts him to his labour. All great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.

The Ascendency of Satan

(Continued from page 6)

suspicion, prevents vigilance, and leads the people to disbelieve and deny the existence of the devil. When the world was at last aroused from the nightmare of papal superstition, and emerged from the dark ages, a trumpery devil with horns and hoofs, smelling of sulphur and spitting fire, was no longer calculated to frighten the people; and having discarded this absurdity, they were then ready to go to the other extreme and deny the existence of all unseen powers of evil. Thus they were prepared to become Satan's dupes and prey.

And so it can be plainly discerned that the entire devilism of the dark ages, with all its trumpery of horns, hoofs, pitchforks, gridirons, and imps who act as stokers of the furnaces of hell, is merely a device of the archdeceiver himself, designed to deceive and delude people into a denial of his own existence, in order that they may thus be thrown off their guard and be the more easily ensnared and deceived. This medieval devilism is utterly unknown to the Bible and to Christianity.

Discarding, then, these absurd views of a superstitious age, we are ready to listen to the explicit statements of the Bible. And here we are informed that Satan is able to appear to men in a character which is the exact opposite of his true character.

"Satan himself is transformed into an angel of light."
2 Cor. 11 : 14.

Warned by this instruction, those who wish to guard themselves from the deception of the adversary of their souls in this age will be on the lookout for manifestations of his power, not frightful, hideous, ludicrous, or grotesque, but manifestations in which truth will be so insidiously woven with error; and grace, courtesy, purity, and wisdom so mixed with impurity, immorality, and the antics of demons, as to lull suspicion, quiet apprehension, and prepare souls to be deceived. In these things should be discerned the subtlety of the serpent and the skill and cunning of the deceiver, for we may be certain that Satan will carefully guard himself in these manifestations from revealing anything that will shock the senses or awaken prejudice.

The *perfect imitation* of that which is true and genuine is the most dangerous counterfeit. There is nothing deceptive in the leer of a demon or the mocking laughter of a fiend. Should Satan manifest himself openly to the world, he would but give evidence that he had taken leave of his cunning and shrewdness. It is "by good words and fair speeches" that the hearts of the simple are deceived. It is to be expected that a false apostle or prophet will seem more religious and holy than a true one; and when a real pattern of piety and propriety is desired, an impostor and hypocrite should be observed. These things are the stock in trade of the deceiver. Hence the soul to-day who desires to guard against deception must look beyond the outward appearance, must penetrate deeper than the outward profession in

order to recognize the secret forces which are at work and the hidden motives which are covered and hidden by a fair exterior.

Spiritualism to-day masquerades as Christianity. But this is mere pretense. It is not Christianity. It is just the opposite. It is disguised devilism. This the following chapters of this book will make plain. It is written for this very purpose. It is written that those who are toying and dallying with spirit manifestations, and drifting in the outer circles of this fearful whirlpool, who stand inquiring and investigating and experimenting on the darkened border land of this terrible delusion, unconsciously of the serpent-spell which has enthralled them or of the dangerous coil which has encircled them, may have their attention directed to the fact that they are dealing with foes which are older, craftier, more subtle, and more mighty than all the children of men. It is written in order that those who thus stand in such fearful danger may learn that their truest wisdom is to cry to heaven for deliverance from Satan's snares, and to urge them to accept for their own the whole armour of God, that they may be able thus to withstand all the wiles of the devil.

A Remarkable Deliverance

THERE is no record, it is claimed, of a missionary in foreign fields having died from the bite of a poisonous reptile. Whether this is altogether true or not, it is true that since the apostle Paul shook the viper from his hand and suffered no harm from the reptile, missionaries have had wonderful deliverances from venomous snakes. Mr. F. B. Armitage, one of our missionaries to the Zulus of Africa, relates the following experience with the deadly memba:

"A few years ago I was superintendent of one of our Rhodesian mission stations. At that time the country was very wild, and one did not have to go far from the station to find wild game in abundance. One day, in company with a native boy, I was passing through a patch of reeds which were nearly as high as my shoulders when I spied a little distance ahead some big game in an open space. I had my rifle ready to fire, when I felt something tugging at the bottom of my trousers. Looking down, I was horrified to see a black memba about ten feet long, with its fangs fastened in the cloth.

"This snake is probably one of the deadliest in Africa, and one cannot survive long after receiving the poison. I had not noticed it lying near the path, and as I passed by, it struck at me, but luckily missed the mark, fastening its fangs in my trousers. Shaking it off, I soon dispatched it, but the place where it struck was wet with poison. Had it hit me squarely, I probably would never have reached the mission alive. Many times have I thanked God for His wonderful deliverance from a horrible death."



OUR BIBLE READING

"The entrance of Thy Word giveth light"



The Purpose of His Coming

Walter C. Moffett

1. *What is the purpose of the second coming of Christ?*

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

2. *What will it mean to the ungodly?*

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

3. *By what agency will the wicked who are living at Christ's coming be destroyed?*

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:7-9. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8.

4. *What will the second advent of Jesus mean to His waiting people?*

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

5. *What will His coming mean to the dead in Christ?*

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16.

6. *What change will simultaneously take place in the righteous, both the dead and the living?*

"Our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be

fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Philippians 3:20, 21. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.

7. *What glad reunion will then occur?*

"He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31. "Then we which are alive and remain shall be caught up together with them in the cloud, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:17.

8. *How complete will be the joy of this occasion?*

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3.

Fellowship

GOD hath entrusted me with pain, that I might fully share

With understanding deep, and true, the pain that others bear.

The privilege of poverty, he graciously hath given,

That I may share with those in need, and speak to them of heaven.

And love He oftentimes withholds lest I might warm my heart

At fires kindled by human hands, where He can have no part.

The pain, and poverty, and loss, my Master knew below,

Are gifts His love has granted me, that I His joy might know.

—Amy R. Thomas.



OUR HOMES



It Takes a Heap O' Livin' to make a House a Home

By Edgar A. Guest

Continued from last month

THEN came the baby—a glorious little girl—and the home had begun to be worth while. There was a new charm to the walls and halls. The oak table and the green plush settee took on a new glory.

I was the usual proud father, with added variations of my own. One of my pet illusions was that none, save mother and me, was to be trusted to hold our little one. When others would take her, I stood guard to catch her if in some careless moment they should let her fall.

As she grew older, my collars became finger-marked where her little hands had touched them. We had pictures on our walls, of course, and trinkets on the mantelpiece, and a large glass mirror which had been one of our wedding gifts. These things had become commonplace to us—until the baby began to notice them. Night after night, I would take her in my arms and show her the sheep in one of the pictures, and talk to her about them, and she would coo delightedly. The trinkets on the mantelpiece became dearer to us because she loved to handle them. The home was being sanctified by her presence. We had come into a new realm of happiness.

But a home cannot be builded always on happiness. We were to learn that through bitter experience. We had seen white crepe on other doors, without ever thinking that some day it might flutter on our own. We had witnessed sorrow, but had never suffered it. Our home had welcomed many a gay and smiling visitor; but there was a grim and sinister one to come, against whom no door can be barred.

After thirteen months of perfect happiness, its planning and dreaming, the baby was taken from us.

The blow fell without warning. I left home that morning, with mother and the baby waving their farewells to me from the window. Early that afternoon, contrary to my usual custom, I decided to go home in advance of my regular time. I had no reason for doing this, aside from a strange unwillingness to continue at work. I recalled later that I cleaned up my desk and put away a number of things, as though I were going away for some time. I never before had done that, and nothing had occurred which might make me think I should not be back at my desk as usual.

When I reached home, the baby was suffering from a slight fever, and mother already had called the doctor in. He diagnosed it as only a slight disturbance. During dinner, I thought the baby's breathing was not so regular as it should be, and I summoned the doctor immediately. Her condition grew rapidly worse, and a second physician was called; but it was not in human skill to save her. At eleven o'clock that night she was taken from us.

It is needless to dwell here upon the agony of that first dark time through which we passed. That such a blow could leave loveliness in its path, and add a touch of beauty to our dwelling place, seemed unbelievable at the time. Yet to-day our first baby still lives with us, as wonderful as she was in those glad thirteen months. She has not grown older, as have we, but smiles that same sweet baby smile of hers upon us as of old. We can talk of her now bravely and proudly; and we have come to understand that it was a privilege to have had her, even for those brief thirteen months.

To have joys in common is the dream of man and wife. We had supposed that love was based on mutual happiness. And mother and I had been happy together; we had been walking arm in arm under blue skies and we knew how much we meant to each other. But just how much we

needed each other neither of us really knew—until we had to share a common sorrow.

To be partners in a sacred memory is a divine bond. To be partners in a little mound, in one of God's silent gardens, is the closest relationship which man and woman can know on this earth. Our lives had been happy before; now they had been made beautiful.

So it was with the home. It began to mean more to us, as we began each to mean more to the other. The bedroom in which our baby fell asleep seemed glorified. Of course there were the lonely days and weeks and months when everything we touched or saw brought back the memory of her. I came home many an evening to find on mother's face the mark of tears; and I knew she had been living over by herself the sorrow of it all.

I learned how much braver the woman has to be than the man. I could go into town, where there was the contagion of good cheer; and where my work absorbed my thoughts and helped to shut out grief. But not so with mother! She must live day by day and hour by hour amid the scenes of her anguish. No matter where she turned, something reminded her of the joy we had known and lost. Even the striking clock called to mind the hour when something should have been done for the baby.

"I must have another little girl," she sobbed night after night. "I must have another little girl!"

And once more the way out was provided. We heard of a little girl who was to be put out for adoption; she was of good but unfortunate parents. We proposed to adopt her.

I have heard many arguments against adopting children, but I have never heard a good one. Even the infant doomed to die could enrich, if only for a few weeks, the lives of a childless couple, and they would be happier for the rest of their days in the knowledge that they had tried to do something worthy in this world and had made comfortable the brief life of a little one.

"What if the child should turn out wrong?" I hear often from the lips of men and women.

"What of that?" I reply. "You can at least be happy in the thought that you have tried to do something for another."

To childless couples everywhere I would say with all the force I can employ, *adopt a baby!* If you would make glorious the home you are building; if you would fill its rooms with laughter and contentment; if you would make your house more than a place in which to eat and sleep; if you would fill it with happy memories and come yourselves into a closer and more perfect union, adopt a baby! Then, in a year or two, adopt another. He who spends money on a little child is investing it to real purpose; and the dividends it pays in pride and happiness and contentment are beyond computation.

Marjorie came to us when she was three years old. She bubbled over with mirth and laughter, and soothed the ache in our hearts. She filled the little niches and corners of our lives with her sweetness, and became not only ours in name, but ours also in love and its actualities.

There were those who suggested that we were too young to adopt a child. They told us that other children would undoubtedly be sent to us as time went on. I have neither the space here nor the inclination to list the imaginary difficulties outlined to us as the possibilities of adoption.

But mother and I talked it all over one evening. And we decided that we needed Marjorie, and Marjorie needed us. As to the financial side of the question, I smiled.

"I never heard of anyone's going to the poorhouse, or into bankruptcy," I said, "because of the money spent on a child. I fancy I can pay the bills."

That settled it. The next evening when I came home, down the stairway leading to our flat came the cry, "Hello, daddy!" from one of the sweetest little faces I have ever seen. And from that day, until God called her to rest, that "Hello, daddy," greeted me and made every care worth while.—Continued next month.

"AN angel paused in his onward flight,
With a seed of love, and truth, and light,
And asked, 'Oh, where must this seed be sown,
That it yield most fruit when fully grown?'
The Saviour heard, and He said as He smiled,
'Place it for Me in the heart of a child.'"



The Lure of Civilization

BILLY was born near a large city. His mother was an actress with a motion picture company, and Billy himself was already his mother's understudy. Some day he would be a real player, like his mother, and probably better, for he was a very apt pupil. Although only nine months old, he had learned to ride a tricycle and could get around pretty well on roller skates. There were also several other things that he had been taught to do, so that he might be useful about the studio. He liked to help in these ways, but what he liked most of all was to go automobile riding. Sometimes he was permitted to sit at the steering wheel like a real chauffeur, which seemed to please him very much, for he appeared to be quite vain. But Billy was a bear, and one can't always tell whether bears are proud or not.

Billy had been reared among men and women, and had made many warm friends. These friends petted him a great deal and gave him many kinds of sweets to eat. The fact that he weighed nearly two hundred pounds proved that he had a good home and that he had been well treated. Ordinarily he seemed perfectly contented and happy, yet at times he showed just a little restlessness. Since he was a bear, wise men pronounced this restlessness "the call of the wild," but if he had been a boy, they would have called it *Wanderlust*. Anyway, like little boys, sometimes he would wander away from home to see what there was in the outer world. Therefore he had to be carefully watched, although he was rarely kept tied or penned up.

One day, giving his master the slip, he strolled far off into the timber and hills, farther than ever before. He was gone for perhaps an hour before his absence was noticed. Then there was great excitement, for he was nowhere to be seen.

When they missed him at the motion picture studio, everybody was very sorry, and all began to hunt for him. They called him, they searched through the brush and in the hollows, looked into the trees, everywhere for miles around, but could find no trace of him. The next day, several persons who were not working started out again. They hunted all that day and again the next, but could not find him anywhere. They began to fear that he was really lost, or that he might have been killed by some hunter.

On the fourth day Billy's master started out alone; and as he wanted to look far up the canyon, where he had not been before, he went on his motor cycle. He rode many miles, but could find no trace of his bear. Finally he became discouraged and was just ready to return home when he happened to remember Billy's fondness for automobile riding. The bear had learned to recognize the sound of the automobile horn as an invitation to take a ride. The master pressed the bulb of his motor cycle horn, and the sound echoed through the forest until it made the trees fairly ring. After a while he tried the horn again; then rode on farther, stopped, and sounded it yet again. He did this probably a dozen times. Finally he heard a rustling sound among the trees. At first he could not tell just where it came from. Then through an open place in the brush, he caught a glimpse of a black, hairy object in a tree. He instantly recognized the object as Billy. He was looking in all directions, as if trying to locate the sound. Then he began to twist about, and finally to slide slowly down. His master knew the bear had heard the horn, but he sounded it again. Billy now let himself loose, and dropped to the ground on his hind feet.

The master was both delighted and amused. His first inclination was to rush to his four-footed friend and give him a real bear hug, but on second thought he decided to hide himself and see what Billy would do. Accordingly, he pushed the motor cycle back until it was just hidden from where the bear stood at the base of the tree, now looking all about to see where the sound had come from. Again the man sounded the horn, loud and long, and then, leaving

the motor cycle standing by the roadside, hid himself in the brush, where he could see and yet be unseen. After a few seconds Billy came ambling into view. He looked first one way and then the other. Espying the motor cycle, he walked slowly up to it, sniffed at the handlebars, and then, with what seemed like a pleased look on his face, he stood up on his hind feet, putting his front feet on the frame as he had been taught to do with his tricycle. At first the master thought the bear was going to ride away, but he did not. Instead he stood and looked for the owner, suspecting, I imagine, who it was.

In a little while Billy scented something good to eat. It was the man's lunch, which he had delayed eating, but which he had spread out in readiness a few minutes before. The bear trotted over to it and proceeded to help himself. The way he devoured it showed plainly that Billy was indeed hungry. Probably he had been unable to find anything to eat since he left home, nearly four whole days before. Anyhow, the man did not feel like disturbing him, realizing that the bear was perhaps more hungry than he. To see the way he enjoyed it and licked his chops was both funny and pathetic.

When Billy had fully finished, his master came forth from his hiding place, and there was a joyful reunion. Their greetings over, the man mounted his motor cycle and started slowly toward home, Billy trotting along behind. When they reached the motion picture studio, which was their home, there was great rejoicing. Billy was indeed glad to get back and has never again tried to run away, although he has had many opportunities.—*Charles Alma Byers, in St. Nicholas.*

Polly Putoff

HER real name was Polly Putnam, but everybody called her Polly Putoff. Of course you can guess how she came to have such a name. It was because she put off everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything; but that is all you can depend on." And I am sorry to say he spoke the truth.

"Polly, Polly," mother would say in despair, "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music-box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning, "here is a letter that I want you to post before school."

"Yes, mother," answered Polly, putting the letter in her pocket.

As she reached the schoolhouse she saw the girls playing, and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town. "Oh, it hasn't very far to go. I will post it after school."

After school she forgot all about it.

"Did you post my letter, Polly?" asked mother, when Polly was studying her lessons that evening.

Polly's face grew very red, and she put her hand in her pocket. "I will post it in the morning," she said, faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening, and I haven't his address. It really only matters to yourself, for it was an order for a music-box for your birthday."

"Oh, mother," exclaimed Polly, "is it really too late?"

"I don't know where he is now," said mother. "If you had not put off posting the letter, he would have received it before he started, and sent the music-box. It is too late now."

Wasn't that a hard lesson? It cured Polly, though, and she has nearly lost her old name.—*Christian Uplook.*



The DOCTOR SAYS



"One member of our family has trouble which began in his limbs, but goes from place to place. It is very painful. He was in good health, then had a bad sore throat with bad tonsils, then this trouble came on. How long will it last, and what can be done for it?"

This looks like a typical case of articular rheumatism. It lasts much longer with some than it does with others. The sore throat and bad tonsils doubtless were the cause of the trouble, and the patient will probably have rheumatic trouble until this condition is cleared out in the throat, and perhaps some other places.

You will need to be careful about the patient's heart. Inflammatory rheumatism often attacks the heart, and as it rarely causes any pain there, the patient may be walking about and suddenly show symptoms of heart failure. You should have the heart examined by a careful physician from time to time, to see that there is no leakage, and see that the patient does not overexert himself.

My advice to you is to attend to these two things immediately. Have his tonsils out, and any other focus of infection that may be found, and then look after the heart. For the joints I think the very best thing you can use is dry heat. An electric light bulb (say, 100 to 200 watt carbon filament), brought right down close to the joint and kept there by the hour, works very nicely.

"Is it true that a habit of growling and complaining has any effect on the health?"

Unquestionably the state of the mind has a powerful effect on the health. Hope, joy, contentment, and all the pleasing emotions act as a tonic, and are beneficial to the health. Anger, hatred, malice, fear, worry, discouragement, and all the unpleasant emotions have a depressing effect on the health.

A habit of growling is an indication of a dissatisfied spirit—one out of harmony with its surroundings, that chafes and worries at the experiences of the day. The habit of growling acts as an autosuggestion, increasing one's discontent. On a hot day, the person who looks at the thermometer and complains that it is too hot, feels it worse after his complaint than before. He is by the growling fixing his attention on the unpleasantness, and making it more unpleasant. So with all the other disagreeable things by growling and complaining, they become more noticeable, and he soon has more to growl at, until he finally becomes a chronic groucher, a nuisance to himself and to all his friends; and the mental condition reacts on his body, producing a bodily condition that makes it more easy to growl at trifles. It is something like starting down a toboggan slide. Once you get started, you go with increasing rapidity.

If one finds that he is a little inclined to complain at conditions and experiences, he would better take firm hold of himself before it is too late. He needs a new religious experience.

"Is it true that lemon juice added to water will destroy typhoid germs?"

If to a glass of water contaminated with typhoid fever germs, the juice of a lemon is added, it will destroy the typhoid germs in time. But it is well to remember that time is always an important factor in the action of disinfectants. If water is not known to be above suspicion, it is much safer to boil it than to trust to lemon juice. Then, if you desire to place the water on ice for a while, and add a little lemon juice, it will be much more pleasant.

I should say that if one is so situated that he is obliged to drink water from a suspicious source and has no means

of boiling it, he would do well, under the circumstances, to use lemon juice. One who is likely to be placed in such a situation would do well to have a course of antityphoid inoculations.

"What is the cause of eczema? Is it contagious? What can be done for it?"

Eczema is not contagious. It is not a germ disease. It seems to be caused by a combination of influences,—a local irritation, and some internal disturbance, digestive or nervous. A good many cases occur because of the occupation of the individual, which subjects the hands or other parts to constant irritation. And yet, this is not the whole explanation; for a number of persons may be doing the same work and be subject to the same exposure, but only a part of them will suffer from eczema; and of those who do, some will suffer much more severely than others. There seems to be in some persons a sensitization to certain substances which renders them subject to eczema when they come in contact with these substances. This would place the disease in a class with hay fever and asthma, in which certain persons are made distressingly ill by contact with certain substances which are harmless to others.

Treatment is often tedious and discouraging. The most promising measures are those that do away with the sources of irritation, both external and internal.

Susceptible persons should use little soap, if any, and should use a protective lotion* after washing, if there is any tendency to chaf. A lotion like the one given will remove dirt very much like soap.

The diet should exclude all meats, tea, coffee, spices, and should be simple.

*To a pint of water add 3 drams boric acid and 2 ounces glycerin, and mix. Then add 1 dram gum tragacanth and stir till completely dissolved. To this may be added 10 drops oil of bergamot, or some other essential oil, to perfume the mixture, if desired. If this lotion is too thick, a little more water may be added.

"Is there any simple remedy for constipation that will not involve a lot of detail and that will not require the use of drugs? I am not what would ordinarily be called constipated; but I am a little irregular and occasionally I miss a day."

Yes. Try two glasses of cold water daily on rising, and practise body bending—forward and backward, both standing and lying on the back. Perhaps the water alone will do it. It is possible by this method for one who is not really constipated to secure one, perhaps two, movements before breakfast and another afterward. I doubt that the method would materially benefit one who is seriously constipated.

What is the best diet for gout?

Gout is due to an accumulation of uric acid in the body. The diet best adapted for persons suffering from gout is such a diet as will enable them to eliminate uric acid from the system. Since uric acid is a result of meat eating, meat should, of course, be discarded.

Doctor Hindhede, an eminent Scandinavian physician who has given much attention to the study of diet, and who has, for many years, advocated a low-protein and non-flesh dietary, has recently published the results of extended experiments with various exclusive diets, especially in relation to uric acid, in which he found that when the diet consisted of potatoes only the urine was but slightly acid and contained no uric acid. He finally discovered that the urine from a potato diet was capable of dissolving from one-half dram to a dram of uric acid daily. This was found to be true, also, when strawberries or milk, or both, were taken with the potatoes. A diet consisting largely of apples or tomatoes produced similar results.

MEATLESS RECIPES

FRENCH RICE SOUP

2 oz. rice, 2 oz. butter, 1 onion, cloves, $1\frac{1}{2}$ pints hot water, $\frac{1}{2}$ pint milk, seasoning to taste, and 1 large teaspoonful MARMITE.

Wash rice two or three times. Put it in stewpan with butter previously melted. Stir over fire for few minutes. Dissolve MARMITE in hot water and add to rice. Boil up, skim, add onion, peeled and stuck with cloves, also the milk. Simmer gently for about 35 minutes. Season to taste with salt, pepper and a grate of nutmeg. Stir occasionally while cooking to prevent burning. Remove the onion before serving. If liked the soup may be thickened with a little cornflour and the onion chopped and returned to the soup, before serving. A.L.J.#

CARROT SOUP

2 quarts hot water, 6 large carrots, 2 onions, 2 oz. rice, $\frac{1}{2}$ bay leaf, 1 gill milk, 1 dessertspoonful MARMITE, and seasoning to taste.

Shred the vegetables finely. Dissolve MARMITE in hot water. Wash rice, parboil it, and put in into stewpan with sliced vegetables and the bay leaf. Boil till tender: remove bay leaf, and rub ingredients through a fine sieve. Return soup to stewpan, season if necessary, add milk and sma piece of butter. Boil up again before serving.

SAVOURY MILAN FRITTERS

$\frac{1}{2}$ lb. of stale bread free from crust, $\frac{1}{2}$ gill milk, $\frac{3}{4}$ lb. cooked mashed potatoes, 1 dessertspoonful chopped parsley, 2 eggs, grated cheese, seasoning, 1 teaspoonful of MARMITE, and butter for frying.

Soak the bread in the milk and tepid water. Strain off the liquid and mix the soaked bread with the flour, the mashed potatoes, chopped parsley, and the eggs, well beaten. Add a teaspoonful of MARMITE, and season to taste with salt and pepper and a grate of nutmeg. Work the mixture up with a little more flour if found too moist. Make into small flat round cakes, brush over with egg, roll in grated cheese, then fry in hot fat to a golden brown. Take up, drain, and dish up. Garnish with parsley, and serve very hot.

STUFFED DATES

Wash and stone the dates. Fill in with a half-walnut. Any other filling may be used, such as raisins.

DATE BALLS

Wash and stone one pound of dates. Mash thoroughly and add four ounces desiccated cocoanut and the juice of one lemon. Make into balls, dust with cocoanut, and put any kind of nut on the top.

PRUNE TOAST

Rub well-cooked prunes through fine colander, add enough of the prune juice to make it of the consistency to spread on toast and not run off; reheat, and dip a slice of zwieback in hot milk or prune juice to soften, lay on platter, and cover with the prune pulp.

TOMATO TOAST

Dip a slice of zwieback in hot milk or tomato juice, lay on platter, and cover with a spoonful of cream tomato sauce.

MAPLE WALNUT PUDDING

1 cup bread	$\frac{1}{2}$ cup sugar
1 pint milk	$\frac{1}{2}$ cup chopped nuts
1 tbsp. butter	2 eggs
	1 tsp. maple flavouring

Soak bread until soft in cold water, press dry and crumble into bits. Pour hot milk over bread, add butter, sugar, chopped nuts, egg yolks, well beaten, and maple flavouring or syrup. Pour into buttered earthen dish; bake about thirty-five minutes in a moderate oven, stirring occasionally to prevent nuts from settling. When partly cooked, cover with meringue made from whites of eggs beaten with 4 tbsps. sugar and $\frac{1}{4}$ tsp. vanilla. Brown delicately and garnish with half meats.

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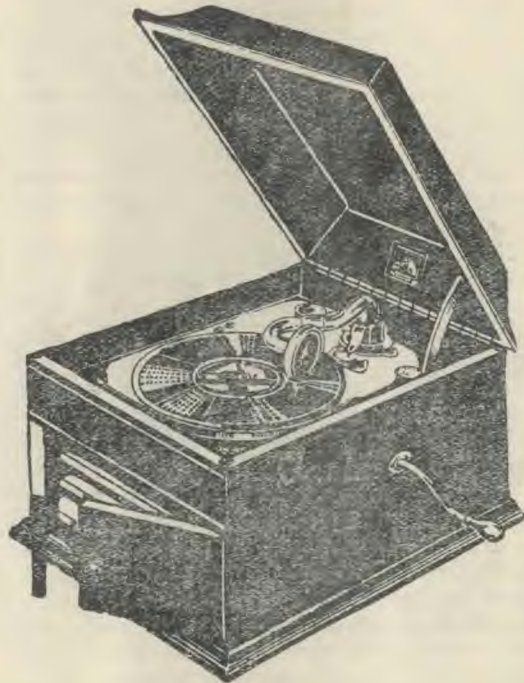
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Does Comparative Anatomy Prove Evolution?

(Continued from page 9)

Far-Fetched Interpretation

Evolutionists make much of these alleged vestigial remains. They inform us that there are something like one hundred eighty of them in the human body. But one after another, these supposedly useless parts are proved valuable. We might leave this subject of vestigial remains at this juncture, for it is evident that nothing can be proved from it, but we cannot resist the temptation to expose the infantile nature of the proof for evolution that is drawn from certain of these one hundred eighty alleged vestigial remains.

After describing several alleged vestiges, Dr. Lull, an eminent evolutionist, says: "Another phenomenon which has received a similar interpretation—that of aboreal life—is the occasional dreams one has of falling through space with the violent instinctive effort often undergone to prevent disastrous consequences. And the strange thing about it is that in the dream the fall never ends fatally, for that is an experience which could not be transmitted to offspring, for such would not exist, while that of the fall could . . .

"These examples out of many—Widersheim says one hundred eighty—are sufficient to show that the human body cannot be considered as a perfect final work of creation, but rather the ultimate product of æons of evolutionary change, resulting in a very imperfect being from the physical point of view—a veritable museum of antiquities!"—*Organic Evolution*, pages 667, 668.

Such evidence may be sufficient to prove evolution to some people, but not to those who are acquainted with the well known fact that bad dreams are simply the result of bad diet,—at least that can fully explain them,—without having to introduce the factor of bad ancestors. These very wise intellectuals are prepared to waive aside the Bible as an authoritative record because, say they, it is the result of the dreams and visions of irrational individuals, and then turn about and endeavour to establish their "scientific" explanation of things on dreams,—dreams that are plainly the result of a mix-up in the stomach and not in the ancestors.

A Collection of Guesses

In closing our examination of this part of the evidence, which is based on comparative anatomy, we want to show how even the evolutionists themselves are not agreed as to the meaning of the various anatomical variations to be found in man. The book we shall quote from is one of the very latest written by a group of Yale University professors. Under a section entitled "Anatomical Variations," are to be found the following words or phrases indicative of uncertainty:

"May be," "may perhaps," "is possible," "more likely," "presumably," "much puzzled," "one theory is," "a secondary theory is," "a third explanation is," "we believe," "some authorities

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The Devil's Way, Man's Way, and God's Way

THE devil's way is to return evil for evil; man oftentimes renders good for good, which is of course, commendable, but God's way is best, for He renders good for evil. The first way is Satanic, the second is human, but the last is divine. To be like God is the longing of every true Christian. To this end, selfishness and greed and the love of the world must constantly be combatted, that the spiritual nature may have control. Thus we are like God. God so loved the world that He gave. To be like Him we also must give, but more, giving has a direct relationship to eradication of the selfish life and greed. The plan of tithes and offerings is a divine plan, and means more than supplying the cause with means.

Said Dr. Alexander MacLaren, "Giving is essential to the completeness of Christian character. It is the crowning grace, because it is the practical manifestation of the highest excellences." God never asks anything of us that is not for our good. Covetousness is placed in a black list in the Bible, but is a popular sin among many professed children of God. Giving as God plans for us saves from the blight and curse of covetousness. God does not ask for our money because He is a pauper, but that by giving we may be like Him in character. If we become like Him we must give as He does.

J. E. FULTON.

hold," "indicates the possible," "believed to be," "seems to be," "strongly suggested," "is indicated," "pretty well agreed," "some believe," "others say," "must likewise assume," "no one knows,"—*"The Evolution of Man,"* pages 76-78.

This kind of phraseology can be duplicated in almost any book on evolution. All these men acquired the habit from their father Darwin. Here are a group of phrases from a characteristic page of his principal work:

"Perhaps," "reasonably suppose," "cannot be supposed," "has probably," "perhaps," "seems impossible to decide," "which apparently," "almost implies," "in all probability," "would perhaps," "difficult to say," "possible."—*"Origin of Species,"* Part I, pages 320, 321. (P. F. Collier & Son, Ed.)

It has been estimated that he used such phrases something like eight hundred times in this book. A "may be" is laid upon a "might be," and a "supposition" upon a "presumption," and so on, until the edifice of theory reaches a dizzy height, and the last block laid down is considered as firm as the first. Such a procedure is a violation of the rule of circumstantial evidence, which declares that "one presumption of fact cannot be based upon another."—*16 Corpus Juris* 765.

Nerves and Worry

(Continued from page 13)

memory weakens, and a state of dreamy absent-mindedness takes its place.

Various physical symptoms develop. The organs of digestion, for example, on account of want of nerve force to direct their activities, are easily upset, and nervous dyspepsia is likely to develop. Another disturbance, usually associated with the vagrancies of an irritable stomach, is palpitation of the heart. Symptoms are thus produced which quickly alarm the poor victim, who regards these disturbances as serious. There is evidence of general physical weakness; the patient becomes restless and wakeful, and insomnia, hysteria, neurasthenia, or perhaps some more serious nervous disorder, develops.

The important remedy is a return to the simple life. Often the patient is so handicapped by his condition that he is unable to control his life. When the stimulants are gone, what little will power he has left vanishes, and he is again back in the mire. Such a person will do best in an institution where he can be under the watch care of a sympathetic physician who knows how to administer simple treatments that will tide him over these seasons of depression.

Leave God to order all thy ways,
And trust in Him whate'er betide;
Thou'lt find Him in the evil days
A very present help and guide.
Who trusts in God's unchanging love,
Builds on a rock that naught can move.
—Margaret E. Sangster.

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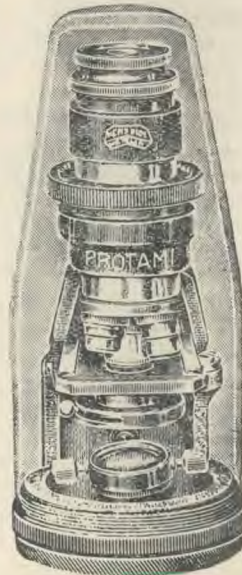
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Pain in the Abdomen

(Continued from page 7)

probably confirm the diagnosis by making a count of the white blood cells.

Treatment.—Most patients may recover once, twice or even more times from an attack of appendicitis; but no patient can know that the next attack will not be the last. Any attack may be followed by perforation and a fatal peritonitis. The only safe course for one who has had an attack of appendicitis is to have the appendix removed. While it is true that many cases of catarrhal appendicitis recover by the application of simple hydrotherapeutic measures, there is always the danger that the next attack may be the last. In all cases of abdominal colic, skilled aid should be called at once.

Meantime, for temporary relief of the pain, hot applications may be made locally, or else an ice bag may be placed over the appendix, with a hot pack to the legs, or a hot leg bath.

Peritonitis

Peritonitis is an inflammation of the membrane that lines the abdominal walls and the outer walls of the abdominal organs. The peritonitis may involve only a part of the peritoneum, following appendicitis, or inflammation of the bladder, or other of the pelvic organs. Peritonitis may result from tuberculosis, typhoid, dysentery, or other infection involving the abdominal organs. Or it may follow gunshot or other wounds, or severe blows on the abdominal wall.

In peritonitis there is marked rigidity of the abdominal walls, severe radiating pains throughout the abdomen, boring sensations, and often great thirst. In order to lessen the tension on the abdominal muscles, the knees are drawn up. The pulse is rapid, and there is some fever, shortness of breath, an anxious expression, and marked prostration. Diarrhoea is common. Death usually occurs within two or three days in fatal cases. If the patient survives for five days, he usually recovers.

Treatment.—First in importance is to secure rest for the inflamed parts. For this purpose, it is necessary to stop all movement of the bowels, as the bowel movements increase the agony. To this end it is necessary to give an opiate, under direction of the physician. Cold is the important local application in peritonitis, never heat. Use either the ice bag, or ice compresses frequently renewed. Give little if any food, and avoid cathartics or anything that will increase abdominal action. The patient must be kept warm and free from any disturbance, and be given plenty of fresh air. He should drink only in sips. Liquids may be administered by the bowel, using Murphy's method.

Falling Hair

A GOOD remedy for falling hair is a strong solution or infusion of capsicum. Scalp massage is also of value.—*Medical Summary.*

The Questioning Soldier

Robert B. Thurber



ELL, buddy, step in, I'm glad to see you. I don't often have a real soldier for a visitor." "Thank you, Pastor Nash. My name is James Brown. I thought I'd get a better chance to talk to you if I wore my old uniform, though I am not a soldier now."

"I respect the uniform, Mr. Brown; but I shall also be glad to visit with you without it. We won't be disturbed here in my study. What can I do for you?"

"I'm all mixed up over the Bible and religion and I thought I would come to someone who is supposed to be an expert in such things."

"Good! I don't profess to know everything on that subject; but if I can not answer your questions, I know where to go to find answers. What is the root of the trouble?"

"Well, first, I'll tell you frankly, I don't believe all the Bible says."

"Do you want to believe it?"

"Yes, in a way; I'm sure faith in it brings a lot of peace and satisfaction to some people,—faith such as my good old mother had. But how can a man believe a thing that is unreasonable?"

"You are approaching the Book in the wrong way. If you begin to read a book on some scientific subject, you would consider its propositions in a scientific way. The scientist puts forth a theory or hypothesis, and himself dictates the method of approach to it. He says you must test all his theories by experimentation and reason. Whatever is not proved fact and logical deduction, you are to reject. Now God also sets forth a theory or theories, as we may call them, in the Bible. And surely He has just as much right as a human being to dictate how His statements shall be approached. That's fair isn't it?"

"Sure that's fair."

"So God says that the approach to Him and His Word must be by faith. 'He that cometh to God must believe,' Hebrews 11: 6. Man's way is first to doubt all statements of every one, and believe them only after they are proved to his satisfaction. God's way is to have man take Him as absolute authority; have faith first, and then experiment and reason out the causes of what he already believes."

"But wouldn't that make God unreasonable?"

"Not at all. God is reasonable. Men, being human and limited in knowledge and power, may not, and very often do not, have all possible facts in hand on a certain subject before they begin to reason. And, plainly, without all the facts, they are sure to come to wrong conclusions; and later when they learn more, they have to revise their opinions, as they are constantly doing in scientific knowledge. On the other hand, God, being divine and not only knowing, but also having created the facts, gives in the Bible His conclusions drawn from all there is to know on every subject. Not that He tells us everything, but everything He does tell us is ab-

solutely right. We are to believe Him, and then start to reason out as far as we can. If He seems unreasonable, we are to believe Him anyway, honouring Him with the greater wisdom. Sometime we shall understand fully. You know in your own experience with life that there were hard and bitter times you have passed through when you were sure you were treated unjustly; yet later, when you learned more, you looked back at them and would not have had them otherwise for the world. Is that plain?"

"Perfectly; but how can a man ever start believing in some thing he hasn't any faith in?"

"Ah, but you do have faith! 'God hath dealt to every man the measure of faith,' Romans 12:3. When you look up at the stars or sail the mighty sea or examine the microscopic beauties of a flower, you are impressed that there is some power working in the world that has might and capabilities infinitely beyond yours, don't you?"

"Yes, certainly."

"Then you believe in a Higher Power of some kind. The Bible claims—and it is the only book in existence that does even claim—that it is the word to men of that Higher Power that made everything you see, and upholds all of it. Why not give the Book a chance to prove its claims?"

"I am willing to give it a chance if I do not have to surrender my independence the first thing."

"You don't have to. You may turn from it at any time you want. But to give it a chance, is to start by believing it till you can prove it is wrong. The burden of proof will rest upon you. By this arrangement, I am not bound to prove it right by experiment or logic (though I think it can be done, and usually to your complete satisfaction), but you are bound to believe it if you can not prove it wrong. That is only fair in dealing with the Supreme Being and His only Book. The civil courts give that much chance to a prisoner; he is considered innocent until he is proved guilty."

"I believe you are right in that."

"When I said something about the devil to-day, Pastor Nash, a friend of mine, who heard me, said I ought to be ashamed of myself for believing in a personal devil; for all the devil there is, he said, is just the natural wickedness in a man's heart. It is rather small, he thinks, to conjure up some mythical person on whom to blame our meanness, by saying that we were under strong temptation. He also said that now we know that what is commonly called sin is not positive wrong, but simply a weak step upward, imperfection striving toward a perfection, a sort of undeveloped goodness, so to speak. And he's a pretty good Christian."

"There are a great many professedly and seemingly good Christians to-day, Mr. Brown, who are in reality denying the very principles that made them what they are. You agreed to take what the Bible says about such things, didn't you?"

"Yes, I did; and I want to know what it says about this."

"All right, it teaches that the devil existed



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before there was a man at all."

"But did a good God make the devil?"

"Yes, but He did not make him a devil. He gave him the free choice of right or wrong; and he chose that which made him what he is. We read in 1 John 3: 8: 'He that committeth sin is of the devil; for the devil sinneth from the beginning'; and Christ said to the Jewish hypocrites: 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is not truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' John 8: 44. That's rather plain, isn't it? So Jesus believed in a real devil, and He very positively threw upon him the blame for the beginning of sin.

"Speaking of the devil, under the figure of 'prince of Tyrus,' God says to him, 'Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.' As you have time, read Ezekiel 28: 12-19 and Isaiah 14: 12-17. There you will see that the devil was once an angel, a very high angel, in heaven. But he didn't abide in the truth, and iniquity was found in him. So he was cast out of heaven, as you may read in the twelfth chapter of Revelation; and now he is on the earth, tempting men to sin."

"But what was that first sin he committed?"

"It was pride. 'Thine heart was lifted up because of thy beauty,' and 'thou hast said in

Published Monthly by—

The Oriental Watchman Publishing Association

Post Box 35, Poona, India.
J. S. JAMES, Editor
Single Copy, 8 Annas

Subscription Rates: Single yearly subscription, Rs. 4-8-0 in advance. Special club rate three years' subscription, Rs. 12-8-0. Postpaid. V. P. P. as 2 extra.

Change of Address: Please give both old and new addresses.

Expiration: Unless renewed in advance, the Magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the WATCHMAN without having subscribed may feel perfectly free to accept it.

Printed and Published by J. S. James, at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona. 284/27

thine heart . . . I will be like the most High, are the charges God brings against him in these Scriptures I have referred to. He tempted a great many other angels to rebel against God with him, and all were cast to this earth. He used the serpent to tempt Eve and Adam in Eden; and, in yielding, Adam gave over to Satan his own rights to this world. Since then Satan is 'the prince of this world.' (John 14: 30.) But he is a limited monarch, for God will let him go only so far. Read the first chapter of the book of Job, and get an insight as to how Satan works. Scores of texts might be read that prove him to be a very real being to all the Bible writers. How would the great scheme of wickedness, 'the mystery of iniquity' as one writer calls it, be carried on through the centuries if there were not a master mind back of it that does not die with each generation of men? Any one who observes, can see that there is something more than human working in the world, as in Spiritism, and we may be sure, by its fruits, that God is not in it."

"Well now, Pastor, is a man naturally sinful?"

"Yes, men are born in sin, because Adam and all their fathers have sinned."

"But if God makes it possible for a man to sin, and allows the devil to tempt him to sin, and he has a natural inclination that way besides, how is he to blame for sinning? And after all, is it so bad if he does?"

"One at a time now, Mr. Brown. God leaves it possible for a man to sin because, if He made him be good, man would be like a machine and not free; but God does everything He can to induce man to do right. He allows the devil to tempt man to test his character and make him strong to do right. No one with a flabby moral character is worthy of God's approval. Man would not be to blame for sinning if he had only his own strength to resist temptation. But he is to blame, for God has provided a way for him to overcome everything that is against him, and do right. Man has reasons for sinning, but no excuse as long as this way of escape is provided. That is a subject that

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we will talk about later. Those men who say that sin is only a mistake, an imperfection that is to be taken as only a slip in the upward struggle of the soul, are excusing sin. Sin is not vague; it is as real as the devil, and much more evident."

"There are so many opinions of what is right and wrong, Pastor; I'd like to know just what sin is then."

"I'm glad we have it very definitely defined in the Bible. Read it in 1 John 3: 4."

"It says that 'sin is the transgression of the law.'"

"Exactly; and that is the rule of life. We need not go to any man for a definition of right. The Ten Commandments are the sole gauge of human conduct. To keep them, is right and brings life; to break them, even the least of them, is wrong, and brings death. Sin is sin; so bad and hateful in God's sight that He will not tolerate it. I'm glad there is no guesswork about it, aren't you?"

"Yes, because if I lose out finally, I'll know why, anyway."

Saved

THE following account of a remarkable deliverance, illustrating the might of Him Whom even the winds and seas obey, is recorded by Benjamin S. Batchelor of New Bedford, who heard the facts from the lips of one of the crew of the ship that was so providentially spared in the hour of danger.

About the year 1835, the packet ship *Sovereign*, Capt. Griswold, of New York, with a large number of passengers and much freight, was in the British Channel on a lee shore, in a heavy gale. At the place called the Bill of Portland, the land forms a curve, two points of land projecting into the sea. Between these, the ship was drifting directly on shore, and escape seemed impossible. Only a change of wind could save them.

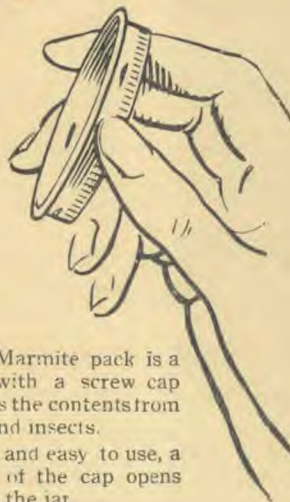
It was near midnight. No one had retired, for none expected to see another rising of the sun. The captain thought that within an hour and a half all would be over.

There was on board, as steward, a coloured boy, about eighteen years of age. He was a good Christian lad, then recently converted. When all were anxious for their fate, he went down into the coal-hold, under the fore-castle, and there prayed. When he came up, he went to the mate, whose name was Williams, and said, "Mr. Williams, we shall not go ashore." "How do you know?" inquired he, with an oath and a sneer. "Because the Lord has told me so," replied the boy: "We shall have a change of wind."

Whether in answer to his prayer or not, let the reader judge; but half an hour from that time the wind shifted about five points of the compass, enabling the ship to pass clear of the land, and they were safe. The ship returned to New York, discharged her passengers and cargo, went on another voyage, and was lost.

Of course unbelief will construe all this as the result of accident. To the atheist the world is the result of accident. But men of God, will have no difficulty in believing that God hears and answers prayer. May we all know the way to His throne—
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Worldly Pleasure Versus Christian Joy

Harold A. Miller

PLEASURE lives mostly in the mansions of the rich ; joy, in the cottage of the poor.

Pleasure paints a temporary smile upon the face, to be washed off by the first rainstorm of adversity ; joy beautifies the heart with everlasting ornaments that brighten with wear.

Pleasure pleases ; joy satisfies.

Joy knows a to-morrow ; pleasure, only a to-day.

Pleasure shakes hands with the world ; joy joins hands with God.

Pleasure shines in ; joy shines out.

You can see bottom to pleasure ; the depths of joy have never yet been sounded.

There are streams of pleasure, but oceans of joy.

Pleasure seeks the bright lights ; joy, the candle of truth.

Theatres for pleasure ; homes for joy.

Joys stays sweet, while pleasure sours.

Pleasure is a poor substitute for joy. She is forever seeking and never finding, always going and getting nowhere.

Pleasure puts dark tings around the eyes ; joy puts a halo around the head.

Pleasure has eyes in her head ; joy has eyes in her heart.

Pleasure is empty when she is full ; joy is full when she is empty.

Joy is a child of love.

Joy lives within, not without.

Joy feeds not upon what we have, but what we are.

Joy uplifts and is always noble.

When sin comes in, joy goes out.

Joy is the musical setting to the poem of love.

Joy is a bosom friend of deathbeds ; pleasure is a total stranger.

Pleasure often cripples ; joy strengthens.

Joy burns in the heart ; pleasure flushes the cheek.

Pleasure is the child at play ; joy, the educated man in the laboratory of life.

Pleasure is a bit of earth ; joy, a bit of heaven.

Frequently pleasure is wrong ; joy never.

Pleasure on week days ; joy every day, with a double portion on Sabbath.

Pleasure, a flower of the earth ; joy, a flower of heaven.

Pleasure wants a soft seat ; joy doesn't mind standing.

Joy is a song that modulates with every changing key of life.

When Nero looked at Peter, pleasure stared into the face of joy.

Joy has eyes that see hunger, pain, aching hearts, sore feet, tired backs, and weary hands.

Joy knows how to bend her knees,

Joy rests while she works, and sings with tears in her eyes.

The hammers of pain and difficulty excite music when they strike the strings in the heart of joy.

Joy multiplies through the addition in subtraction.

Joy serves ; pleasure is served.

Pleasure must be repeated ; joy is a self-repeater.

Pleasure has a short life ; joy gets younger the older it grows.

§ Pleasure passes ; joy stays.

Pleasure is the merry-go-round ; joy is the through train.

Pleasure says, " Good enough ! " joy says, " Good is enough ! "

Pleasure is the silver of the " here ; " joy the gold of the " hereafter. "

