

THE
ORIENTAL

WATCHMAN
AND HERALD OF HEALTH

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Indian State Railways

QUEEN VICTORIA'S STATUE AT CAWNPORE



Moths' invasion of the British Isles in greater numbers this year than before, has brought a vogue for lavender just when a bumper supply of the fragrant plant made the price low.

The famous old oak at Winchelsea, England, under whose branches John Wesley preached in his early days, was blown down recently by a storm which raged along the Channel. The tree stood near the chapel erected to Wesley's memory.

King George of England has banned bobbed hair among the maid servants of Buckingham Palace. Those who have trimmed their tresses will have to let them grow again, it has been decreed, or lose their royal jobs.

All seven of the names of the week received their names from gods and goddesses of ancient mythology. Sunday was named for or consecrated to the sun god. Monday was sacred to the moon god. Tuesday was the day of Tiw, a Norse war god. Wednesday and Thursday were named for Woden and Thor, the Norse gods of supremacy and thunder respectively. Friday comes from Freya, the Scandinavian goddess of marriage, while Saturday was the day sacred to Saturn.

The famous wailing wall of the Jews at Jerusalem is now silent for the first time in the centuries. By government edict the place was closed. Not because of a want of wailers, or willingness to wail, but because of the dangerous condition of the surroundings. The recent earthquake that badly shook many cities in Palestine, wrecked many of the houses along the narrow alley that leads to and by the wall. Most of the houses still standing are in such bad condition as to make passing under them dangerous. The wall is a part of the inclosure of the great temple built by Solomon—restored by Herod. Over the site of the temple, using some of the same foundation structure, is the great Mosque of Omar built by the Mohammedans some 500 years later. Jews are not allowed within this "sacred" inclosure. But at the foot of the retaining walls is their wailing place. And since the Middle Ages devout Hebrews have gathered on Fridays and Saturdays to wail for "the majesty that is departed, for walls that are overthrown."

The historic stained glass windows of France, which were so terribly shattered by war shells, are being slowly pieced together again, but no attempt will be made to have modern artists reproduce missing pieces of the patterned windows, according to communication from the Foreign Art Exchange Association of Paris to Art and Archaeology. The great Cathedral of Rheims has just been formally reopened for worship after long and extensive repairs. The policy rigidly adopted here and elsewhere forbids any attempt at replacing doubtful missing sections, except with plain or natural coloured glass. If only a single panel remains, that panel is simply mounted in an uncoloured window. Every effort has been made to find even the smallest and least important fragments of glass left

in the wrecked churches. In each church architects and glass painters have taken these pieces and laboriously patched together, like a jig-saw puzzle, the saints' faces, symbolic designs, and panes of rich plain colour. When the principal part of the repair work has been completed, and if finances permit, the French artists hope to replace some of the totally blank windows with stained glass of the best twentieth century craftsmanship. It has always been traditional in France to allow each period to contribute its own peculiar art to the decoration of ancient and historic buildings.

Two officials of the German ministry of agriculture have been engaged by the Turkish government to organize an agricultural institute at Angora. The administration is encouraging agriculture in many ways. Peasants have been released from the old tithe tax and protected from brigands. Young farmers are being sent to European schools, free seeds have been distributed, and modern American farm machinery has been introduced.

The "wandering horse" and the "festive dog," as well as the human pedestrian, are protected by traffic rules in Tokio, Japan, according to a recent Associated Press dispatch. "At the rise of the hand policeman stop rapidly," say the rules posted in "English" in the central police station there. "When a passenger on the foot hove in sight, tootle the horn. Trumpet at him. Melodiously at first, but if he still obstructs your passage, tootle him with vigour and express by word of mouth the warning, 'Hi! Hi!' Beware the wandering horse that he shall not take fright as you pass him by. Do not explode the exhaust box at him as you pass him by. Go soothingly by. Give big space to the festive dog that shall sport in the roadway. Go soothingly in the grease mud, as there lurks the skid demon."

Irishmen, especially in county Kerry, are up in arms over the rapid removal of the famous ogham stones to museums in England and elsewhere. Some, too, are taken for hearthstones and gateposts. Ogham was a system of writing of the ancient Irish, and the stones are covered with more or less defaced characters that resemble shorthand. Most of them are tombstones, but many others were set up as memorials to victories on the various battlefields.

The most rapidly developing country in the world is said to be Manchuria, and the rate at which it is being colonized is actually greater than that of Canada, while it absorbs yearly more immigrants than the United States. It is estimated that during the year which closed on October 31, 1,000,000 immigrants had entered. Formerly immigration into Manchuria was in part a seasonal movement of labourers who worked there in the summer and returned to China for the winter. But families are now going in much greater numbers, because it seems they have been driven from their homes by the ravages of interminable warfare and the ever-increasing exactions of the war lords.

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

VOLUME 4, No. 3

MARCH, 1928

What Are You Going to Die of?

THIS heading isn't quite grammatically correct, but it expresses an idea that is worth your attention. Every day the busy doctor says to his patient, "Why didn't you come sooner? If I had seen you six months ago, we could have nipped your trouble in the bud, but all this time you have been going on doing just the wrong thing, making yourself worse every day, adding fuel to the flame, so to speak, and now the trouble is so far advanced the best we can do is to postpone your funeral."

Six months before it might have been postponed indefinitely. The troubles the doctors are most likely to find are Bright's disease or arteriosclerosis, or myocarditis, or, it may be a grave lung trouble, or a serious liver trouble, or an incurable cancer. Chronic disease is like a house on fire. If you let the fire burn until the roof falls in, there is little left worth saving.

The old adage, "To be forewarned is to be forearmed," is never truer than when applied to human maladies. It is for this reason that every person past forty who finds life worth living should submit himself to a periodical health examination—once a year is none too often. He should know the state of his blood and blood-vessels, the condition of his heart, the efficiency of his kidneys in removing poisons and the state of his metabolism.

If, at such an examination, the doctor finds the blood pressure higher than it should be with evidence of the beginning of hardening of the arteries, this fact is a notification that you are going to die of apoplexy, or failure of the kidneys, or

heart failure or of some trouble growing out of one or all of these conditions, that is, provided you are not killed by accident. But you are not fore-ordained to die of any of these disorders, and if you make right use of the information, you may postpone your visit to the undertaker and keep it postponed until you ultimately die a natural death of old age, instead of being blown up by an apoplexy, or knocked down with an angina pectoris, or drowned with a dropsy, or smothered with consumption. In other words if you know what is threatening you, you can take

such precautions against that particular danger and can set up such an efficient defense against the enemy which is menacing you as to escape vital injury from that quarter.

Chronic disease is nearly always the result of some wrong habit of life—too much protein, too little roughage, causing intestinal stasis or stagnation of body refuse, with resulting auto-intoxication or tox-



emia, too little exercise, too little fresh air, too little sunshine, food deficiencies, lack of iron, lack of lime, lack of vitamins—all of these defects can be made good by change of habits, and one may do works of supererogation by being extra good and thus lighten the burden on his vital machine so that, notwithstanding the fact that it is more or less damaged, it may be made to last longer than the average. It is a well attested fact that many of the most notable cases of remarkable longevity on record are of persons who were invalids during their entire lives, and owed their great length of life to the fact that they were compelled to take extraordinarily good care of themselves.

Of course, the proper thing is to give the body the finest care possible while it is still intact, retaining all its original vigour; but the next best thing is to begin taking the best care possible of the body as soon as it begins to show evidence of impairment. One who possesses the strength of character to take himself in hand, correct his faulty habits, and subject himself to a rigorous biologic regimen before any of his vital organs have actually broken down, barring accidents, may be rewarded by an extension of his useful activity far beyond the average length of human life. If, however, one waits until a complete breakdown of heart or kidneys, or some other essential organ has occurred, it is then too late; the die is cast. The undertaker's visit may be postponed for a little, but, to use an ancient figure of speech, "The golden bowl is broken," and the mourners

will soon be "going about the streets."

Everybody ought to live biologically, but the man who smokes; the woman who uses tea or coffee—one who has lived a sedentary life for a score of years or more—the average person who has neglected to maintain proper colon activity (which means three, thorough evacuations daily), every person who finds his vital powers failing in any particular, must begin at once to walk the straight and narrow way of biologic living circumspectly, if he wants to live a little longer.

The best way to increase your life expectancy is to go to a good doctor, find out what you are going to die of and then make up your mind to die of something else, and make such a change in your programme as will insure your doing it.

Hygeia

Common Mental Diseases

G. T. Harding, Jr., M. D.

Dementia Præcox

DEMENTIA PRÆCOX is a name applied to a type of insanity appearing in 60 per cent of such cases before the twenty-fifth year, and characterized by evidences of nervous instability and mental excitement followed by symptoms of depression and rapid deterioration. It occurs in about one-fifth of the cases admitted to hospitals for the insane, and its victims constitute the greater part of those who remain there more than a year. Bad heredity in 70 per cent of the cases, and infectious diseases in 10 per cent of the cases, constitute the chief causes. A number of patients show peculiarities from youth up, such as great susceptibility to alcohol, faulty judgment, impulsive actions, abnormal early religious tendency, a tendency to go off by themselves, and the like. In 7 per cent of the cases, feeble-mindedness forms the basis upon which deterioration develops.

After a more or less noticeable period of unrest, discomfort, and physical decline in which the excitement and lack of judgment have given rise to unaccountable conduct, disregard of family traditions, or to difficulties with the authorities, maniacal symptoms may appear, or melancholy manifestations may be noted. There may be hallucinations, delusions, impulsive actions, silly laughing, and loss of affection and interest in the loved ones.

When quieting down and returning to an apparently good physical condition, the patient shows no interest in the things about him, pays no attention to the things which arouse the attention of the normal person, has no hopes, no plans, no ambition, and is content to remain as he is. Lack of proper emotional attitude accounts for his untidiness and slovenly manner and his loss of modesty. He thinks but little, and talks

little, his remarks being incoherent or unintelligible.

As if giving up the struggle to adjust himself to the lives of others, the victim of dementia præcox lapses into indifference or childish irresponsibility. Simple deterioration, uncleanly habits, a vagabond life, or a parasitic existence results from this adolescent form of dementia præcox.

In cases beginning a little later in life, with less intense physical changes and more moderate deterioration, but with hallucinations and delusions, there may be a tendency to blame others and to complain and to resist after the manner of a paranoiac; but because of the very rapid mental weakening they are referred to as showing the paranoidal form of dementia præcox.

Because many persons of the "shut-in" type when insane show evidence of mental cleavage, or a splitting up of the usual mental processes rather than a mental weakening, they are referred to as showing schizophrenia instead of dementia præcox.

Catatonía

Catatonía, sometimes referred to as the catatonic form of dementia præcox, shows depression and excitement, hallucinations and delusions. The voluntary impulses seem overcome by counterimpulses resulting in low voice, interrupted sentences, resistance to care, and in muscular tension, mannerisms, etc. Permanent mental deterioration of some degree occurs in more than four-fifths of the patients, and to a marked degree in nearly 40 per cent. Passive resistance to the things that lead to his unhappy condition because of unsettled conflicts, and the enjoyment of hopes and desires through hallucinations and delusions and unobjectionable symbols, are said to account for the mental symptoms in this disease of body and mind.

Manic-Depressive Insanity

Manic-depressive insanity, which usually recurs in definite forms at intervals throughout the life of the individual, is the result of defective hereditary endowment, disregard of mental and physical hygiene, and overstrain. Its manifestations may be merely periods of buoyant feeling and excessive activity, or spells of debility with anxiety and a hopeless feeling over disordered physical functions, or attacks of distressing insomnia and incapacity for aggressive mental work.

Maniacal forms are characterized by a rapid flow of thought, quick movements, rapid association of ideas by means of words with similar sounds, pressure of activity, marked distractibility, changeableness of feelings, varying delusions, and some hallucinations.

Under mild periods of excitement some men make their fortunes, but many wreck theirs. Young boys and girls in this unstable condition, disregard advice, stay out at night, dance intemperately, develop looseness of morals, get into fights, drive automobiles recklessly, and in general act "wild." Severe cases may become destructive, or combative, or may talk all the time; may not take time to eat and drink sufficiently; may even develop a delirious excitement. Maniacal patients require institutional treatment, where they can have their elimination cared for, where enough food and liquid may be given to sustain their overactivity, and where rest and sleep can be obtained through the use of hydrotherapy. For a time letters, reading, visiting, and all stimulation to mental activity should be restricted. When isolation, rest, food, and physiologic methods of treatment have begun to restore nutrition, then outdoor walks, mild exercise, and moderate activity may be given gradually.

Melancholia, or depression, the depressive form of this disease, is characterized by indecision, inability to concentrate enough to follow the thought in reading or ordinary conversation, and by loss of interest in the surroundings. The individual may sense his incapacity for mental work, feel the joy of living gone from him, and believe that he is hopelessly affected. Unstable minds in endeavouring to explain their distress develop fanciful ideas of disease of the body as a cause of their trouble or condemn themselves for past sins, or depreciate themselves in various ways, or develop persecutory ideas, that is, ideas that some one or more persons are trying to persecute them, or injure them. Hallucinations, delusions, and the desire or impulse to remove or destroy self, or to do unusual penance characterize the severe melancholy state. The depression may develop to such a degree that the bodily functions are disordered, and the retardation marked, the patient becoming stuporous.

Depressed patients, especially those who are not so stuporous as to feel indifferent and unable to attempt anything harmful to themselves, must be protected against the suicidal impulse.

Institutional care is usually needed. The functions must be regulated, even if the patient does not co-operate. Refusal to eat must be met by persuasion, or by forced feeding before the body strength is much reduced. Mouth washes, stomach washing, laxatives and enemas, and liquid foods given through the stomach tube by way of the nose and pharynx, may be used as necessary. Hydrotherapy and other physiologic measures are particularly useful in stimulating the functions of the body.

To make depressed and delusional patients know that they are understood, that helpful things are being done for them, that when they are well they can deal with their domestic, financial, and spiritual problems in a more normal manner, leads them to normal thinking when good nursing, helpful treatments, and good food have restored their nutrition to normal.

It is well to remember that a period of depression is often followed by one of exaltation, which may be very mild or may become maniacal in intensity, and that protective care should be continued as one passes out of a melancholy state until a condition of stable health has been attained.

Recurrent attacks need not be looked for and invited, though they do come in many instances. Mental and physical hygiene, including the settling of internal conflicts, the providing of a better relation to the environment, and sensible living, can do much to prevent recurrent insanity.

Paranoia

Paranoia is a chronic progressive mental disorder, usually beginning in early adult life, in which there gradually develops a progressive system of stable delusions, without marked mental deterioration, clouding of consciousness, or incoherence of thought. Only 2 to 4 per cent of patients admitted to hospitals show this form of insanity; but, exclusive of paranoid forms of dementia præcox, the paranoid tendency is seen in the life of many persons outside of asylums.

Paranoia is wonderfully like the habit of very sensitive and selfish persons who are willing to complain and find fault and to fight because they cannot get along as they would like. A bad heredity is found in a large number of these patients; and paranoia develops upon a defective constitutional basis, whether inherited or acquired.

Peculiar traits and eccentricities are often seen early in the life of such as develop this insanity in middle life. Many believe that a constitutional defect gives rise to a perverted sexual instinct, with cravings that do not permit the individual to fit himself into the recognized social order; and because he cannot satisfy them nor direct such impulses in a way to be tolerated by himself and others, and because he is inclined to blame others rather than his own defect for his unhappy condition, he develops persecutory delusions, associated with or followed by expansive delusions and exaltation. A tendency to be sexually attracted to his own sex rather than to the opposite seems to be the fundamental disorder underlying paranoia. (*Turn to page 13*)

Ancient Spirit Manifestations

By Carlyle B. Haynes

SPIRITUALISM has existed more than five thousand years. Notwithstanding this fact, there is no claim made by Spiritualists to-day which is more frequently asserted or more persistently urged than that the manifestations of this movement at this time are calculated to introduce a new era in the affairs of men and produce a much more advanced state of civilization. In this connection we are assured that Spiritualism is a *new revelation* which is destined to send all other systems of religion to the scrap heap, including the gospel. This, if true, is important.

But it is not true. Spiritualism is not a new revelation. It is an ancient falsehood. It has existed for ages in the midst of heathen darkness. And its presence in savage lands has been marked by no march of progress, by no advance of civilization, by no development of education, by no illumination of the mental faculties, by no increase in intelligence, but its acceptance has been productive of and coexistent with the most profound ignorance, the most barbarous superstitions, the most unspeakable immoralities, the basest idolatries, and the worst atrocities which the world has ever known.

Therefore if in our backward glance over the history of this movement we shall discover that in past ages it has been associated with all the degrading abominations of heathenism; that the nations which have attempted to walk in its delusive light have as a consequence been plunged into ignorance and superstition; and that all the essentials of Spiritualism to-day are in full blast now in lands where darkness, idolatry, oppression, and barbarity reign; this will help us to estimate the truth of the claims which are being put forth to-day by the dupes of this system who profess to see in it a superior light, a new revelation, the open door to a new era of progress and enlightenment.

A study of the records of the past will reveal a great mass of evidence that throughout the heathen world, spirit manifestations have been known from the remotest times. Both sacred and profane writers describe in much detail various types of occult science by which a solution of the mysteries of the unseen world was attempted. In Egypt, Assyria, Babylon, Greece, and Rome such things as astrology, soothsaying,



The star-bazer and the Magician

magic, divination, witchcraft, enchantment, augury, consulting with familiar spirits, and necromancy were common, as they were also among those nations which the Israelites drove out of Canaan.

The earliest catalogue of the various forms of spirit manifestations which were known to the ancients is given us by Moses, who, instructed as he was "in all the wisdom of the Egyptians," was familiar with all the arts of magic and spirit manifestations among even the initiated of the Egyptian priesthood, many of whom were spirit mediums. This catalogue is as follows:

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or charmer or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

Here, then, is a list of eight different classes of those who dealt in occult and forbidden mysteries. Notice how comprehensive a list it is.

First, there was the user of divination, or the *diviner*. This covered the seeking by supernatural means the knowledge of future events and hidden things. Such a one was Balaam (Josh. 13:22, margin), and diviners were common among the tribes in southern Palestine, the Philistines. 1 Sam. 6:2. And that the use of divination was also common in Egypt is evident from the fact that Joseph, while prime minister of Egypt, on the occasion when he accused his brethren of stealing his cup, asked them if they did not know that such a one as he could "divine" and by this method uncover wrong doing. Gen. 44:5-15.

Second, the *observer of times*, or rather, as the Vulgate has it, an *observer of dreams and omens*. This is the same as a soothsayer, and this method of divination, by which information was secured by relying on dreams and revelations, was common in Assyria, Egypt, Philistia, and apostate Israel. 2 Kings 21:6; 2 Chron. 33:6; Isa. 2:6; Micah. 5:12. It is true that God did give genuine revelations in visions and dreams, "when deep sleep falleth on men" (Job 4:13), but those who made the interpretations of all dreams a profession, and by this means deceived and deluded the people, were abhorred by the Lord.

Third, the *enchanter*. This covered serpent charming, and, as was the custom of the Roman

augurs, the observance of omens and signs, and the singing and flight of birds, in an endeavour thus to reveal the secrets of the world of mystery.

Fourth, the *witch* or *sorcerer*. This covered the practise of divination by prayers to demons and the administering of drugs, and the attempt to obtain information by the aid of a familiar spirit. The Septuagint renders it, "Maketh use of drugs to practise incantation."

Fifth, the *charmer*. This was one who by the use of song, amulets, magnetism, charms, hypnotism, and demoniacal power bound evil spells upon men, and sought and obtained desired objects and information. According to Xenophon, this was common in ancient Greece.

Sixth, the *consulter with familiar spirits*. This was one who had made a compact with an invisible intelligence, pretending to be the spirit of a dead person, and who called these spirits up and consulted them in order to obtain oracular answers.

Seventh, the *wizard*, or *wise man*. This was one who by his own mental power, and with the aid of occult arts, gained information from secret sources and thus obtained the name of possessing supernatural wisdom.

Eighth, the *necromancer*. This was one who consulted with the spirits, who claimed to evoke the spirits of the dead and secure from them answers to such questions as he asked.

These various classes of people were popularly supposed to possess supernatural powers, and that all the charlatans of ancient time were not included in this catalogue is evident from the fact that Isaiah mentions still others under the names of "astrologers," "star-gazers," and "monthly prognosticators." Isa. 47:13.

From this it is clear that the Old Testament does not seem to be behind the present age in its knowledge of the theory and practise of occult arts and magic, and the phenomena of Spiritualism,

but rather in advance of it. And it should be remembered that these occult practises were not only prevalent in the ancient lands of the Bible, but were at the same time accompanied by the basest and vilest immoralities and licentiousness, as well as by cruelty and barbarism, so much so, indeed, that the Lord said, "For all, that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18: 12.

One of the most ancient accounts of the practise of Spiritualism given by a secular writer occurs in the writings of Herodotus, the Greek historian. Here we are given the history of Periander, a great tyrant of Corinth in 665 B. C., who murdered his wife Melissa. After this he "sent messengers to the Thresprotians on the river Acheron, to consult *the oracle of the dead* concerning a deposit made by a stranger. *Melissa, having appeared*, said she would neither make it known, nor tell in what place the deposit lay, because she was cold and naked, for that there was no use in the garments in which he had buried her, since they had not been burned."

At the same time Melissa sent him a "test message" revealing to him something which could be known to none but himself. This message is so vile that it cannot be printed, but it convinced Periander that the spirit was that of his murdered wife, for he "made proclamation that all the women of Corinth should repair to the temple of Juno. They accordingly went, as to a festival, dressed in their best attire; but he, having privately introduced his guards, stripped them all alike, both the free women and their attendants; and having collected their garments together in a pit, he invoked Melissa, and burned them. When he had done this, and sent a second time, the phantom of Melissa told in what place she had laid the stranger's deposit." Herodotus, Book 5, ch. 92, par. 7; Book 3, ch. 50.

Thus twenty-five hundred years ago a beastly wife-murderer, by means of Spiritualism, obtained intercourse with unclean spirits, resulting in insult and degradation to every woman in Corinth. And it is no better to-day than it was in ancient Greece except as the gospel of Christ may have partially improved its conduct.

Another instance of Spiritualism is given us by ancient history. This is the case of Cræsus, about 550 B. C. Cræsus was king of Lydia, and he became alarmed at the growing power of Persia. Desiring to secure counsel from the most reliable oracle in the world, he decided to test the power of the different oracles, and did so by sending his messengers to consult seven different ones. These messengers were instructed to inquire (*Turn to page 18*)



The Pantheon at Rome

Modern Belshazzar Feasts

M. L. Andreasen

BELSHAZZAR, the last king of Babylon, "made a great feast to a thousand of his lords, and drank wine before the thousand." Daniel 5:1. It was the last night before the fall of Babylon at the hand of the conquering Medes and Persians. The king felt secure in his guarded part of the city, thinking himself safe from any attack that might be made upon him. Was he not in Babylon the great, the pride of cities? Were not the walls strong and mighty? Were not his soldiers true and faithful? Who could disturb him or cause him to feel any anxiety? Not any. The army of the enemy might indeed be camped outside the walls. But what of that? He would show his contempt of them and their efforts by a great celebration. He called his lords together with his wives and concubines, and staged a true bacchanalian feast. There were wine and song and debaucheries. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." Verse 4. To add to their sin and shamefulness, "they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them." Verse 3.

Here indeed was sin added to sin. First, there was the lack of responsibility coupled with criminal indifference to danger. The enemy was at the door, but the king and his lords in false security were unheeding.

Then there were intemperance, drunkenness, always an evil, and only evil, bringing with it a long train of other ills.

Next came debauchery, immorality. The feast was probably the celebration of the Feast of Tammuz, calling for a particularly degrading and loathsome form of vice.

To this must be added impiety. They drank from sacred vessels. All sense of reverence or of the fitness of things had left them. To them nothing was sacred any more. They danced, sang, caroused,—sinned, while death stalked outside.

It was their last night, and they knew it not. But God was keeping an account with them as with nations. And at the appropriate time, the fingers of a man's hand appeared and wrote the fateful words upon the wall: "Mene, Mene, Tekel, Upharsin." The music stopped, the drunken revelry ceased, men became sober in a moment, the king's countenance changed, his knees smote together, the joints of his loins were loosed. An awful stillness reigned. God was speaking to hearts as the fingers wrote. Men could hardly bear the awfulness and the solemnity of the moment. Was there no help? No. The wise men were again confounded. They could not read



Daniel interpreting the handwriting on the wall to King Belshazzar

the writing or interpret it.

Then the queen thinks of Daniel. He may be able to help once more. He is called, and the stately old man appears before the king and his thousand lords. The king promises him both gold and position if he can interpret the writing. These promises Daniel waives aside, and, instead, addresses the assembled multitude.

Probably never before or since has a like assembly been seen. It is their last day of life. Their cup of iniquity is full. Doom is waiting outside the door while Daniel is speaking. He gives a short history of God's dealings with Nebuchadnezzar and the lessons that should have been learned from his life. But Belshazzar has learned nothing. His heart has not been humbled. He has added to his other sins that of desecration; and now the cup is full. The kingdom is to come to an end. The king has been weighed in the balances and found wanting, and his kingdom will be given to the Medes and Persians. "In that night was Belshazzar the king of the Chaldeans slain." Verse 30.

This scene of the writing and of Daniel's standing before that throng should leave an indelible impress on the memory. Thus it will be in the last day. Men will carry on until the very last. Sin will be added to sin. Soon nothing will be held sacred any more. Even now that which constitutes life's values is lightly thought of. Virtue, honesty, reverence, are losing their wonted significance and meaning. Modesty is on the way to extinction. Intemperance, inordinate love of amusements, and immorality in all degrees are increasing. Warnings will be heard but not heeded. The last day will come, and men will be dancing and carousing, their minds stupefied with drink and drugs, when suddenly the hand will appear again. "That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth."—*The Great Controversy*, page 639.

It is impossible to portray the scene that then will be enacted. The accusation of an evil conscience, the horror and despair of the lost, will be awful to behold. What must it be to be one of their number! May God save us from such a fate!

The sins of the time of Belshazzar are fast filling the earth with violence and destruction at this present time. Men have before them not only God's dealings with Nebuchadnezzar, but with Belshazzar, and with all sinners in high and low places since that time. God has spoken in fire and earthquake, in storm and flood, in pestilence and war, and yet man will not hear. Men

and women, drunk and reeling, are dancing on the brink of the abyss, not caring for the morrow. The hand is about to appear. Who will heed the warning before it is too late?

To the minds of some the present time seems like a reenactment of Belshazzar's feast. The whole world is mad. War, destruction, pestilence, is abroad in the land, and at the same time men are living on in heedless indulgence. Were it possible to stand above the world on some platform and see the world go by, what a scene for contemplation it would make! What would not a man see in twenty-four hours! China appears to view with its civil strife, men killing one another by the thousands, while Christians and foreigners are fleeing to the larger cities for protection. Europe, with its hatreds and jealousies, appears like a seething pot; men, women, children, soldiers, and civilians milling around in intense expectation, each nation fearing the intention of the other nation, and all armed and prepared for the worst. America, with its strained relation between the United States and its sister republics, is shown next. Will it come to a break? We do not know. The tension is extreme, and the cord may snap at any time.

But we see more than political happenings. The earth itself seems to heave and tremble. Smoke is pouring forth from the volcanoes, cities go down to destruction, tidal waves overwhelm coast towns. And we see famines and pestilence stalking abroad. Women and children are crying for bread, while, but a short distance away, men are dancing and making merry, with an abundance of the things for the want of which others are dying.

What a view would be presented if we could thus stand apart and see the world go by! What heartache, what sorrow, what suffering, would be revealed! And side by side would be seen the careless indifference, the sin, the debaucheries, the unthinkable inhumanity of man to man, the drinking, the crime, the mad chase for excitement and pleasure, stifling all desire for that which is higher and nobler. The world would be seen rushing on to destruction, on the brink of eternity, and men dancing wildly on the edge of the abyss! A woman, drunk, clad in gaudy garments, with a wineglass in her hand, trying to make all nations drink of it, is the picture Revelation presents to us.

Is there no relieving background to this dark picture? Where are the watchmen on the walls of Zion, sounding aloud the call to repentance? As the world rushes madly to its doom, where are the voices to call men to their senses? We look for them, but almost in vain. The ministers who should weep between the porch and the altar, crying, "Lord, spare Thy people," are busy at other work. We find one of them in his study preparing a sermon on the influence of Darwin on modern thought. Another is using all his spare time as movie censor. Still another is conducting rehearsals for a play soon to be given, the proceeds of which will be used (*Turn to page 25*)

EDITORIAL



The Everlasting Gospel

WE think and speak somewhat of the period since the death of our Lord as the "gospel age," but a closer investigation will reveal to our minds a different idea. The word "gospel" means good news. Upon the advent of sin into the world Adam surrendered the innocency and dominion which God had given him, and brought upon himself and all his posterity the sentence of everlasting death. But "good news"—the gospel—was spoken in the following promise. With the tempter and the tempted standing before Him, God said: "I will put enmity between thee and the woman, and between thy seed and her seed; and it (the woman's seed) shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. By woman, a door of evil, darkness, and despair was opened to the world; but by her seed was promised One Who should bring to an end the reign of sin and rebellion and restore all things.

We may even go back beyond man's experience with sin to the time of its first appearance in the courts of heaven, and there find "good news." The apostle Paul in his letter to Titus speaks of the hope of eternal life, which God, Who cannot lie, promised before the world began. In the councils of heaven before the world was made, a definite time was fixed for the appearance of a Saviour in the form of human flesh. At that time it was fully arranged that He should come into the world as man's sacrifice for sin. "But when the fulness of time was come, God sent forth His Son made of a woman, made under the law." Gal. 4:4. Until that time should arrive, His coming was to be set forth in symbols signifying the sacrifice He would make and the work He would accomplish. These symbols were to serve as continual reminders of a promised redemption.

Outside the gates of Paradise was instituted the sacrificial system, and to its altars for four thousand years were led innocent creatures to testify by their death that man's redemption must cost the death of God's only Son. Thus the gospel was proclaimed in most practical and vivid outlines. In the third chapter of his letter to the Galatians Paul speaks of God's preaching "before the gospel unto Abraham, saying, in thee shall all nations be blessed." Christ, the promised seed, was to come through Abraham's line, who exhibited his faith in this promise by offering sacrifices. With the passage of years, men's hearts became more and more corrupt, until a knowledge of the true God and His plan for their redemption was well-nigh erased from their memory. The apostle Paul also

speaks of the gospel being preached to Israel on a more extensive scale. In his epistle to the Hebrews he says that "unto us (the Hebrews of his day) was the gospel preached, as well as unto them (the Hebrews in the wilderness): but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

At the time of Israel's deliverance from Egypt God instituted a more elaborate system of worship embodying a multiplicity of symbols setting forth the nature and character of His work. The chief structure of this system was the sanctuary, the building of which was carried out according to a pattern which God showed to Moses, while he was in the mount. Ex. 25:40. The pattern from which he copied was none other than the heavenly sanctuary which was set up at the time sin entered God's universe. Until the time of the Exodus, the service in this sanctuary was represented in the earth by the Melchisedec priesthood. From that time forward until the crucifixion of Christ, when the typical system came to an end, it was represented by the Levitical priesthood. Since the ascension of Christ to the right hand of His Father, He has assumed the role of high priest, officiating in the heavenly sanctuary for man. In all three of these phases Christ, either in type or reality, figures as the chief centre around which the entire system of worship assembles.

In the sanctuary which Moses built under God's direction, a yearly round of service was set in order which comprehended two phases of Christ's work in the gospel scheme—that of sacrifice and mediation. Until His blood was shed on the cross, fallen man was to behold in his slain victim, the Son of God, "the Lamb slain from the foundation of the world." On the other hand, the work of the priests in their daily ministrations finds its counterpart in the continual service of Christ in the sanctuary above, into which He entered at the time of His ascension. Thus it is declared of Him, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." "We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man." Heb. 4:14; 8:1,2.

Thus it is made plain that the gospel has been preached ever since the time there was need of deliverance and salvation from sin. All the essentials of Christ's ministry and grace in behalf of man were vividly set forth in these typical ceremonies.

Easter

These forms were all designed to impress upon the mind of the worshipper the relation he was to sustain to God and God's relation to him. There was the golden candlestick fashioned after the pattern of an almond tree adorned with its fruit, pointing out the truth which was later declared by Christ concerning His people, "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15: 5. Its continual light was a symbol of the light which God sheds upon His people, and which they are to reflect to the world. There was the altar of incense on which was burned incense morning and evening signifying prayer and supplication which were to be offered to God daily. Rev. 8: 3, 4. There was the table of showbread of twelve loaves which were to be renewed each Sabbath, serving as a continual reminder of God's provident care for His creatures. The vestments of the high priest were also suggestive. Gold, blue, purple, scarlet, and fine-twined linen are emblems of royalty. Christ, Who is our high priest above, was of a royal line. The ephod which was set with onyx stones bearing the names of the twelve tribes of Israel signified that Christ would bear His people with strength. The Urim and Thummin were tokens of the divine light, the Holy Spirit, which God would shed upon His children to guide and counsel them. There was the ark of the covenant containing the sacred law of God, the transgression of which was sin. Covering it was the mercy seat, and over all were the cherubims and the glory of God's presence. These signified that the law is the foundation of His government; that mercy is extended to those who comply with His requirements; that forgiveness is granted to those who truly seek him, who are finally clothed with a robe of glory and righteousness.

In addition to the symbolism connected directly with the sanctuary service, the Lord also gave a multitude of ordinances which were to have a direct bearing upon the personal and domestic life of every Israelite. These laws governed the cooking of food, the washing of pots and pans, the use of clean and unclean meats, conjugal relationship, the sowing of seed and the reaping of harvest, the laws of commerce and business. Upon every hand were to be seen the emblems of the work of the gospel comprising its entire scheme, including the final judgment and the restitution of all things. This was indeed a gospel age proclaiming in miniature God's appointed means and methods of bringing back into His fold those who had been led astray by sin.

His voice was not in the great wind nor in the earthquake, but in the "sound of stillness." We hear the noise of rumbling, the voice of birds, and other voices of nature, the voices of man and selfish ambition. How hard it is to get down to that point where we hear the voice which the sheep always know! Be not content until you have heard that voice.—*John R. Mott.*



THE celebration of Easter in the Christian Church has become almost universal. Its observance is regarded by many as a necessary part of Christian worship, and some believe it to be sanctioned by the teachings of the Scriptures. It will be profitable for the reader to carefully inquire into the origin and nature of this festival.

Our only authority for Christian teaching and practice is the Bible. Turning to it we are surprised to learn that it is entirely silent on the subject. We do not find that Jesus Christ, the author of Christian teaching, has made the slightest reference to it, and the apostles are likewise silent in all their writings and epistles about any such day. Easter was not taught or observed by Christ, and His apostles were ignorant of it. When and by what means did it find its way into the Christian Church, and what is its origin?

We must go to history in order to learn anything of this festival. There we learn that the early Christians began the celebration of a day in memory of the resurrection of Christ. We are not informed as to the name given to this day at first. In succeeding centuries the Latins called it *Pascha*. Later it received the name of "Easter." The Churches of the East and West differed somewhat in their views as to the proper time for its celebration. This caused sharp contentions which were not settled till A. D. 325, when the decree of the Council of Nice set the time of its celebration the same in all the churches.

This festival came into the Church, not by the command of her Lord or His apostles, but through her apostasy from the true faith, which began to appear in the lifetime of the apostle Paul, as referred to in 2 Thess. 2: 7. In order to render the Christian religion and worship more attractive to their heathen neighbours, the early Christians began to depart from the simplicity taught by Christ and His apostles, and adopt many pagan observances and ceremonies.

The Pagans in the time of the early Church worshipped one and the same great "goddess of sensual love." The Babylonians and Phœnicians called her "Astarte;" the Egyptians, "Isis;" the Greeks, "Aphrodite;" the Romans, "Venus, Flora, Ceres;" and the Saxons, "Easter." She was the "Ashtoroth" of the Jews and the "Diana" of the Ephesians. The Roman Church has adopted her Saxon name "Easter" and applied it to the "Pascha" of early Christians.

According to pagan mythology, Venus was fond of flowers, and wherever she went flowers sprang up. April was the most agreeable month to Venus, because it produced flowers, hence April is called the month of Venus. Her chief festival was celebrated in this month. Young animals were sacrificed to Venus at times, although the offerings usually presented were incense and garlands of flowers. At her festivals, her temples, altars, and images were lavishly decorated with flowers. It is exactly the same with Easter in

the Roman Church. At that festival her churches, altars, and images exhibit the same dazzling display of flowers, and her efforts to Paganize the Christian religion are being strongly seconded by other churches. Go into any Christian church on Easter Sunday and witness the decorations of flowers everywhere, and ask from whence they came? The Bible, Christ, and His apostles are silent, but history bears a testimony that should cause every true follower of Christ to think seriously.

The Pagans at the time of the early Church observed a yearly festival in April, in honour of "Easter," hence April is called "Easter month." The occurrence of Easter among the Saxons in the month of April at about the time of year when our Lord was crucified, and when the Christians were accustomed to celebrate His resurrection, was seized upon by the already Paganized Roman Church as a convenient pretext for adopting and perpetuating that heathen festival as a Christian "Pascha."

Concession and compromise was the order of those times, and the chief means by which the Church won over the Pagans to the Christian profession. The adoption of the Easter festival would naturally commend itself to the Pagans, who would not hesitate to adopt any new religion which would permit of their lifelong, cherished custom.

Another certain mark of the Pagan identity of the Easter festival is the use made of eggs on that day. From the earliest times, the egg has been a sacred emblem of the Pagans. In the celebration of the mysteries of Bacchus, the god of wine, one of the chief ceremonies was the consecration of an egg. The Hindu fables describe their mundane egg as of a golden colour, while the people of Japan make their sacred egg brazen. The custom of dyeing, or painting eggs on sacred festivals is followed in China at the present time. In ancient times the Egyptians and Greeks hung up eggs for mystic purposes in their temples. How the egg became identified with Easter is told by a Babylonian fable. "An egg of enormous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, hatched it, and out came Venus, who afterwards was called the Syrian goddess, or Astarte." Hence the egg became one of the symbols of Venus, the Greek goddess of beauty.

From the foregoing facts there can be no doubt as to the origin and nature of the Easter festival. It came into the Christian Church by fraud and apostasy. It has no divine authority, and is therefore an unlawful addition to the worship of God's house. We shall do well to take heed to the instruction of the apostle Paul: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

Rheumatism and Self-Poisoning

By D.A.R. Aufranc, M.R.C.S., L.R.C.P.
(*London*), L. D. S., R. C. S.



WE are living in an age of scientific advancement. The old stage coach has given way to the express train, the motorcar and the aeroplane. Not only has an advance been made in our methods of travel but other things, too, have kept pace with the times. Among these is medical science which, during the past century, has largely revolutionized our ideas of the human body, both in regard to health and disease. The body is certainly the most wonderful piece of mechanism known to man, but though the science of life will ever remain a mystery beyond the full comprehension of our minds, many of its secrets have been wrested from it by the dauntless, self-sacrificing pioneers of medical science.

For instance, we no longer look upon the various metabolic processes of the body as something which we can never understand. Neither do we regard disease as a mystery produced by an evil spirit or some similar agent. We know that almost everywhere on the earth's surface there exist minute organisms called germs, or bacteria. We are also aware that the human body is equipped with a highly specialized, defensive mechanism in the form of cells and fluids. The warfare between these two armies goes on forever without ceasing. So long as the defence prevails all is well, but should the attack prove too strong and the bacteria gain the mastery, disease follows.

In order that the body may resist these invaders successfully it must be kept in the best possible condition. All forms of machinery run best under certain conditions and require a certain amount of attention to function properly. The human body is no exception to this rule. In fact, in very many respects we may compare it to an internal combustion engine. We are always burning fuel in the form of food to produce heat and energy and removing the waste products of combustion from the system. It is highly important that the fuel be right both in quality and quantity. It is equally important, however, that the waste products be removed as completely and as quickly as possible. We find that most people realize the importance of the former but are inclined to neglect the latter. Therefore we would like here to consider some important points about these waste products. What will be the result of allowing these poisonous substances to accumulate in the system and how best may we get rid of them?

Poisonous matter retained in the body habitually means ultimate disease. Toxins produced by bacteria in one particular spot may be discharged regularly into the blood stream and so cause mischief. Examples of this are very frequently found in the mouth in the form of septic teeth or gums and in the nose or throat, as from a diseased tonsil. Another common source is the digestive tract. Owing to a lowering of the resistance,

germs are able to grow and multiply in the stomach and intestines and by a process of fermentation they produce substances which are highly poisonous to the body.

In all cases of self-poisoning, diligent search should be made for the chief cause. Should none be discovered, we must turn our attention to the poisons produced by the body itself in the course of metabolism, and see if these are accumulating in the system. If such be the case, that vital, life-giving stream, the blood, will become tainted. Instead of carrying life and pure food material to every cell and tissue of the body, it will carry, in addition, irritants in the form of waste matter and toxic products.

The organs of elimination—principally the liver and kidneys—are placed in the body to prevent this condition. Too frequently, however, these organs are abused and overworked so that they cannot function properly. In such a case, what will happen? If not got rid of, this waste material must be stored somewhere. Nature looks around for a suitable place, and frequently finds it in the muscles and joints. At first this process goes on imperceptibly, but if unchecked, pain and stiffness make themselves manifest in time. Medical advice is probably sought in the end and the patient is then informed that he is suffering from rheumatism.

There are many forms of rheumatism, both acute and chronic. In fact it is rather a loose term used to cover a number of somewhat allied conditions. It is one of the oldest as well as one of the commonest of complaints, and is exceedingly difficult to cure. Too rich and heavy a diet—especially in protein—and a failure to exercise sufficiently and remove waste matter and impurities, are largely responsible for this disease.

As the clogging of the body with waste material is a gradual and lengthy process, so the removal of the same is also slow and difficult. To gain some idea of what the body is like in this state, we may think of a fire which is fed regularly with coal but from which the ash is never removed.

With regard to rheumatism, therefore, prevention particularly should be our great aim. We must keep the organs of elimination in fine trim by allowing them periods of rest. This is best accomplished by taking two or three meals a day of plain, sensible food. Flesh in all forms should be eliminated from the dietary but fruit should be taken liberally, especially the citrous fruits.

Flesh foods produce large quantities of toxins and encourage fermentation in the stomach and intestines. The kidneys and bowels must be healthy and acting regularly. For this there is nothing so good as the drinking of pure, fresh water. This assists not only in the removal but also in the solution of waste matter. In fact much of the good which results from the treatment carried out at certain spas is due, we believe, to the quantity of water drunk rather than to any particular magic action of its constituent salts. Exercise is also very beneficial in assisting elimination and should be taken daily.

Where rheumatism has actually developed, the treatment includes the points for prevention enumerated above. In addition, salt should be used sparingly, while tea, coffee, tobacco, alcohol and condiments are forbidden. The temperature of the body should be kept as uniform as possible and for this reason flannel is the best form of clothing, special protection being given to the joints or affected parts. Rubbing the part is often beneficial and most of the liniments used owe their results to this, rather than to their particular composition. All forms of treatment which assist elimination are especially useful. These are hot fomentations, Turkish and Russian baths, vapour and hot air baths, the wet sheet pack and others.

Do not be disappointed if treatment is not successful at first. Patients, as a rule, are not willing to persevere sufficiently but fly from one advertised remedy to another for quick relief and naturally find little or none. Remember that if you have been years bringing on the complaint by faulty habits of living, it cannot be cured in a day. Treat the disease rationally by avoiding the causes and assisting the body in every way possible. But better still, while you are yet well, check off your habits of living by the standard of the laws of health and so prevent not only rheumatism but all diseases. Prevention is scientific and up-to-date, but carelessness and indifference are old-fashioned, inexcusable and unworthy of all true seekers after health.

Common Mental Diseases

(Continued from page 5)

"I love him; no, I hate him; he hates me; everybody hates me: I love him; no, I love God; God loves me; I am called to do great things for Him: I love him; no, he loves me; everybody loves me: I am especially loved by that one." Thus by substitution and transference the victim of a mind unbalanced by an unsettled conflict, develops the peculiar train of ideas seen in paranoiacs. They lose interest in the ordinary affairs and the routine duties of life; they feel snubbed and slighted and annoyed. They believe that the hand of man is against them, and misinterpretations of conversations, sermons, and newspaper articles confirm their belief. Ideas of self-importance, peculiar manners, and finally a change of personality result. Then they can go back and see how every experience in life should have made them know they were of royal stock, a special agent of God, an heir to great wealth, destined to do some great work in life.

SNEEZING is averted by pressing the upper lip, which deadens the impression made on one of the branches of the fifth nerve, sneezing being a reflex action excited by a slight impression on that nerve. Sneezing does not take place when the fifth nerve is paralysed, even though the sense of smell is retained.

High Blood Pressure

By Mahlon Ashford

BLOOD pressure is no longer a rare expression. Like widely advertised commercial slogans, the term is lawful currency, in a sense appreciated by man, woman and child. Every one uses it and every one has a somewhat vague understanding of its significance. To youth it is a jest, to the forties a premonition, to the past fifties, a Damoclean dread. Youth is not concerned.

The blood pressure, like the golf of the older generation can only attract the stray witticisms of the young. When the hair line begins its swift and irretaceable retreat, when gray age begins to tinge the vanishing locks, when the belt line begins to lengthen, when reminiscence begins to colour thought and speech, when stoutish men may be seen in sand trap and stream bed solemnly, prayerfully or profanely baiting tiny white spheres; when bob-haired, knee-skirted ladies already starved to fashionable slimness, snappishly order unbuttered toast with lemonade unsweetened, then, alas, blood pressure has become a reality.

It is a simple matter to obtain a practical working estimate of the pressure of the blood on its containing vessels. Every one is familiar with the measurement of air pressure in automobile tires and knows that a certain pressure must be maintained in these tubes. For different but equally cogent reasons the pressure in the arterial tubes is a matter of vital concern. The older and more worn the tubes, the more necessary becomes the maintenance of proper pressure in arterial as in automobile tubes. Too much pressure in the automobile tire can be quickly corrected but excessive pressure in the body arteries cannot be reduced so rapidly or permanently. It frequently bespeaks degenerative changes in vital structures that are irreparable and may abbreviate life.

Blood pressure then is the expansile pressure of the blood on the arterial walls. It can be measured in definite terms and judgment passed whether a normal, high or low pressure exists. The customary procedure is to measure the pressure required to obliterate the pulse in the large artery of the arm. For the uninitiated it should be said that this can be done by the family doctor in a few moments without pain or discomfort.

The arterial pressure is similar in principle to pressure in a rubber tube through which water is rhythmically pumped. Every time the heart pump contracts a small quantity of blood is forcibly propelled into the great arterial trunks. This is the systole of the heart and with each contraction the pressure of this increased amount of fluid in the arteries runs rapidly along these vessels producing the pulse beat. The pressure reading obtained at the time of the systole is consequently higher and is called the systolic pressure.

The diastolic pressure is obtained after this wave of systolic pressure has passed and before

the heart again contracts, the diastole being the interval between heart contractions.

The difference between the systolic and diastolic pressures manifestly must be an indication of the power of the pressure transmitted to the arteries at each contraction and so is called the pulse pressure. If for example the pressure at a heart beat, or systole, reads 120 and between heart beats, or diastole, reads 80, then the pulse or contraction pressure will be 120 minus 80, or 40. Of the two kinds of pressure, the diastolic is the more important because it is always present, whereas the systolic only occurs momentarily even if the recurrence happens from 60 to 120 times a minute depending on whether one is lying down, or standing tempestuously haranguing the taxi driver who has invaded the right of way.

Having learned what the blood pressure is, the next step is to learn what it signifies. Blood pressure varies with age, sex and condition, but there is a normal pressure, wide variation from which signifies derangement of the body functions.

The blood pressure is a resultant of three factors. In the first place, the heart pumps blood into elastic tubes called the arteries. At the other end of the line there is resistance to be overcome as this arterial current passes from the larger arterial vessels through the capillaries, which may be regarded as the bottleneck of the blood circuit. Between these two opposed forces there is the elastic centripetal pressure of the arteries themselves.

When these three forces are properly balanced, the result is normal blood pressure for the individual. When one or more of these factors is seriously or permanently altered, abnormal blood pressure results inevitably.

Several conditions may affect these three forces. First, the heart, after the manner of a pump, shoots a quantity of blood under pressure into the arterial vessels approximately 60,000 times a day for every day of human life. If this pump is weak, that is to say if its musculature is deficient or degenerate or its openings (valves) are impeded or permit backflow (valvular disease), naturally the pressure with which it shoots the blood out into the arteries will be less than normal. If, on the contrary, the heart muscle is powerfully developed and the doors of the heart snap together accurately and vigorously after each beat, the pressure of the current of the blood shot into the vessels will be greater than normal.

Underdevelopment or disease of the heart muscle or heart valves lessens the initial pressure of the heart as a pump, while overdevelopment of the heart muscle with intact valves increases this pressure. It is also true that the nervous mechanism of the heart affects the power of this organ as a mechanical pump. Disease or degeneration of the nerve fibres of the heart will result

in lessened driving power, irregularity or irritability of heart action. Over-stimulation of these same fibres will result in excessive muscular contracture and increased pressure.

At the other end of the line several factors will raise or lower the resistance or back pressure of the capillary circulation. The capillary section of the blood circuit is the area of vital exchange for the millions of minute cells whose coordinate life constitutes the being. These minute elements obtain their sustenance from the blood stream and discharge their waste products into it. Pressure is essential for this exchange, but it must be just sufficient to push out to the waiting cells their food supply and to accept and pass on to the veins the waste matter. This exchange is partly the result of physical pressure, partly chemical reaction and partly vital selection of living tissues. If this living tissue becomes changed or hardened, more physical pressure will be required by the blood current to effect this trade of food for waste.

All the organs and tissues of the body are unceasingly engaged in this process but the principal markets of this vital commerce are the lungs, the liver and the kidneys. So when one or more of these great organs become diseased, there is encountered an increased resistance at this point and the blood pressure rises as a direct consequence.

The arteries themselves are the third factor in the maintenance of the blood pressure. They are not normally rigid tubes with the additional element of vitality present in all living tissue. As long as they are not themselves diseased they adjust themselves to the two factors already described.

If, however, their delicate musculature degenerates and is replaced by less elastic and less adjusting scar tissue or by nonvital and rigid salty deposits, they lose their stabilizing influence. This condition is called arteriosclerosis, or hardened arteries. Aged or hardened arteries have lost the elasticity and the flexibility of youth and health. Increased heart pressure or increased capillary resistance is no longer adjusted, and blood pressure goes up and stays up.

Many persons have been told that their blood pressure reading should be the age plus the figure 100; thus if they are forty-six years old the normal pressure is 146, while at sixty a reading of 160 is normal. This of course refers solely to the systolic pressure. This statement is incomplete and inaccurate. Its greatest fault lies in the assumption that the blood pressure should rise steadily year after year in the healthy adult and that a man or woman approaching sixty-five should find no warning in systolic pressure in the neighbourhood of 170. This is not the accepted modern doctrine.

The medical profession had the same idea about the tables of body weight until recently. These tables prescribed a steady gain in body weight for the normal adult; thus if the normal weight for a given height was 125 at twenty-one

years, the same person should weigh 135 at thirty, and 150 at forty years. Man's weight and girth increased with the passage of years because they neglected to keep fit, and so these tables assumed this increase in weight and girth to be a normal development. The modern belief is that the gradual increase in these measurements in middle life is not normal at all. The body is accumulating extra weight because the individual is eating too much or exercising too little. Within certain limits modern women are following correct physiologic procedure in holding down the body weight by diet and exercise.

So it is with blood pressure. As the individual ages it is true that the capillary resistance gradually rises and the elasticity of the arteries diminishes, but this should be offset in the normal person by the lessening of the driving power of the heart. This lowering of the heart action should result from more moderate and less prolonged exertion as well as from gradual deterioration of the heart muscle. In short, Nature normally balances the several factors of which the blood pressure is a resultant. It is therefore not normal that this pressure should mount steadily year by year in the healthy adult. A systolic reading above 150 cannot be considered normal for the average person.

Before me are tables of measurement of more than 200,000 presumably normal men of all ages. They show the average at twenty years of age is 120 while at sixty and above the reading is 136. From these tables, as well as from observation, I believe that for the average man under thirty years the systolic pressure should not exceed 140. This systolic pressure should not be judged by one reading, because a moderate physiologic variation may be expected in the normal person under different conditions.

As a working rule the blood pressure in women, other than those engaged in laborious vocations should be about five points lower than that quoted for men. As a matter of fact the blood pressure of women of the higher social classes of the passing generation averages ten points lower, but it may be expected that the increased freedom and activity of women will result in an average reading closely approximating the male. So much for the upper or systolic reading. The diastolic reading for a man under thirty should be close to the eighty mark and should gradually increase to eighty-six by the time the man reaches fifty years. For women, one or two points lower may be considered the normal.

The figures just given do not take notice of the so-called physiologic variation, that is the variation encountered in healthy persons under special circumstances. The physician takes that into account and allows for such influences.

What then are the principal diseases causing pathologic variation? Conditions that will produce permanent and serious departure from normal readings include chronic degenerative processes in the kidneys, liver or lungs and general hardening of the arteries. These will (*Turn to page 27*)



THE reader doubtless has had the experience of picking up fossils or at least of seeing them in museums, and has noticed that the ground in which they are found is in layers, or what the scientists call, strata. If you should open a book on geology, or fossils, you would find in it a map like the one at the end of this article which gives the names of all these strata, starting in with what is declared by geologists to be the oldest, and ending at the top with what is considered the youngest.

Now if the theory of evolution be correct, we should expect to find only the simplest forms down in the lowest strata and then, by a gradual change, the later and more complex species should follow along. Any variation from this would be a definite argument against the theory. Now what do we actually find in the very lowest stratum? We shall let Professor Gregory of the University of Glasgow speak. He says: "A complex assemblage of animals bursts upon the scene with dramatic suddenness in the earliest section of the Paleozoic era... The geological record of life on the earth begins, indeed, with well-developed representations of all the chief groups of the animal kingdom, with the exception of the back-boned animals... The sudden appearance of so many groups of highly developed creatures at the beginning of the Paleozoic is the most striking fact in regard to these oldest fossil-bearing rocks." *"Geology of To-day,"* pages 194, 195. And, as Dr. Alleyne Nicholson declares: "These old organic types are as complex and as highly specialized in their structure as are animals now in existence." *"A Manual of Geology,"* page 97.

Furthermore, these various forms of life which appear down in the lowest strata show little or no change or modification as they are traced through the higher strata. As the famous evolutionary champion Huxley declared: "If we confine ourselves to positively ascertained facts, the total amount of change in the forms of animal and vegetable life, since the existence of such forms is recorded, is small. When compared with the lapse of time since the first appearance of these forms, the amount of change is wonderfully small. Moreover, in each group of the animal and vegetable kingdoms, there are certain forms which I termed *persistent types*, which have remained, with but very little apparent change, from their first appearance to the present time... The significance of persistent types, and of the small amount of change which has taken place even in those forms which can be shown to have been modified, becomes greater and greater in my eyes, the longer I occupy myself with the biology of the past."—*"Discourses Biological and Geological,"* pages 341-344.

Finally, when new species appear, they do so suddenly. With rare exception, no series of fine transitional forms point to any connection between the new species and those that have existed before it. This last fact is one which evolutionists from Darwin down have acknowledged as perhaps the

THE HAZARD

By Fr

We have demolished, in the three main pillars comparative anatomy shall undermine the of the much-discussed the one by

most serious objection that has been raised against the theory. Of course the whole group of facts present insuperable difficulties. And how do the evolutionists meet these objections? Why, in such a simple fashion that it almost takes your breath away. They explain that the geological record is so imperfect that they should not be expected to produce any evidence of a gradual evolution from the few simple forms up to the complicated mass of forms that greet the eye in the lowest strata, or to fill in the transitional forms that must necessarily have existed if the evolutionary theory be true. But, we ask, how do you know that these forms ever existed, seeing you cannot produce them? And the answer is as conclusive as it is simple, "Why evolution is a fact, and therefore they have once existed."

Here is a choice example of reasoning in a circle which is a chronic intellectual habit of evolutionists. Let us illustrate more clearly what is meant by reasoning in a circle. The story is told of a man who had a great hobby for keeping his watch correct. He asked the man who blew the noon whistle how he kept his watch regulated so as to be sure he blew the whistle exactly at noon. The whistle blower replied that he had his watch regulated at frequent intervals by the local watchmaker. So over to the watchmaker went the man, and inquired if he kept accurate time. "Certainly I do," replied the watchmaker. "I set my chronometer every noon by the whistle."

What then, is really the argument that evolutionists draw from the fossil record?—It is this: Some of the highest forms of life are found only in the later strata and the deduction is that they must have evolved from the simpler forms lower down. At first blush, this looks rather plausible. But we inquire: How can you be sure that none of these higher forms of life existed during the time of these lower strata? Is it not possible that because



Skull of giant Baluchitherium. T

THE FOSSILS

Nichol

articles, the first two of evolutionary theory—embryology, now we find strongest support in line of evolution—the fossils.



the mammal skull yet discovered

of the imperfection of the geological record, of which you speak, these higher forms may simply not yet have been discovered in these earlier strata?

Let us read the answer of the well-known evolutionist, Dr. William Bateson. The quotation is from a part of a speech he delivered three years ago at a meeting of the American Association for the Advancement of Science. "It has been asked," he declares, "how do you know for instance that there were no mammals in Paleozoic times? (That is, none of the highest forms of life in the lowest strata.) May there not have been mammals somewhere on the earth though no vestige of them has come down to us? We may feel confident there were no mammals then; but are we sure? In very ancient rocks, most

the great orders of animals are represented. The absence of the others might, by no great stress of imagination, be attributed to accidental circumstances.

"Happily however there is one example of which we can be sure. There were no angiosperms—that is to say higher plants with protected seeds in the carboniferous epoch. Of that age we have abundant remains of a worldwide and rich flora. The angiosperms are cosmopolitan. By their means of dispersal, they must immediately have become so. Their remains are very readily preserved. If they had been in existence on the earth in carboniferous times, they must have been present with the carboniferous plants, and must have been preserved with them. Hence we may be sure that they did appear on the earth since these times. We are not certain,—using certain in the strict sense,—that the angiosperms are the lineal descendants of the carboniferous plants; but it is very much easier to believe that they are than that they are not." *Science*, January 20, 1922.

So, then, there is but one example of which this learned man says he can feel sure. But he can feel sure of

that one, and so he concludes that the general argument,—that higher forms evolved from lower because found only in the later strata, is a sound one.

But the scientific journal containing this statement was hardly more than circulated before another notable scientist, Dr. A. C. Noe of the University of Chicago, wrote an article in another leading science journal, informing the world that he had found an angiosperm in the carboniferous epoch. We hastened to read the article, for we wanted to know how evolutionists intended to readjust their argument, seeing their one sure example, their Exhibit A, had failed them. Observe how this second scientist answers the question that he himself has framed for the reader. We read: "Does it mean that we must greatly modify our conceptions of plant evolution?—By no means. Only the lines of descent which seemed to converge in the Mesozoic take an aspect of greater parallelism which presupposes an immensely removed focus, just as the sunbeams appear parallel to our eye, and yet we know of their convergence. Succeeding discoveries in the geological history of plants and animals convince us more and more of the long duration of the unrecorded stage of evolution."—*The Journal of Geology*, May-June, 1923, page 347.

What could be more simple? These new discoveries, say they, prove to us more and more that the various forms of life run parallel during recorded time. But, they continue, that does not weaken our evolutionary theory one whit; it simply proves that these lines, which we know only as parallel, converged at some time before we had any record. And if we should be so presumptuous as to ask how they know what happened before recorded time, we are gently reminded that evolution is a fact and therefore these lines must have come together at some past time. It is because of just such reasoning as this that evolutionists can boldly declare that although discoveries are constantly being made, none of them in any way contradict the theory of evolution.

Let us now examine another feature of the problem, which adds still more uncertainty to the argument from fossils. Professor T. H. Morgan of Columbia University, writing on the evidence from fossils, speaks of the possibility of prehistoric animals' migrating, and he concludes: "This possibility of migration of new forms into a new locality makes the interpretation of the geological record extremely hazardous."—*Evolution and Adaptation*, page 40.

Well, if we can credit this learned man with the ability to use the English language correctly, then surely we are warranted in throwing out the evidence from fossils on this count alone; for if it is "extremely hazardous" to attempt the interpretation of the geological record, how can this record be said to furnish such overpowering, unanswerable evidence for evolution? In the light of such facts as these, it is not difficult to understand why geologists formerly were unable to see in the fossils any proof for evolution. It took

Darwin's persuasive theories and descriptions to get them to "seein' things" in the rocks.

And yet the very man who here confesses that the interpretation of the geological record is an "extremely hazardous" affair, is the same man who declares that "the direct evidence furnished by fossil remains is by all odds the strongest evidence that we have in favour of organic evolution." "A Critique of the Theory of Evolution," page 24. Evidently the evolutionists are able to appreciate and to bear up under degrees of hazard that would make the most courageous layman quail.

This is a geological chart. The various strata are here named, beginning with the Cambrian, which is declared by geologists to be the oldest; and ending with the Quarternary, which is said to be the youngest.

GROUP	SYSTEM	
CENOZOIC	QUARTERNARY	
	TERTIARY	PLIOCENE
		MIOCENE
		OLIGOCENE
		Eocene
		PALEOCENE
MESOZOIC	CRETACEOUS	
PALEOZOIC	JURASSIC	
	TRIASSIC	
	PERMIAN	
	CARBONIFEROUS	
	DEVONIAN	
	SILURIAN	
ORDOVICIAN		
CAMBRIAN		

Ancient Spirit Manifestations

(Continued from page ?)

of the oracles on the hundredth day after their departure from Sardis, "what Cræsus, son of Alyattes and king of the Lydians, was then doing; and . . . should bring him the answer of each oracle in writing."

Herodotus gives an account of the messengers sent to the oracle at Delphi: "No sooner had the Lydians entered the temple of Delphi to consult the god, and asked the question enjoined them, than the Pythian thus spoke in hexameter verse:

"The number of the sands of the sea, and the measure of the sea I know; The dumb I understand, and him that has not learned to speak I hear. The savour to my soul has come of a hard-skinned tortoise, boiled in a cauldron of brass, together with the flesh of lambs, beneath which brass is spread, and which with brass is covered."

This test was considered very successful, for on this very day, the hundredth from the time the messenger left Sardis, Cræsus had divided a tortoise and a lamb, and was engaged in boiling them in a brass cover. The distance from Sardis in Asia Minor to Delphi in Phœcis made human communication impossible. Hence Cræsus was convinced that this was a reliable oracle, and, as the answers of the other oracles were unsatisfactory, he loaded other messengers with rich presents, and sent them back to Delphi with the following question:

"Cræsus, king of the Lydians and of other nations, esteeming these to be the only oracles among men, sends these presents in acknowledgment of your discoveries, and now asks whether he should lead an army against the Persians, and whether he should join any auxiliary forces with his own."

And the answer given by the oracle was:

"That if Cræsus should make war on the Persians he would destroy a mighty empire."—Herodotus, Book I, ch. 46-50.

Cicero reports the answer of the oracle as follows:

"By crossing Halys, Cræsus will destroy a mighty power."

So Cræsus, following the counsel of a spirit medium, made war on the Persians, and did destroy a mighty empire—he destroyed his own empire, for he was defeated.

Several things in this experience of the most wealthy man of the ancient world are worthy of special attention. First, the spirit medium at Delphi was able to tell what was past, and even what was then going on at a distance. Evil spirits did not have to wait for the invention of telegraphy to convey information. Second, when the spirit medium attempted to foretell the future he failed, as all mediums to-day do. Third, that in order to hide his lack of knowledge regarding the future, the spirit medium was forced to resort to utterances which were deceptive in construction and ambiguous in meaning, so that no matter which way events turned they would appear true. Fourth, that the dupe of the oracle, when he ventured to rely on its advice for the future because he had been convinced of his knowledge of the present, was deceived and ruined by heeding the pretended revelation.

Similar to this was the experience of Pyrrhus, king of Epirus, who about three centuries before Christ sent to consult the oracle at Delphi about the possible outcome if he should make war with the Romans. The answer he received was, in Latin, as follows:

"Aio, te, Æacido, Romanos vincere posse."

And from such a message no human being can tell whether it was meant that he was able to conquer the Romans, or the Romans were able to conquer him. The interpretation of the thing was optional with the inquirer, and the risk was entirely his.

Another experience of this kind took place when the contending emperors of Rome, Maxentius and Constantine, were fighting for the mastery of the Empire. Maxentius sent to consult the Sibylline oracles about going out to battle, and received the following reply:

"On that day the enemy of Rome will perish."

So he went out and gave battle, and as a result was defeated and drowned when returning to Rome. Hence it turned out that "the enemy of Rome" was himself; and it must not be overlooked that the message of the oracle would have turned out true no matter which emperor had been defeated. The spirits always play safe.

It was because of the uncertain meaning of such messages that Cicero, the Roman orator and statesman, was led to write of these oracles as follows:

2880° IO 370° IO

"Neither do I reckon that any faith ought to be had in the prophets of Mars, or in the revelations of Apollo, some of which are the merest fiction, some inconsiderate babble, never of any authority with a man of even moderate capacity. . . . O sacred Apollo, Chrysippus filled a whole volume with your oracles, partly false in my opinion, and partly by accident true,—as happens in all treatises for the most part—partly equivocal and obscure, so that the interpreter needs to be interpreted, and the lot itself needs to be referred to the lot."—*De Divinatione, Vol. II.*

Spiritualism was known as widely in the Roman Empire as it was in the Grecian. The Pantheon, the place of the Roman gods, was peopled with dead men. The heroes and demigods worshipped by the Romans were dead men. Dead kings and rulers and conquerors of previous ages became great deities and were much applauded and highly honoured. Shrines were built to them, and from these shrines oracles gave answers to questions and performed other miracles. Of the revelations and acts of such oracles a writer who died about 25 B. C. said:

"Whether these things were true, and in what degree, I dispute not; men, indeed, accounted them, and believed in them as true; inasmuch that those skilful in divination were held in such esteem as even to be thought worthy to reign;—the men namely who make known to us the divine precepts both while living and after they are dead."—*Strabo, Geography, Book 16.*

And that celebrated naturalist, Pliny the elder, writing about the year 77 A. D., and giving an account of various kinds of magic then practised, said:

"We may be fully assured and boldly conclude that it is a detestable and abominable art, grounded on no certain rules; full of lies and vanities, howsoever it carry some shadow of verity; and to say a truth, that certitude which it hath in effecting anything, proceeds rather from the devilish art of poisoning practised therewith, than from the art of the magic itself. But why need any man to seek and harken after the lies which the magicians in old time have let fly and sent abroad; when I myself in my youth have seen and heard Apion, that great and famous grammarian, tell strange tales. . . . That same Apion reported in my hearing that he had conjured and raised up spirits to inquire and learn of Homer in what country he was born, and from what parents descended; but he durst not relate what answer was made again, either unto him or them."—*Natural History, Book 30, ch. 2.*

The methods used by the Spiritualists of

Rome sixteen centuries ago were similar in every respect to those in use by spiritualists to-day. There has been no progress in this respect. The Roman historian, Ammianus Marcellinus, who lived during the fourth century after Christ, gives an account of certain politicians in the reign of Valens. They became very anxious as to how their interests were to be cared for in the reign of the next emperor, and set themselves the task of discovering who this next emperor would be, not taking into account the jealous watchfulness of Valens. So they resorted to Spiritualism in order to obtain this much coveted information. But the officers of Valens somehow managed to keep informed of many things without the aid of spirits, and these curious politicians suddenly found themselves haled before the high court in Rome, accused of treason. Two of them, Hilarious and Patricius, were tortured, by which cruelty they were brought to make the following confession regarding the methods they used in obtaining information from spirits. It sounds very much like the account of a Spiritualist seance to-day.



The ring darted to the rim of the dish and touched the letter D

"This ill-omened little table which you see before you, most notable judges, we constructed of laurel twigs, with dire auspices, so as to resemble in form the Delphic tripod; and having consecrated it with mystic, chanted imprecations, and with much and long-continued dancing in a ring round about it, at length we got it in operation. The method of working it, whenever it was consulted concerning hidden things, was on this wise: It was placed in the midst of the apartment which was made pure by Arabian incense; a

circular plate composed of different metals being simply laid upon it, upon the extreme margin of whose circumference were skilfully engraved the scriptile forms of the twenty-four letters of the alphabet, separated from each other by accurately measured spaces. Over this, robed in linen vestments, having on his feet sandals of the same material, the turban wound about his head, and holding in his hand the boughs of a tree of good omen,—the spirit from whom the prescient response was expected having been propitiated by appropriate chants—stood one skilled in ritual science, holding suspended a small ring composed of finest Carpathian thread, and wrought with mystic rites,—which, darting forth at regular intervals, strikes upon each particular letter, which attracts it. In this manner it spells out heroic verses, conformable to the questions asked, and complete in mode and measure, like those which proceed from the Pythia, or from the oracle at Branchidae.

"In this house then, at the time referred to, we were inquiring who should be the successor of the present emperor—a question which was suggested by the previous announcement that he would be in all points a finished character. The ring darted to the rim of the dish and had already touched the two syllables THE-O with the final addition of the letter D, when one of those present exclaimed that Theodorus was pointed out by the decree of fate. Nor did

we make any further inquiry of the matter, since it was sufficiently clear to all that Theodorus was the man for whom we were asking.' *Ammianus Marcellinus, XXIX, 29.*

As the result of this seance, or ouija board revelation, of some sixteen centuries ago, was that Theodorus was arrested and executed with many others whose names began with Theod—. Later Valens was defeated by the Goths, and he was succeeded by Theodosius as emperor of the east. But, as in the case of the Delphic oracle and the mediums who try to unlock the future now, only the event could reveal who was meant.

Thus for long centuries Spiritualism has been known and practised. It existed in the ancient heathen world, as it exists to-day in heathen lands. And everywhere it has manifested itself it has been the direct cause of degradation, superstition, ignorance, tyranny, and terrorism. Through all its long history it has ever been a foe to progress. Ancient Greece and Rome were hotbeds of spiritualistic deceptions and manifestations, and as a consequence many of their customs were barbarous, their social life was infamous and their worship was gross and licentious. These conditions constitute the fruit of Spiritualism.

Beyond the Great Divide

By T. E. Bowen

"The sun is coming up,
But it keeps getting dark to me" —



HUS wrote one who desired to know what lies beyond the portal with the last strength he could summon as his eyes were closing in death, the result of some strong potion taken. A little before he had penned,

"But I cannot wait. I have always had a desire to know, and now I am going to find out. Isn't it wonderful? No more doubt, but knowledge—positive knowledge. If only one could come back after crossing the great divide, what a fortune he could make from some one of our wonderful millionaires, who are so happy here with their great wealth. They do not care to brush the future."

And likewise hundreds of thousands of others have gone over the precipice into the "great divide" with their eyes fixed upon the illusive will-o-the-wisp, *ignis fatuus*, that immediately on getting across the divide they would know—oh so much more about everything than they can know here. Yes actually know all about it. Fatal deception!

"If one could only come back after crossing the great divide!" Yes, this is it. *If* one only could. But they don't come back. Hence no one knows that he found out what he wanted to know. This is the difficulty with all this death experimenting process. If one would stop to think about it sensibly, use the good sense God has given him, and above and beyond all his common sense believe what God has been pleased to reveal concerning the "great divide," the reason for the not coming back, the reason for the silence of those who enter it, would be (*Turn to page 25*)

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OUR HOMES

It Takes a Heap O' Livin' in a House t' Make it Home

By Edgar A. Guest

(Continued from last month)

FINANCIALLY, we were progressing. We had a little more "to do with," as mother expressed it; but sorrow and grief and anxiety were not through with us.

We were not to be one hundred per cent happy. No one ever is. Marjorie was stricken with typhoid fever, and for fourteen weeks we fought that battle; saw her sink almost into the very arms of death; and watched her pale and wasted body day by day, until at last the fever broke and she was spared to us.

Another bedroom assumed a new meaning to us both. We knew it as it was in the dark hours of night; we saw the morning sun break through its windows. It was the first room I visited in the morning and the last I went to every night. Coming home, I never stopped in hall or living-room, but hurried straight to her. All there was, in that home then, was Marjorie's room! We lived our lives within it. And gradually, her strength returned and we were happy again.

But only for a brief time. . . . Early the following summer I was called home by Dr. Johnson. When I reached there, he met me at the front door smiling as though to reassure me.

"You and Bud are going to get out," said he. "Marjorie has scarlet fever."

Bud had already been sent to his aunt Florence's. I was to gather what clothing I should need for six weeks, and depart.

If I had been fond of that home before, I grew fonder of it as the days went by. I think I never knew how much I valued it until I was shut out from it. I could see mother and Marjorie through the window, but I was not to enter. And I grew hungry for a sight of the walls with their finger marks, and of the ink spot on the rug. We had been six years in the building of that home. Somehow, a part of us had been woven into every nook and corner of it.

But Marjorie was not thriving. Her cheeks were pale and slightly flushed. The removal of tonsils didn't help. Followed a visit to my dentist. Perhaps a tooth was spreading poison through her system. He looked at her, and after a few minutes took me alone into his private office.

"I'm sorry, Eddie," he said. "I am afraid it isn't teeth. You have a long, hard fight to make—if it is what I think it is."

Tuberculosis had entered our home. It had come by way of typhoid and scarlet fevers. The specialist confirmed Dr. Oakman's suspicions, and

our battle began. The little home could serve us no longer. It was not the place for such a fight for life as we were to make. Marjorie must have a wide-open sleeping-porch; and the house lacked that, nor could one be built upon it.

And so we found our present home. It was for sale at a price I thought then I should never be able to pay. We could have it by making a down payment of fifteen hundred pounds, the balance to be covered by a mortgage. But I neither had that much, nor owned security for even a small fraction of it.

But I did have a friend; a rich, but generous friend! I told him what I wanted; and he seemed more grieved at my burden than concerned with my request. He talked only of Marjorie and her chances; he put his arm about my shoulders, and I knew he was with me.

"What do you need?" he asked.

"Fifteen hundred pounds."

He smiled.

"Have a lawyer examine the abstract to the property, and if it is all right come back to me."

In two days I was back. The title to the house was clear. He smiled again, and handed me his check for the amount, with not a scratch of paper between us.

I suggested something of that sort to him.

"The important thing is to get the house," he said. "When that is done and you have the deed to it and the papers all fixed up, you come back and we'll fix up our little matter." And that is how it was done.

So into our present home we moved. We had a bigger and a better and a costlier dwelling place. We were climbing upward. But we were also beginning once more with just a house. Just a house—but founded on a mighty purpose! It was to become home to us, even more dearly loved than the one we were leaving.

For four years it has grown in our affections. Hope has been ours. We have lived and laughed and sung and progressed. . . . But we have also wept and grieved.

Twice the doctor had said we were to conquer. Then came last spring and the end of hope. Week after week, Marjorie saw the sunbeams filter through the windows of her open porch; near by, a pair of robins built their nest; she watched them and knew them and named them. We planned great things together and great journeys we should make. That they were not to be she never knew. . . . And then she fell asleep. . . .

Her little life had fulfilled its mission. She had brought joy and beauty and faith into our hearts; she had comforted us in our hours of loneliness and despair; she had been the little cheerful builder of our home—and then God took her away.

On Memorial Day, mother and I stood once more together beside a little mound where God had led us. Late that afternoon we returned to the home to which Marjorie had taken us. It had grown more lovely with the beauty which has been ours, because of her.

The home is not yet completed. We still cherish our dreams of what it is to be. We would

change this and that. But, after all, what the home is to be is not within our power to say. We hope to go forward together, building and changing and improving it. Tomorrow shall see something that was not there yesterday. But through sun and shade, through trial and through days of ease and of peace, it is our hope that something of our best shall still remain. Whatever happens, it is our hope that what may be "just a house" to many, shall be to us the home we have been building for the last fifteen years.



The Clock that Won the Prize

LONG ago there stood a little village right in the middle of a big forest in Europe. At one time the people of this village had been very clever clock makers; but very few clocks were made there at this time, for the clever old clock makers had died, and their sons went to the towns to work and make money, and have gayer times than they could have in what they called a slow, old place.

The prince of the country visited the village, and saw some of the lovely old clocks that had once been made there. He heard, too, how few of the clock makers were left.

"What a pity," he said, "that such good work should stop; I will give two prizes for the best clocks that are made there during this winter."

News went all through the village, and every one who could make a clock tried for the prize.

Joseph lived with his old grandfather, and in the long winter evenings, when the snow lay thick in the forest, he used to sit beside his grandfather and watch him making wooden clocks, until he, too, learned to make clocks.

"I want to win the prize," he told his grandfather. "If you will help me, I am sure we shall win."

But his grandfather was not so sure.

"We are too poor to buy fine paint or enamel, or gold or silver, to make the clock look fine. I fear our clock will be too plain."

"Yes," said Joseph, "but it will be very good; and I am going to think of something new for it."

But it is not easy to think of something that is both new and useful. And Joseph thought for days while his grandfather waited for the improvement the boy would make.

One day Joseph was in the forest. The snow was melting, and the signs of spring were everywhere to be seen, and by and by he heard the welcome sound, "Cuckoo!"

And Joseph thought to himself, "I wish the cuckoo could give me a new thought," when all at once it did.

"Why of course—instead of just striking the hours, we'll have a singing bird to sing them instead."

Joseph ran home like the wind to tell his grandfather the new way, and to see if it could be carried out.

Grandfather considered it for a long time, and at last said, "Yes, I do believe we could make it; but first of all we must plan it out."

So they got paper and pencil and ruler, and made plans of the clock and the cuckoo and the door out of which he should come.

And then they set to work, and together they made a good, strong clock. But alas! it was very plain to look upon. Every day they heard of the wonders of their neighbours' clocks.

One had beautiful fruits painted on its face. Another had enameled silver on it. Another was wonderfully carved. And grandfather said, "Never mind, Joseph, ours is something new. It is a good clock, and if it works properly when we have finished it we may yet get the prize."

At last the clock was really finished, and grandfather

wound it up and set it to five minutes to one. Never were five minutes so long as this time while they both waited to see if it worked properly.

At one o'clock the little door opened, the bird came out, called "Cuckoo!" and then went back.

"It works! It works!" cried Joseph. "It is wonderful, and maybe we'll get the prize."

At last the great day came. All the clocks were taken to the village hall to be judged. The prince and the princess came and looked at them carefully.

Some were large and beautiful, gay with paint, and carved and enameled, and Joseph's heart sank. His plain little clock stood in a corner, and seemed quite lost.

"Oh, if only it were near the hour, and they could hear it strike," he thought; but it was only ten minutes past two, and he knew that in a short time the prince would finish judging the clocks, and go.

At last he could hold back no longer.

"Please, sir, may I put my clock on, and show how it strikes?" he said to the prince.

"But which is your clock?" said the prince kindly. "You are a very young clock maker."

Joseph pointed out his clock, and the prince smiled, for it was very, very plain and small.

"Yes, set it to the hour, my boy," he said kindly.

So Joseph turned the hands on, and in a minute it was three o'clock. Out popped the little bird, "Cuckoo! Cuckoo! Cuckoo!" it called, and turned back, and the door shut.

"Bravo!" cried the prince, and the princess laughed.

"This is the First Prize clock. It has something quite new; and that is what we want."

So Joseph got the first prize, and the money bought a new cow, and some goats for grandfather.

Soon they had so many orders for cuckoo clocks that they were kept busy all day, till grandfather said, "We must have a new workshop, and some friends to help us."

The cuckoo clocks were sent all over the world.

Perhaps you have seen one. They tell us the time very cheerfully.—Adapted from "The Teacher's World."

"Missed one Word in Spelling"

Jimmy came in from school and began to climb into his play clothes.

"How was your spelling to-day?" grandfather asked.

"Missed only one word," replied Jimmy, as he helped himself to an apple from the fruit dish. He ran out of the door whistling, and over to the new house next door. Every night since the new house had started Jimmy had watched the carpenter after school.

"How hard did you study to-day?" called the carpenter. "Oh, I only missed one word out of ten," replied Jimmy.

The carpenter stopped pounding for a moment and looked down at Jimmy as if he were interested in those ten words Jimmy was telling about. "Now isn't that queer?" he said.

"What?" asked Jimmy in surprise.

"Why, your work to-day was a whole lot like mine," he replied.

"I don't see what you mean," said Jimmy, more puzzled than ever.

The carpenter answered, with a twinkle in his eye, "You had to learn ten words in your spelling lesson, and I had to build ten steps in this stairway."

Jimmy smiled as he saw the joke. Then as the carpenter picked up his hammer to go to work again, the boy said rather softly as if he were just a little ashamed, "You didn't miss any steps in your stairway, though, did you?"

"Well, no, I guess they're all in good and tight. I couldn't keep my job very long if I missed one step in ten," laughed the jolly carpenter.

The next day, when he came in from school, grandfather asked him the very same question. "Jimmy, how was spelling to-day?"

"Well, I'm going to tell the carpenter to-night that no one will tumble through my spelling stairway, for I didn't leave any holes," he replied.—Selected.



OUR BIBLE READING

"The entrance of Thy Word giveth light"



"Thou Shalt Surely Die!"

That is what God said, but the devil said there was a "not" before the "surely." Who is right?

1. *What restriction did God place upon Adam and Eve?*

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, *thou shalt not eat of it*: for in the day that thou eatest thereof *thou shalt surely die*." Genesis 2:16,17.

2. *Who dared deny this assertion?*

"The serpent said unto the woman, Ye shall not surely die." Genesis 3:4.

3. *What was God's sentence for transgression of His command?*

"Dying thou shalt die." Genesis 2:17, margin.

"For the wages of sin is death." Romans 6:23.

4. *Was this sentence executed upon Adam?*

"All the days that Adam lived were nine hundred and thirty years; *and he died*." Genesis 5:5.

5. *What does Christ say of Satan?*

"He [the devil] was a murderer from the beginning, and abode not in the truth, because there is no 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.

NOTE.—In other words, being the father of a lie, he told the first lie, and it is this: "Thou shalt not surely die."

6. *What effect had Adam's sin on others?*

"Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so *death passed upon all men*, for that ["in whom," margin] all have sinned." Romans 5:12.

7. *What proves that God loves the world in spite of sin?*

"God so loved the world, that *He gave His only-begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

8. *Why did Christ die?*

"That whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

9. *When Adam was driven from the garden, where did God say he should go?*

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3:19.

Does This Come from the Heart?

An anecdote of interest and significance has come down to us in the quaint phraseology of the eighteenth century.

On a certain occasion, so the story runs, Mr. F. called on a pious and benevolent nobleman, who, though a churchman, was friendly to dissenters and was generous in his charitable contributions. Having laid before him the operations of the mission, his lordship handed him a guinea. Mr. F., observing that it was given with an air of indifference, asked;

"My lord, does this come from the heart?"

"What matter is that?" inquired the nobleman. "Suppose it does not come from the heart; it may answer your purpose as well. If you get money, why should you care whether it comes from the heart or not?"

"Take it back," said the man of God. "I cannot take it. My Lord and Master requires the heart."

"Well, give it me back," said the nobleman, "it did not come from the heart."

He took the guinea, then stepped to his desk and drew a check for twenty pounds. Handing this to Mr. F. he said:

"This comes from the heart. I know the principles by which you are governed. I love the Lord Jesus and His cause. I know that no offering is acceptable to Him unless it comes from the heart."—"Wonders of Missions," page 64.

BE not anxious about to-morrow. Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—*Charles Kingsley*.



The

DOCTOR SAYS



"Is eczema caused by an acid condition of the blood? What foods are best to use in case of eczema?"

Eczema has a number of causes, and for the treatment of any case it is necessary first to find out just what in that case causes the trouble. Usually there is some local condition, like having the hands in water for long periods or being exposed to wind, that produces the local irritation, and there is also some constitutional condition caused by wrong diet or something else. The one who successfully treats eczema, will have to make a very careful examination of the patient in order to find out just what particular conditions in the case cause the trouble.

This much may be said in a general way: The diet should be very simple. Tea, coffee, or spices should not be used, as these tend to produce irritation. There should be free movement of the bowels. There should be frequent cleansing of the skin without the use of any irritating soap or application.

"At the age of 64, with 200 blood pressure, what can be done? Why is the patient blind in one eye?"

There is not very much hope of reducing such a blood pressure to normal. In fact, I very much doubt that it would be an advantage. A sudden fall of blood pressure in a person like that would be rather a grave symptom.

A high blood pressure in the first place is only a symptom of something else; and it is compensatory, that is, it is an effort of nature to prevent damage. In other words, it is really a benefit to a person when certain conditions arise in the body. It is not so much the high blood pressure that one needs to fight, but the conditions that cause the high blood pressure, and the time to begin to fight these is twenty or thirty years back.

In such a condition one should live a quiet life, but must have some outside interests to keep him from dwelling too much on his own condition. He should be on a very low diet, as every ounce of food in excess of the body needs raises the blood pressure. Worry always increases the blood pressure.

The blindness is possibly due to some change in the background of the eye or the optic nerve. Kidney trouble often causes damage to the eyes. I should most certainly urge an examination of the eyes by a competent specialist, lest his other eye might also go. Glasses may or may not help him, but an eye examination I think is important.

"Is salt a food or a poison?"

Both. That may seem a strange statement. But let us examine it. Some of the most essential body constituents, without which the body could not exist, are, when used in excess, violent poisons. Adrenalin, the product of the suprarenal glands, is absolutely necessary to the proper functioning of the body. If the glands fail to act, death will result, unless adrenalin is supplied in proper quantity. And yet a very small dose of adrenalin in excess of the body's needs may be sufficient to cause death. Iodine is also a necessary food constituent. If it is wanting in the food and drink, the body and the mind fail to develop properly. And yet it would take a comparatively small dose of iodine to destroy life.

The body cannot exist long in health without salt in the food. But most natural foods contain some salt. Some foods do not contain enough for the body needs. Some animals go long distances to obtain salt. It is customary sometimes, on a ranch, to give stock salt. The animals do better and give more milk when given salt.

But the amount of salt that needs to be added to the food in cooking, is very small, and doubtless most persons use much more than is needed.

In kidney trouble it is sometimes necessary to forbid the addition of any salt to the food, either in cooking or afterward.

Sometimes an elderly person who has been addicted to the too free use of salt gets into a condition in which he must be told by his doctor that his only hope of avoiding a rapid end is to drop the use of salt entirely.

While the body must have a very small amount of salt to do its work properly, the quantity used by most persons is far in excess of the body's needs, and in many cases the excess is probably harmful.

"What is your opinion of the vitamins now advertised? Are they trustworthy?"

A series of experiments by Hess and others who have devoted much attention to vitamins, indicates that the much-advertised vitamin products which they examined are seriously lacking, especially in the antiscorvy vitamin. Why not take your vitamins as nature furnishes them, in fruit and vegetable? So far as I know all the vitamins are produced by the vegetable kingdom.

Two other students of nutrition problems, Sherman and Smith, having carefully reviewed the recent literature on the subject, conclude that on the basis of our present knowledge one who makes good use of the staple foods will have no need to have recourse to any commercial preparations of the vitamins.

On this subject, the *Journal A. M. A.* has said:

"It has become common knowledge that not only the traditionally used fruit juices but also many greenstuffs have considerable antiscorbutic potency; that is, they contain the so-called vitamin C. Some of the highly potent antiscorbutic foods, such as cabbage, turnips, and tomatoes, are usually so readily available and so well tolerated that one need not search among more expensive products for protective material. The efficacy of the citrous fruits is widely recognized."

"1. Are raw eggs more nutritious than cooked eggs?"

"2. My daughter, far from well, does not like eggs. Can other foods make up this lack in her diet and build her up?"

"3. She is in danger of becoming tuberculous. Since she suffered an attack of pneumonia she often runs an afternoon temperature and suffers from bronchial colds."

1. Raw eggs are no more nutritious than cooked eggs. Some persons consider them digestible, but there is probably nothing more indigestible than raw white of egg. The hardboiled egg is probably digested more quickly after it is thoroughly broken up. Where the raw egg is thoroughly beaten up, the result is probably different.

2. You ask for some substitute for eggs because your daughter does not like them. Of course you know there are very many ways of preparing eggs, and in some of these forms she might take them readily. For instance, egg can be used in making a mayonnaise. One form of preparing egg, is to boil it until the yolk is chalky and then mix the yolk with butter. This of course is very rich, but would be such a food as your daughter might like, and it would certainly help to build her up if she could eat it. She should use milk quite freely in any form that seems to be agreeable to her. An important part of the treatment is to keep the patient's appetite up and enable her in some way to take sufficient nourishment to counteract the work that is being done by the germs.

Modern Belshazzar Feasts

(Continued from page 9)

for erecting a gymnasium and bowling alleys as adjunct to the church, while numbers of others are beseeching the legislature for laws to make men better. And all the time the fatal hour is nearing. We have almost come to the last night. And men are still dancing and drinking and swearing and sinning.

But we need not entirely despair. God still has His faithful watchmen. There are yet Daniels in the land. And God will be heard. The mirth will cease. The finger will write upon the wall. The conscience will stand bared before its Maker, while He pronounces the sentence. It is not yet too late. Make sure work of repentance while it is day.

Beyond the Great Divide

(Continued from page 20)

self-evident, simple and plain. Listen to One Who knows concerning what lies beyond the "great divide."

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

The Lord is here speaking of good people when they die. People who in life delight in praising God, honouring Him, living for Him. Of such Jehovah says when they die, this praise, this worship ends. Their lips henceforth are silent, just as they are when you take your last look into the faces of your loved ones stricken down by death's cruel blow. How you long for some word from those pale lips, some expression of love from those closed eyes. But all is silence.

"Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy lovingkindness be declared in the grave? or Thy faithfulness in destruction? shall Thy wonders be known in the dark (the grave)? and Thy righteousness in the land of forgetfulness? Ps. 88:10-12.

Present-day theology would broad-cast a pleasing "Yes" to all these stupendous questions of inspiration. But God answers every one in the negative.

"Man dieth, and wasteth away (as we know), yea, man giveth up the ghost, and where is he?" Job 14:10.

Sure enough where is he? In heaven, in that fictitious purgatory in torments, or in the grave where loving hands may have placed their dead? Just read on and your God tells you what you want to know:

"As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till (when? till) the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldst *hide me in the grave*, that Thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me; If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer

Thee: Thou wilt have a desire to the work of Thine hands." Verses 11-15.

One man came back after crossing the "great divide." He came back because this One of Whom Job above speaks Who was to call for him, was then here and *called him back*. He could not have gotten back in any other way. And this man had been dead four days. He had gone down into the "silence" of the tomb. Then, suddenly, after human hands had rolled away the stone they had placed before the rock-hewn sepulchre, this man heard his name called by Him Whom he loved in life and, strange as it was, he found himself able to climb out of that secret place impeded somewhat with strange wrappings. Here he is alive and well, back from across the "great divide."

But what had he to tell about his experience during the four days he was over on the other side of the "great divide?" Eager friends, as inquisitive to *know* as could be found to-day, pressed about him with their excited questions. Upon this point one writer says:

"Among the people there was great enthusiasm. Many flocked to Bethany, some out of sympathy with Jesus (Who styled Himself 'the resurrection and the life'), and others from curiosity to see one who had been raised from the dead. Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. Inspiration declares, 'the dead know not anything.....Their love and their hatred, and their envy is now perished.' Eccl. 9:5,6. But Lazarus *did* have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. With assurance and power he declared that Jesus was the Son of God." "Desire of Ages," pp. 557, 558.

Does one awaken in the morning to tell of his wonderful achievements, or what he has learned while lost in slumber? You say "Foolish to even *suppose* anything of the kind." And so it is. It is equally foolish, yea, more so, to suppose a dead man, however good he may be, can boast of that which he has done or learned while quietly sleeping the sleep of death. A person may do things while asleep, while alive. But not so he who has fallen in death. He reveals no secrets. He goes down into complete silence. Until awakened he is oblivious to all passing events. Let no one experiment with death, making bold to "brush the future" with the thought there is something wonderful for them to know by crossing into the "great divide." Their next moment will be the experience of Lazarus, standing face to face with Jesus Christ the living Son of God, Who has called them out of their prison house in which Satan has bound them. When they come out "they that have done good," come back "unto the resurrection of life; and they that have done evil," unto "shame and everlasting contempt." John 5:29; Dan. 12:2. They must meet the harvest of this present life, whether that harvest be good or bad. For the unalterable decree is:

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7,8.

MEATLESS RECIPES

BREADED TOMATOES

- | | |
|-----------------------|----------------|
| 1 qt. tinned tomatoes | 1 tbsp. butter |
| 1 c. bread crumbs | 2 tsp. salt |
| | ½ tsp. sugar |

Cook the tomatoes twenty to thirty minutes. Add the salt, sugar, butter, and lastly the bread crumbs.

SCALLOPED CORN

- | | |
|---------------|-----------------------------|
| ¼ c. butter | 1 pt. fresh corn or drained |
| ¼ c. flour | tinned, corn |
| ½ tsp. salt | 1 c. bread crumbs |
| 1 tbsp. sugar | ¼ c. cream |
| | 1½ c. milk |

Heat the milk in a double boiler. Mix the butter and flour together, and add the hot milk, stirring constantly. Then add the corn, the salt and the sugar. Let come to the boiling point and turn into a baking dish. Cover the top with the bread crumbs, moistened slightly with the cream, and bake fifteen to twenty minutes. A tablespoon of butter may be used instead of the cream.

STUFFED PRUNES

Soak large plump prunes over night. In the morning, place in very little water in which has been put ½ cup sugar. When soft, cool, remove stones and stuff with chopped nuts, slightly salted. May be powdered with sugar.

NUT AND POTATO CROQUETTES

- | | |
|------------------------|------------------------|
| 2 c. hot mashed potato | ¼ c. rich milk |
| ½ tsp. salt | 1 egg |
| | ½ c. chopped nut meats |

Whip potatoes, beat egg until light. Mix all together with a fork. Shape as for croquettes. Roll in bread crumbs and bake in a well-buttered dish in hot oven until brown.

PRUNE RICE PUDDING

- | | |
|--------------|-------------|
| 1 lb. prunes | 2 cups milk |
| 1 cup rice | 2 eggs |
| | 1 cup sugar |

Boil prunes, remove the pits, add sugar and cook until sugar is dissolved and making a thick paste. Boil rice; when done put in a colander and pour cold water over it, put in a baking dish, add eggs well-beaten and milk. Bake until custard is set. Remove from oven and cover the top with the prune paste.

ITALIAN EGG SALAD

- | | |
|---------------------|-------------------------|
| 4 hard boiled eggs | ¼ lb. yogurt or cottage |
| ¾ c. cooked spinach | cheese |
| | ¼ c. French dressing |

Put the eggs through a ricer or a strong sieve. Chop the spinach very fine. Mix them together. Add the cheese that has been forced through a sieve. Add enough French dressing to make of the right consistency to form. Chill, form into small balls, and place on a bed of lettuce. Serve three balls to an order, with mayonnaise. Makes ten orders.

CREAM OF TOMATO AND CELERY SOUP

- | | |
|-------------------|--------------|
| 1 pint tomatoes | 1 tsp. sugar |
| 1 c. diced celery | 1 c. milk |
| ½ bay leaf | 1 c. cream |
| | salt |

Place in a pan the tomatoes, with the celery cut up in bits and the bay leaf. Let simmer for 20 minutes. Put through a strong sieve. Add a little water to the tomato pulp if too thick. Remove from fire, season with salt, add sugar. Heat milk and cream together to the scalding point. Bring tomato to a boil, then stir the milk and cream into the tomatoes. Serve at once. Makes about eight servings.

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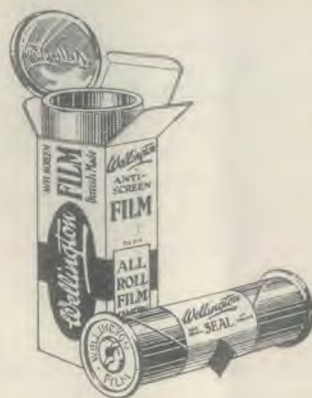
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High Blood Pressure

(Continued from page 15)

produce a rise in the pressure. Lowered pressure may be expected in valvular diseases of the heart, degeneration of the musculature of the heart and general conditions of depressed activity of the body functions. Manifestly all of these call for diagnosis and treatment by competent practitioners.

How may these conditions be avoided or controlled if they have already gained a foothold in the body? As a rule, blood pressures below normal cause less anxiety than high readings. In general they are associated with some form of deficiency in the heart action. If the physician finds a slightly depressed reading without a heart lesion, he will no doubt prescribe graduated recreative exercises, correction of dietetic errors, attention to hygienic regimen and reduction in sedentary or depressing occupations or habits, including the use of tobacco. High blood pressure is the enemy most feared. The best way to avoid it is to regulate the habits of life as middle age approaches so that one will not incur attack.

High blood pressure usually develops slowly through the years as a result of chronic constitutional infections or chronic intemperances. I use this last word in its widest, not a limited sense.

A number of constitutional infections of the chronic type can be avoided or, if incurred, can be eradicated or controlled. In such cases medical science offers a way to avoid the ultimate penalty. Other cases may be incurred in spite of every care and in spite of the most exemplary habits of life. In most instances, if the condition is recognized in time, serious and permanent injury to the general body mechanism, including the blood pressure apparatus, may be avoided or at least mitigated.

Temperance in living habits for one may be excess for another. If a person avoids, eradicates or controls chronic constitutional toxemias and practices a wise adjustment of life habits through the middle period of life with blood pressure approximating the normal, but he must remember that he is travelling toward a gradual deterioration of the body organs and that a man is as old as his arteries.

As the capillary resistance becomes greater with the aging of the vital organs and as the arterial elasticity lessens, the load daily placed on the heart should be lightened by less prolonged and less violent mental and physical exertion and by gradual moderation in the amount and complexity of food and drink intake.

Moderation and watchfulness then are the guardians of healthful age; moderation, in a comparative sense, as a gradual modification as one passes from youth to age, and watchfulness, not only as an application of reason to habits of living but also by means of periodic consultation with one's medical adviser. The medical adviser is the banker of man's most precious possession and will balance the account and tell him when



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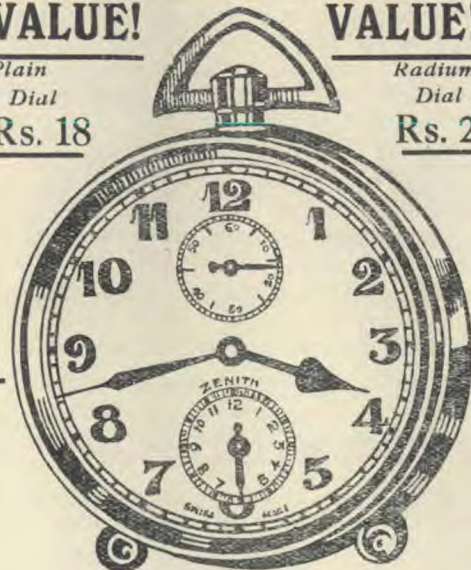
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The Questioning Soldier

Robert B. Thurber

"Arise, and go down to the potter's house, and there I will cause thee to hear My words. Then I went down to the potter's house, and, behold, he was making a work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it."

Jeremiah 18:2-4, A. R. V.

Lawrence B. Raagsdale

GOD had a valuable lesson to teach Jeremiah, and He used the humble clay to teach it to him. True to his responsibility, Jeremiah had reproved Israel for their sin, and he was suffering the hatred of the people as a result. Follow him as he endured severe persecution. Follow him to the pit where they left him to die. Instead of yielding to despair, he placed himself in God's hands, and let the pressure of each trial shape his life for God as the pressure from the hands of the potter upon the clay moulds it into a beautiful vessel.

I once visited a master potter as he worked at his wheel. He placed the lump of clay upon the wheel; and as he turned it, he shaped the clay into a comely vessel. Just as he finished, the vessel was marred in his hands. A little stick was removed from the crumbled vessel. In just a few minutes the same clay was shaped into another beautiful vessel.

That piece of wood is sin in our lives, that will prevent God from moulding us into vessels fit for His kingdom. If we confess our sins, God will remove them from us, and will mould and fashion our characters according to His pattern for our lives. He gives the invitation, "Can not I do with you as this potter? . . . Behold, as the clay is in the potter's hand, so are ye in Mine hand."

Let us let God mould and fashion our lives. He never allows one experience to come to us that is not for our best good; and if we could see the end from the beginning, we would not have it otherwise.

GIFTS from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes one to carry with him blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the lessons with him from the south.—*Beecher.*

PERHAPS, before we study any more about the second coming of Christ, James, we had better go into the matter of prophecy a little, for the belief in the second advent is based on Bible prophecy."

"Well, I've been wondering, since you introduced the subject last time, how we can be sure about it."

"First, we understand that a prophet, in the sense the Bible uses the word, is not only one who foretells future events, but is primarily a person through whom God speaks to men. And since many of God's messages to us are given as loving warnings not to follow a sinful course, or we shall come to a dire end, He has forecast what that end will be; and that is prediction, a part of prophecy, but not all of it. Some of God's prophets never foretold events at all. Then again, it is exceedingly important that we know what is coming in the future, that we may know better how to direct our steps now. In the matter of weather forecasting, which science has made fairly accurate, many millions of pounds are saved every year by farmers, fruit growers, and seamen, because they are warned ahead concerning storms and cold. We say that one of the most valuable men to have in any line of endeavour is one who has foresight; and the reason is not hard to see. How much more important, then, is prophecy when eternal destinies are at stake, such as in God's warnings to sinners."

"I suppose the only way to be sure that the prediction is true is to believe only the ones God makes, since He does not lie."

"Yes, you can take it entirely by faith as the best way; but you do not have to do that even, should your faith not be strong enough."

"Why not?"

"Why, you can take some of the predictions that God made millenniums ago, place them beside man's profane history, and see for yourself that, in some cases, His prophecies have been fulfilled to the very letter in accuracy, and to the very day in time. You do not have to rely on other men, for you can see fulfilments right around you now. That will be very evident to you as we proceed. Let us notice first some of God's ancient prophecies. He said that Abraham would become a great nation, and later that that nation would be scattered in all parts of the earth, that it would be despised of all people, and many other details. The ten million Jews in every corner of the world to-day testify to the truth of the prediction. He said that from the time Abraham was called until the time Israel would go out of Egypt would be four hundred and thirty years, and it was fulfilled to the very day. He foretold the seven years' famine in Egypt, the exact manner of the downfall of Tyre and Sidon and Babylon, the first coming of Christ and very many of the details of His life and death on earth, including the exact time of His appearance. He foretold the reign of Cyrus

the Persian, and named him one hundred fifty years before he was born. Actually, scores of God's prophecies have been fulfilled to the letter. Some of the greater ones we shall study more particularly later. Now get out your Bible, and read Isaiah 46: 9, 10."

"Remember the former things of old: for I am God, . . . and there is none like Me, declaring the end from the beginning and from ancient times the things that are not yet done."

"No one but God can tell what a day may bring forth. We can guess quite accurately concerning things that have a regular routine, but we can not be sure. Now see how God spoke to men. Read 2 Peter 1: 21."

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

"But, Pastor Nash, some of the things these prophets said are hard to understand. How can we know what they mean?"

"Read the answer in the preceding verse, 'No prophecy of the Scripture is of any private interpretation.' We compare Scripture with Scripture, let the Bible interpret itself; and it does just that. God will never do anything that vitally concerns men but He will first reveal it to the prophets, that we may know what is coming. (Amos 3: 7.)

And every prophecy revealed in the Bible is for us to know the meaning. (Deuteronomy 29: 29.) Don't let anyone ever tell you that some prophetic book, such as Revelation, is sealed up and can not be understood, unless God says it is sealed. In the verses just before the passage you read in Peter, the apostle is telling about what he saw and heard when Christ was transfigured before him and his two companions. It wasn't hearsay with Peter, because he saw and heard it himself. Yet he goes on to say that prophecy from God is more sure than the evidence of the senses. That is putting it pretty strong, but it is true. Sometimes men don't hear and see straight, but divine prophecy is absolutely sure."

"One question: If a man foretells something, and it comes to pass, is that a sign he is of God?"

"Not necessarily. Prophetic fulfilment is a good sign of divinity, but not an absolute one. There are false prophets, as Christ predicted in Matthew 24: 24. The devil is wise enough to foresee some things, because he knows how God works, but you can't trust him. Above all things, Mr. Brown, don't belittle prophecy because it seems impossible to you. 'Despise not prophesyings,' says Paul; and that is good advice. A good verse to take home with you is this, in 2 Peter 1: 19, 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-Star arise in your hearts.' The future is a dark place, but in a most wonderful way it is lighted up by God's Word."

"Do you know, Pastor Nash, after I heard what you said about prophecy the other night, I got to thinking about the Bible story my mother used to tell me about Nebuchadnezzar's dream.

You missed that, didn't you, when talking about some of God's great prophecies?"

"No, my young man, I was leaving the greatest of the prophecies for special consideration. Let us talk about that one to-night. You read the story again."

"Yes, but I already know it almost by heart. The trouble is, I don't understand some statements in the last part of the prophecy. Mother used to pour into my wondering ears how Daniel came to be in Babylon; how he stood the test; how he was wise in explaining dreams; how the king dreamed and the wise men could not tell the dream; how Daniel was going to be killed with the others, but God showed him the dream, and he was given a chance to tell it and its interpretation to the king, and so saved his life and the lives of the others. Mother never went into the dream itself very much, for she wasn't up on history, and she supposed some things about it were not for us to understand; so she would go on to tell me the story of the fiery furnace."

"We can understand all the book of Daniel, James. It was sealed for many centuries, but in the twelfth chapter and the fourth verse, I read that at the time of the end it would be opened to our understanding; and later I am going to show that the time of the end began in the year 1798. Now let us go over the prophecy. The king saw an image of a man made of different metals, the head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron and the feet of clay. A stone was cut out of the mountain and hurled at the feet of this image; and when it struck, the whole image fell and broke to pieces and became powder, and the wind blew it away. The stone that struck it grew to be a great mountain that filled the whole earth."

"Now, the interpretation, Daniel said that Nebuchadnezzar's kingdom was represented by the head of gold. This nation of Babylon ruled practically all the then-known world. Nebuchadnezzar was head of it at its golden age. The city of Babylon, its capital, was in many respects the greatest city of all times. The Bible calls it 'the beauty of the Chaldees' excellency'; and history describes it as fifteen miles square, with a towering wall around it and a wide and deep moat outside the wall. The Euphrates River ran through it and was flanked by other walls. It contained some of the seven wonders of the world in huge temples and hanging gardens. The city seemed impregnable; but God had said that it would fall, and it did fall, as recorded in the story of Belshazzar's feast, in the fifth chapter. Cyrus the Persian took it by strategy. I will lend you a book to read that tells the details of how it fell. Then the Medes and the Persians ruled the world together for many years."

"They were the two arms of silver?"

"Yes; they were not so rich as the Babylonians, but they were stronger. In 331 before Christ, the Grecian general, Alexander the Great, defeated them in the battles, and thereby conquered the world. The brass part of the image stood

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A MAN may know all about the rocks, and his heart remain as hard as they. He may know all about the winds, and be the sport of passions as fierce as they. He may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night.

He may know all about the sea, and his soul resemble its troubled waters, which cannot rest.

A man may know how to rule the elements yet not know how to rule his own spirit.



He may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head.

He may have all the knowledge of a Newton, a Laplace, a Watt: he may know many mysteries and understand many hidden things.

But if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8:36, 37.—*Selected.*