

THE
ORIENTAL
WATCHMAN
 AND HERALD OF HEALTH



Indian State Railways

QUEEN'S GARDEN, DELHI

*India Needs Composite Men, Common Digestive
 Disturbances, Shackles of Modernism, Meat
 Diet Injurious, God's Court in Session,
 Spirit Manifestations, Increase of
 Knowledge, Coming Events
 Foretold, Croupous
 Pneumonia*



The times are nothing if not lofty. The latest "improvement" for the comfort and convenience of mankind is an "air hotel," which is now being constructed in England. Not content with curveting in the air, a few ambitious Britons apparently wish to stay in it, so they are building a place of retirement, twist wind and water. This pleasant contrivance consists of a giant plane, 700 feet long and four stories high. In it are to be rooms sufficient to accommodate 100 passengers apart from the crew, and a dining room capable of seating 50. In addition, the "hotel" will, it is advertised, be able to translate itself from London to New York within forty-eight hours. The fare will at first be in the neighbourhood of £100 or £50 a day.

London's famous Crystal Palace is a great glass and iron building where all kinds of functions, from flower shows to great mass meetings, are held. However, it is chiefly used for concerts, exhibitions, and festivals. In the palace are various permanent exhibitions, while its extensive grounds afford ample accommodation for all kinds of games. Designed by Sir Joseph Paxton, the palace was built in 1851. During the World War it was used as a training centre. There are 100,000 pieces or panes of glass in the roof of the building alone. The roof itself rises 284 feet above the celebrated cross of St. Paul's Cathedral, and statisticians have estimated that there are twenty-five acres of glass in it. If the glass could be laid end to end, it would extend some 240 miles. The building measures 1,608 feet in length by 384 feet across the transepts. Once a year, the glass-domed roof, as well as the rest of the building, is overhauled.

Can you name the richest men in the world? Of course you know that Henry Ford stands at the head of the list, with perhaps the greatest fortune the world has ever seen, estimated at £240,000,000; and you all know how he got it. Then you will have no difficulty in placing next the two Rockefellers, father and son, with a combined fortune just half what Mr. Ford's is; also you know that it came from oil. But there you will probably stop. Next come two men with £40,000,000 each: Andrew W. Mellon, the banker, and Secretary of the United States Treasury, and the English Duke of Westminster, whose fortune is in real estate. Next are three men with fortunes of £25,000,000 each: Edward Harkness (oil), Sir Basil Zaharoff (munitions) and the Gaekwar of Baroda, who inherited his fortune. Then at the foot of the list are the following with the modest competence of £20,000,000 each: Payne Whitney (railroads and banking), George F. Baker (banking), Vincent Astor (real estate), F. W. Vanderbilt (railroads,) Thomas B. Walker (lumber), Baron Mitsui of Japan (shipping), Simon Patino of Bolivia (tin), and Alfred Lowenstein of Belgium (mines, steel, and shipping).

That the Emperor Augustus, who ruled the Roman world at the beginning of the Christian era, has himself left a record of the census which carried Joseph and Mary from Nazareth to Bethlehem for the birth of Jesus, in fulfilment of Hebrew prophecy, was stated recently in an address by Dr. William T. Ellis, traveller and author, who has just returned from a trip to the Holy Land. "Now we have complete corroboration," said Dr. Ellis, "of the nativity census from the pen of the Roman emperor who decreed it. In his autobiography, which the senate

ordered inscribed on the walls of all the temples of Augustus in the empire, Cæsar recounted three censuses among his notable achievements, and the middle one of these, now known for the first time, was the census reported in the Gospel of Luke. All of these temples were destroyed centuries ago, except the one at Angora, the capital of Turkey. Its walls are still standing, and on these walls is still legible the deeply incised Latin autobiography of Emperor Augustus with a Greek translation on the outer walls."

On a table in the New York office of the Westinghouse Electric and Manufacturing Company, stands an invention that might be mistaken for a radio receiving set or an automatic telephone switching machine, but is in reality an artificial, electrical man. R. J. Wensley, the engineer who designed the electrical substitute for humanity, demonstrated its capabilities recently by ordering it to light and extinguish lamps, start and stop a fan and vacuum cleaner and control a motor. Furthermore, this particular automaton can be called up on the telephone, asked questions, and given orders which it obeys without the usual human arguing, impudence, or procrastination. Wensley's invention is not a toy or an engineering curiosity, but an electrical slave which was created to meet very definite industrial requirements. Three of his creatures are already working twenty-four hours a day, with no vacation, watching the height of the water in three reservoirs that supply Washington, D. C., with water, and reporting by telephone to the War Department whenever they are called up. Others will soon control the machinery in automatic substations—little power houses by which central-station energy is distributed at the right voltage over a wide territory, and in which a man appears but a few times a year to inspect moving parts or to make a few adjustments demanded by changes in load, variations in temperature, or the rise and fall of water in a reservoir. "Televox" is the name that Wensley has given his electrical slave, because it responds to vocal orders.

A great light flashing a 100-mile beam at intervals of a few seconds from the top of a £800,000 memorial to Christopher Columbus at the harbour entrance of Santo Domingo City, was the plan disclosed recently by the Pan-American Union in furtherance of a movement started seventy-five years ago to fittingly honour the discoverer of America. The light also would mark the location of an aviation field. The bones of Christopher Columbus, now reposing in the ancient cathedral in Santo Domingo City, will be removed to the new memorial expected to be completed within two years. The Dominican Republic has appropriated £60,000 to start the work, and has given 2,500 acres for a Pan-American Park on which the great memorial lighthouse will be erected. Not alone will this powerful beacon guide ships at sea in memory of Columbus, but ships of the air carrying on constant and growing communication between the North and South American continents. Officials of the Pan-American Union anticipate no difficulty in raising some £800,000 needed to develop the project. Already plans are virtually complete for a preliminary competition among architects of the world for a memorial design. Ten thousand pounds will be distributed in prizes. The work of the architects will be supervised by a special committee of the governing board of the Pan-American Union.

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

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India Needs Composite Men

H. C. Menkel, M.D.

"THE ORIENTAL WATCHMAN AND HERALD OF HEALTH" is a publication with an idea that appeals to me. I like the way it fosters the concept of man as a three-fold functioning organism—physical, mental and spiritual.

This agrees with my own conclusions as to man's nature. Observation of man as he functions the world over, among all peoples, should teach us that it is only when this three-fold nature is recognized, well balanced and harmoniously developed, that man is at his best and fulfilling his highest purposes.

Perhaps the world's most striking demonstration of this three-fold nature of man in full balanced operation is found in that Man of Nazareth—Jesus.

He constantly asserted the essential spiritual contacts and experiences.

His own mental capacity was amply tested and revealed in the lofty teaching and high ideals, all of which were given effective and practical application in His daily life and work.

Physically He radiated health and vitality which overflowed from his own life and imparted healing and strength to the less fit who came into contact with Him.

In one of His last conversations with the small company of His followers, He said: "I have left you an example that you should do as I have done to you." How can we arrive at such physical, mental and spiritual attainments? It will require the same application that He gave to the problem.

Purity of living in all its phases is the basic essential. In so far as we know, or as can be demonstrated, the physical is the basis of our composite nature. Therefore, physical purity and rectitude or as it has more recently been called "biological living," is a correct beginning for following the example of the Man of Nazareth.

Man is largely the product of what he eats, drinks, breathes, sees, meditates upon and the



environmental condition in which he lives.

Man's first essential is pure air and plenty of it, night and day. More time should be given to voluntary deep breathing efforts.

Second in the essentials is water—pure, fresh, uncontaminated water, four to six glasses daily. Our physical bulk is seven-tenths water.

The third essential is a full complement of vitamins known as A, B, C, D, and E. These substances are more important for maintaining health and full vitality than the grosser food substances which compose the bulk of our diet. Vitamins are mainly found in uncooked, fresh, raw fruits and vegetables.

Fourth:—Consideration should be given to the sixteen essential mineral salts as found in whole-meal bread, fruits, nuts and vegetables. Food must be so selected as to supply the full quota of all sixteen. Absence or deficiency in any one produces impaired health.

Fifth:—Avoid taking an excess of remaining food elements such as protein, starch, sugar and fats. Excessive food intake of proteins and starches is responsible for more ill health than an insufficient supply.

Sixth:—Health necessitates a sanitary environment to live in. Unsanitary and unhygienic practices lay the foundation for disease.

Seventh:—Daily exercise of a nature to bring all groups of muscles into operation. Such exercise need not be necessarily heroic but should be done in a manner to make it interesting and not irksome.

Finally we must stress the importance of positive, cheerful, hopeful and spiritual thoughts. The crowning glory of man comes from his thought life. A lofty mentality in a well poised body constitutes the ideal man.

Common Digestive Disturbances

Harry W. Miller, M. D.

NAUSEA, meaning literally seasickness, is a very distressing condition, known, sometimes, as being "sick at the stomach," or "squeamish." It is caused by various conditions that disturb the part of the brain that has control of vomiting. For instance, certain unusual motions of the body, as in swinging, or in taking a sea voyage; certain nervous diseases; brain tumour; pregnancy; the presence of certain poisons retained in the blood because the kidneys are not acting properly, or thrown into the blood through the decomposition of food, or the action of germs in the digestive passage. But usually nausea means some sort of digestive disturbance, some irritation of the digestive organs—the throat, stomach, gall bladder or ducts, the small intestine, or the large intestine, caused by the presence of decomposing food or other infectious or irritating matter. Certain drugs or poisons, when swallowed or injected into the blood, also cause nausea.

Treatment.—First in importance is to remove the cause. Usually, where the cause is some digestive disturbance, the first step should be the emptying of the digestive passage by a cathartic, and perhaps also by an emetic. If the trouble is in the lower bowel, a full enema may be all that is needed. In some cases where the nausea is more chronic, free water drinking, combined with a fruit diet for a time, may give relief.

Vomiting

Vomiting is usually connected with nausea, but in certain nervous or brain disorders, or in infectious diseases, it is of a "projectile" type, coming on suddenly and violently, without any accompanying nausea. When it is of digestive origin, the vomited matter should be carefully observed for evidences of blood, peculiar odour, or indications of poison, which might furnish a clue to the physician.

Treatment.—This is much the same as for nausea. In the case of persistent vomiting, as from ulcer, the strain may cause great prostration and heart failure, and the patient should be placed in a quiet room, and may be given a sedative if necessary; but this should be under the direction of the physician.

The most important measures are free opening of the bowels by means of enemas and cathartics, and perhaps the use of the stomach tube. An ice bag to the stomach, with fomentations to the back or feet, usually helps to check vomiting, though in some cases fomentations to the stomach act better than ice application.

Acute Indigestion

This is a very common disturbance in children as well as adults. Bottle-fed children, especially, are liable to digestive troubles, because of faulty feeding

Acute indigestion, on the part of adults, may result from overeating, or from wrong combinations of food, as acid fruits and coarse vegetables. Some persons are sure to have severe disturbance after taking cherries and milk at the same meal. Others have trouble from a combination of sugar and milk. Any condition that slows the general processes of the body, as a sedentary life, is liable to favour acute indigestion. That is, one who is living such an unnatural life would suffer from combinations of food that would have no appreciable effect on one who is living an active life.

The symptoms of acute indigestion are pain in the abdomen, bloating, shortness of breath, and palpitation of the heart, with perhaps belching, nausea, vomiting, diarrhoea, headache, and prostration. Not all these symptoms may be present. Those who have chronic indigestion are subject to frequent attacks of acute indigestion, brought on by some indiscretion which might have no apparent effect on a well person.

Treatment.—For the pain, apply fomentations to the abdomen, until relief is obtained. If pain still continues after giving six or eight fomentations, it is well to give an enema. Where the pain is due to the presence of gas in the stomach, have the patient drink a glass of hot water containing a drop or two of oil of peppermint; or give a soda-mint tablet. In all cases of acute indigestion, it is better to empty the digestive tract. For a baby, castor oil is the best remedy, together with an enema, for this purpose. For adults, perhaps some preparation of cascara is as good as anything.

Following an attack of acute indigestion, the patient should give his digestive organs a rest. It may be well to skip a meal, and then go on a limited diet consisting largely of liquid foods, and drinking freely of water. Children who have had an acute digestive attack are better off to have no food for twelve to twenty-four hours, then their diet for a time should be much lighter than they have been accustomed to. The temporary rest will enable them all the quicker to gain what they have lost, after they have recovered their digestive power.

It is especially important for those who are subject to acute attacks of indigestion to observe what it is that disagrees with them, and to avoid repetition of the trouble, for every attack helps to make the condition more chronic. One who is subject to repeated acute attacks of indigestion without apparent cause, should have a careful examination for possible infection of the appendix or gall bladder.

Diarrhoea

Diarrhoea is caused by indigestion and the presence of decomposing foods; infections, such as tuberculosis, typhoid fever, and (*Turn to page 15*)

The Shackles of Modernism as Seen in England

Nowhere in the world has evolution gotten such a death grip as in Great Britain

GEORGE McCREADY PRICE

LONDON, ENGLAND

FOR hundreds of years England has been the home of evangelical Christianity. More than any other nation on earth it has assisted in proclaiming the gospel. From the days of the Puritans, England has been the chief agent in giving the Bible to the world, and has done more to spread true religion by its missionaries and its literature than almost all other nations put together.

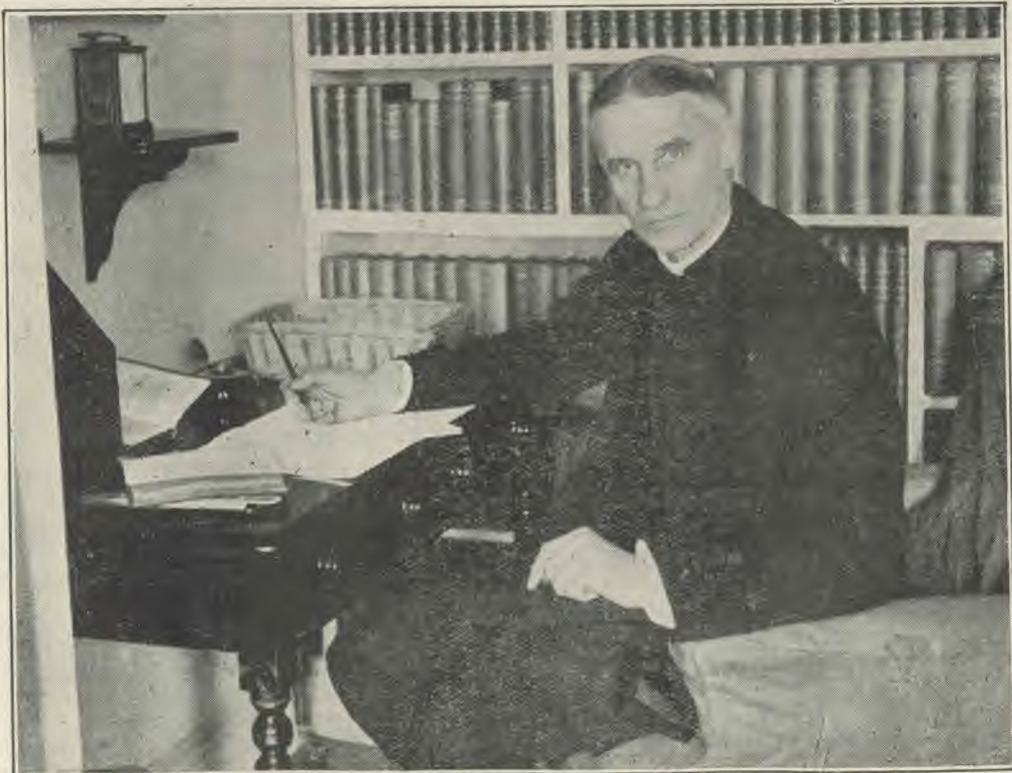
Within the last two or three generations America has come to the front; and now the influence of the Protestant Christianity of America is being felt throughout the darkened lands of Asia and Africa. The mission work supported from America is already rivalling that of England. Together they have been carrying on practically all the foreign mission work known throughout the world.

Profound Changes

I think all my readers are aware of the profound changes which have come over the mission-

ary organizations of America. These changes are well set forth in that striking book, "The Red Theology of the Far East," by C. H. Coates. These changes have come about because of the modifications which have occurred in the seminaries and in other educational establishments in the homelands, where the prospective missionaries have been trained. As these educational institutions have adopted whole-heartedly the theory of man's animal origin, with all that this implies, the young candidates for foreign mission work have been given a training vastly different from that received by such men as Judson and Livingstone. The result has been that when these young men have gone to China or India or Japan, they have sought to preach that "social gospel" (with the atonement left out) which they had themselves received in college in America or England.

It is the outworking of just such teaching as this which we are seeing in China at the present day. For always this denatured Christianity, with the blood atonement left out, plays directly into the hands of the social revolutionaries and the



Dr. Barnes, Bishop of Birmingham

social faddists; because Marxian Socialism is merely the economic phase of the evolution doctrine. And we may always look for some form of Socialism or Red Communism wherever the evolution doctrine is received in a whole-hearted way. The schools and universities of China, most of them supported by the Mission Boards of Protestant England and America, have been the chief sources of the Communistic propaganda that has caused such an upheaval in the Far East; though, of course, Russian money has also greatly assisted in the work.

One might almost say that the theory of organic evolution originated in England. Other names have contributed to the foundation of this doctrine; but those of Lyell, Darwin, Spencer, and Huxley stand out as the great leaders of that wave of propaganda which some fifty or sixty years ago spread out from England over the civilized world. Evolutionary geology is really the necessary advance agent of the theory of organic evolution. And evolutionary geology has always had its home in England. Hence one may suppose that nowhere in the world is the theory of evolution more strongly and solidly entrenched.

For two generations or more evangelical Christians have hardly dared to utter a word against this great intellectual Diana of modern science. All the universities and colleges without exception here in England have taught the theory of man's animal origin, though they have usually also tried to minimize the importance of this idea in its effect upon religion and ethics. Very few have been willing to face the logical consequences of the evolution theory; they have tried to hold on to some form of professed Christianity while at the same time admitting all that the geologists and the biologists were saying about the origin of things.

Dr. Barnes, the Bishop of Birmingham, is making a good deal of stir here in England at the present time, because he wants to be open and logical in making the evolution theory the moulding influence on intellectual life and on religion. His opponents think that he is going too far, and that the established forms of religion should be adhered to, with only such concessions to the evolution theory as can not be absolutely avoided.

Between the two groups, the Modernistic followers of Barnes and the Ritualistic Anglo-Catholics led by almost all the other bishops of the Church of England, the country has tacitly conceded the whole case to the advocates of the evolution theory. As for the Nonconformists, they do not have that leaning toward traditional authority which is so characteristic of the Anglo-Catholics; accordingly they are nearly all Modernists. As for the real loyal believers in the Bible, they have become so few and so little known that they are almost negligible so far as their influence on public life is concerned. Doubtless there are still "seven thousand who have not yet bowed the knee" to this modern Baal; but as a whole they are in obscurity; and any one who seeks to stand for the real truth of the Bible will

feel like saying with Elijah of old, "I only, am left; and they seek my life, to take it away."

Every one has heard of the strong conservatism of the English people. It is one of the national characteristics, and is a very commendable one indeed. It is but a phase of that promise going along with the fifth commandment by which those who honour father and mother have been promised that their days shall be long upon the land. This conservatism has resulted in temporal prosperity and in a high respect for law and order, not only in political affairs but in educational matters.

But now this very conservatism is allied with the teachings of evolution. Because the evolution doctrine has secured such a strong hold on all the intellectual life of the country, it has become so completely a part of the teachings of the universities and colleges and also of the theological seminaries that it has become an orthodoxy, an established tradition; and any questioning of it is a revolt against the established order of things. Luther's revolt against Rome was not more strikingly an innovation and an upstart rebellion than would be an effort here in England to teach any other form of science than that so long fostered in the universities under the guidance of such men as Huxley, Lyell, and Darwin.

Another condition has tended to promote this situation. Secondary education is not nearly so common or so widespread as in America. From time immemorial, education has been the privilege of the few. Even now it is the common thing for young people to leave school at about fourteen years of age to be apprenticed to some trade or to work in an office or a factory. Not only so, but the few who do continue their education after fourteen years in some of the high schools or other secondary schools do not usually have any chance to study botany or zoology. They take some chemistry and physics, but only very rarely do they receive any first-hand acquaintance with the technical study of plants and animals. Only a very small fraction of the total population has ever had any systematic training in any of the biological sciences.

And yet popular works on plants and animals are very widely read. Splendidly illustrated books about natural scenery and about natural history in its various forms are scattered everywhere, and are a part of every good library. But the result is that the readers about plants or animals or minerals always have to take what they find in these books on the supposed authority of experts, but without any adequate and systematic training themselves in these sciences which would enable them to discriminate between facts and theories.

Thus the teachings of evolution are universally known, quite as fully known as in America. But these teachings are taken with a docile reverence for expert authority which is not found at all in America. Accordingly, one can not expect any strong revolt against the teachings of organic evolution here in England, because there

is not that widespread foundation of familiarity with the scientific aspects of the various sciences upon which the evolution theory has been built.

From all this it has resulted that practically all the clergymen here in England profess themselves to be believers in a general way in the theory of evolution, though they do not see why the old teachings of the church should be abandoned or even materially changed because of this acceptance of evolution. In other words, they wish to hold on to both things,—both the ancient traditions and the scientific knowledge which they suppose to be modern. And they do not see why both can not be true.

One further cause has contributed to the deplorable condition of affairs spoken of above as the universal acceptance of Darwinism. This is the disorganized condition of those who continue to believe the Bible. England is a strongly individualistic nation. In no other nation on earth does the individual consider it his right and privilege to think and act alone for himself. There is nothing like it either in America or on the Continent. As the result of this condition, the friends of the Bible are all divided up into little groups, no one of which is of any national importance or influence. There are dozens of little societies, each with a comparatively few followers, each holding a few meetings here and there over the country, but not a single society or an organization of this kind that is of any outstanding importance. If something could be done to unite these scattered units, something might be accomplished in the way of aggressive resistance to the modern apostasy. As it is, these little societies are merely existing, and exert little or no influence on public life.

Perhaps it is in the Lord's providence that there is no prominent or outstanding organization here in England that is whole-heartedly standing for the old-fashioned view of the Bible. Logically the Seventh-day Adventist people are the real exponents of true Fundamentalism. They alone endeavour to believe the Bible from cover to cover, and to put into practice all that the Bible teaches. Perhaps when this becomes known here in England, they will be able to gather out from the established organizations those who are faithful to the teachings of old-fashioned Christianity. Doubtless there must soon be proclaimed up and down this land of Cranmer, Knox, Wesley, and Spurgeon, "Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:2-4. And when this message from God really sounds up and down this land of England, I am confident that it will gather out as fine a class of people, as loyal and as faithful a people, as can be found anywhere in the wide world. Let us pray that this day may soon come; for there is nothing but this last message of mercy to mankind which can adequately and intelligently meet the situation either here or in America.

A Meat Diet Injurious

DR. LORAND, one of the best known of European physicians, has called attention to the importance of a non-flesh diet in cases of chronic disease of the heart. This observation is of great importance in view of the fact that death from heart disease is increasing so rapidly having now become one of the most important of all causes of death, as shown by the Mortality Statistics. "The Journal of the American Medical Association (March 17, 1917)," thus summarizes an interesting article by Lorand which appeared in a German medical weekly.

"Lorand has often noticed that persons on a predominantly vegetable diet do not get fatigued so readily as on an abundant meat diet. He has also often noted a remarkable improvement in the muscular weariness of diabetics when they are placed on a vegetable diet. There seems to be something in vegetables and fruits that enhances muscular activity. This may be the explanation for the almost unbelievable capacity of the Bulgarian peasant for muscular work without fatigue; his food consists only of vegetables with black bread and a little cheese. Vegetables contain potassium, and the importance of this in the diet has been recently emphasized anew by Urbeanu, who found that fowls and rats kept on an abundant albumin and ample calories diet, but deprived almost entirely of potassium, developed paralysis, hemorrhages, and other symptoms characteristic of deficit diseases, with fatal cachexia. If potassium was fed to them in time, they recuperated perfectly and grew strong again.

"Lorand's conclusion is that organic compounds of potassium are indispensable to keep nerve and muscle substance in normal condition. Human muscles, including the heart muscle, contain large proportions of potassium. Everything that promotes muscular functioning helps to keep the heart muscle in good condition, as well as the other muscles. Muscular fatigue is a prominent symptom in diseases of deranged metabolism, such as myxedema, exophthalmic goiter, and severe diabetes. The muscular fatigue under these conditions shows marked improvement on a vegetable diet. This supplies the needed potassium and phosphoric acid.

"Lorand thinks that the instinctive longing for bread and potatoes is due to their content in salts, etc., more than to their carbohydrate value. An unbalanced diet is especially dangerous with a weak heart. The heart action should be constantly supervised on an antidiabetic diet, or obesity starvation diet; also on an anti-gout diet, and in the elderly with weak hearts.

"The elderly should never be allowed to fast for religious purposes, and persons with weak hearts should never go long without food. Lorand adds that the dependence of the heart action on the intake of nourishment is shown by the facts that the heart beat is less vigorous with a fasting stomach, and that in fatal disease the heart gives out entirely, that is, death occurs, in the early morning hours, when the stomach has gone entirely empty."

God's Court Now in Session

M. L. Andreasen

DANIEL had been much troubled about the dream recorded in the seventh chapter of the book. He could not understand all of it. The vision of the little horn had especially perplexed him. He had asked "one of them that stood by" (Daniel 7:16), an angel, concerning the matter, and had received some light; but evidently he was not satisfied. So God gave a new vision, and from another angle presents the matter to him again. It will suffice for our purpose to confine ourselves to the little horn mentioned in the chapter, though much else of interest is touched upon.

The little horn in chapter eight is presented to Daniel as magnifying itself against the prince of the host, as taking away "the daily," and as casting down the truth to the ground. And in all this "it practiced, and prospered." It also persecutes the saints. "It cast down some of the hosts and of the stars to the ground, and stamped upon them." Daniel 8:10. It has all the characteristics of the fourth beast of the seventh chapter, and is thus easily identified.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden underfoot?" Verse 13. Evidently this conversation between the two saints took place for Daniel's sake. The question asked was the very one Daniel would have liked to have answered. How long shall this go on? How long shall this persecuting power prosper? How long shall the sanctuary now in ruins, be trodden underfoot? How long shall the truth be cast to the ground? When shall the sanctuary be cleansed?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14. This was the very thing Daniel wanted to know. And now he had the answer—until 2300 days. Then should this persecuting power that cast the truth to the ground be vanquished.

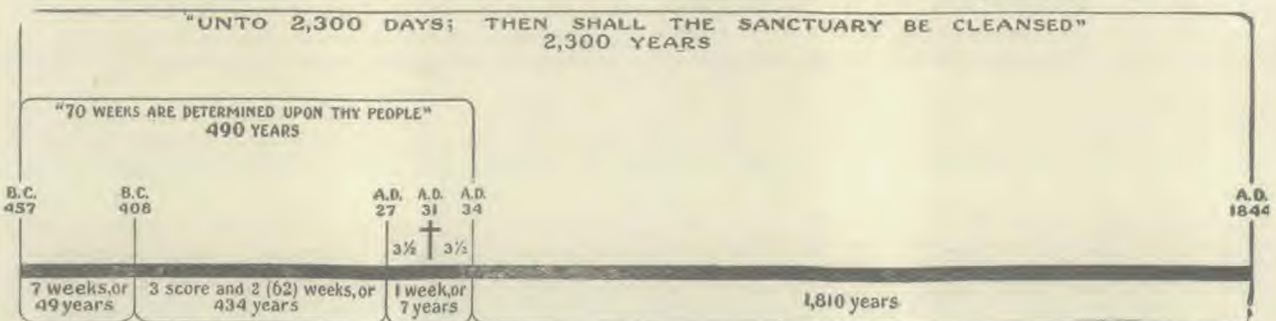
That these days were not literal days but prophetic time, was clear to Daniel. Indeed, in literal time this would be only a little more than

six years; and of course nothing corresponding to the promise in the vision took place within that time. Rather, the vision was for a long time to come, even to the time of the end. "At the time of the end shall be the vision" (verse 17), Gabriel explains. Hence these 2300 days are 2300 years, according to Ezekiel 4:6, and the vision would therefore be "for many days." Verse 26.

The angel Gabriel now goes on to explain more in detail concerning the little horn; but one vital thing he omits. Daniel knows that at the end of 2300 years something momentous will take place, but he does not know from what time to begin to count this period; hence he does not know when it ends. And Gabriel does not explain. So Daniel is still left in the dark. "The vision of the evening and the morning"—the 2300 days—"which was told is true: wherefore shut thou up the vision: for it shall be for many days." Verse 26. Daniel "was astonished at the vision, but none understood it." Verse 27.

Daniel might well be astonished at the vision. The sanctuary, or temple, in Jerusalem lay in ruins. There were no sacrificial services of any kind administered. Israel was in captivity in Babylon, with no ritual, no priesthood, no sanctuary service. No longer were the innocent victims brought to the door of the tabernacle to be slain—there was no tabernacle. The solemn Passover festivities were no longer celebrated—there was no ark, no veil, no altar of incense. All Israel looked forward to the time when the temple should again be built, when the sacred services should once more be held.

"Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Daniel 9:2. Being a student of prophecy and contemporary prophets, Daniel knew that the captivity in Babylon would last seventy years. That was very clear to him from a study of the book of Jeremiah. But now this vision was given him in which 2,300 years was mentioned, and that it would not be until after "many days," even until "the time of the end" that the sanctuary should be cleansed. How could these two statements be reconciled? How could the seventy years of Jere-



miah be fulfilled and the 2300 years also be true? There was only one thing Daniel could do, and that he did. He prayed. Many times before had God helped him as he sought Him in prayer; and God would likely do the same thing again.

"I set my face unto the Lord God, to seek by prayer and supplications with fasting, and sackcloth, and ashes." Daniel 9:3. As Daniel prays, he confesses his sins and the sins of his people. There is probably no more beautiful prayer than that recorded in the ninth chapter of this book. Daniel was in earnest. He wanted light. He was seriously perplexed about the seventy years of Jeremiah which he could not harmonize with the instruction given him with reference to the cleansing of the sanctuary at the end of time. Hence he prays: "Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake." Daniel 9:17.

And the answer did not long wait. God did let His face shine upon the sanctuary and gave Daniel the light he sought. "Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Daniel 9:20-24.

There has been some doubt thrown over the connection between the verses now under consideration and the preceding vision. Note, however, that there is no vision recorded in the ninth chapter, but only an explanation of a vision previously given. In this chapter Daniel is praying, and at the conclusion of the prayer Gabriel, "whom I had seen in the vision at the beginning," came. Which vision is this spoken of as "the vision"? The one in which Gabriel appeared. And which one was that? The one recorded in the eighth chapter. (Daniel 8:16.) "Understand the matter, Gabriel says, and consider "the vision." Which vision? There is none in the ninth chapter. Hence it must be the one recorded in the eighth. And how natural that seems. The vision in the eighth chapter deals with the sanctuary and with time. Daniel did not understand the vision in the eighth chapter. In the ninth chapter Gabriel says that he has come to give understanding concerning "the vision." If the explanation in the ninth chapter does not explain

the vision in the eighth, what vision does it explain? It seems a laboured effort to separate the two chapters, especially when this leaves the eighth chapter with vital matters unexplained and supplies a detailed explanation in the ninth chapter of something or some vision of which we have no record.

As mentioned before, Daniel was given no explanation as to the beginning of the 2300 years. The angel had now come to give him that explanation. The cleansing of the sanctuary was a familiar term to him. He knew just what that meant. At the end of the ecclesiastical year there was a special service known as the cleansing of the sanctuary, in which the sins of the whole year were brought in review before God, when a final atonement was made and sins placed upon the head of the scapegoat. In the vision recorded in the eighth chapter, this cleansing was mentioned as taking place "after many days," at "the time of the end," especially recorded as after 2300 days, or years. This, then, must be a special cleansing, not the ordinary one with which Daniel was acquainted, which took place every year. Now when would this period begin?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem." Verse 25. Here is the very information Daniel wanted. When should he begin to count these days? Here is a definite beginning mentioned, "From the going forth of the commandment." The plan of these studies does not permit a detailed explanation of the verses that follow, all of which are extremely important as well as interesting. Suffice it to say that as soon as the connection between chapters eight and nine is established, then the beginning here mentioned of the seventy weeks also establishes the beginning of the 2300 years. When, then, were they to begin? "From the going forth of the commandment to restore and to build Jerusalem." And what year was that? 457 B. C. At this time the third and final decree went forth. (See Ezra 7.) Other decrees had been published in 538 and 518 B. C. That these dates, however, are not to be taken as within the meaning of the text, is clear from the fact that neither of them would fulfil the conditions laid down in verses 24-27 of the ninth chapter. The date that does meet every specification, and the only date that does, is 457 B. C. Counting 2300 full years from that time, brings us to 1844 A. D., and the terminating point of the 2300 days. In 1844, therefore, should begin the cleansing of the sanctuary.

It now becomes clear that the cleansing of the sanctuary at the end of the 2300 days can have no reference to an earthly sanctuary. The temple on earth was destroyed in 70 A. D., and has not been rebuilt; hence the cleansing of the sanctuary in 1844 must have reference to another sanctuary than the one on earth. The Bible student will immediately have brought to mind that there is a sanctuary, a temple, in heaven (Revelation 11:19), and wonders if that may be the sanctuary, that is to be cleansed. And the answer is affirmative, not only that there (Turn to Page 20)

EDITORIAL



Increase of Knowledge

BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

These words of the angel, spoken to the beloved prophet in his Babylonian exile, were to close up and seal from universal understanding, the greater portion of those sublime predictions which have perhaps, more than any other prophetic portion of the Scriptures aside from the Apocalypse, engaged the lively and whole-souled interest of Bible students. But these words, which were to lock up for a time one of the grandest chains of prophecy found in all the word of God, also contained a definite promise of a definite time when the divine seals would be removed and light and understanding would burst in upon its record, and its message be understood.

The Time of the End

Not the entire book, but more particularly its closing prophecies which relate to the antitypical service of the heavenly sanctuary and its final cleansing, were to be enshrouded in mystery till the "time of the end." This definite period of time is spoken of elsewhere in Daniel's prophecy, and its limits accurately defined. It is an "appointed time" as is the time of judgment and the end of the world, all of which have been definitely fixed (Acts 7:31; Dan. 8:19) and with exception of the latter, made known by the Scripture record.

This "time of the end" was to begin with the overthrow of the temporal power of the papacy. Until that time the Roman Church was to exercise her authority to persecute the saints of God, "to try them, and to purge, and to make them white, even to the time of the end." Dan. 11:35. The prophet further declares that this same power "shall speak great words against the Most High and shall wear out the saints of the Most High.... and they shall be given into his hands until a time, times and dividing of time." Dan. 7:25. The supremacy of Rome began in 538 A. D. with the overthrow of the Arian Ostrogoths, one of the three powers which stood in the way of her absolute rule, and which the prophet said would be vanquished by it. Dan. 7:8. From this date 538 A. D.—we must follow down through the centuries for 1260 years, the time, times and a half a time of Daniel 7:25 and Revelation 12:14, before we reach the "time of the end." We are thus brought to the year 1798 A. D. at which time the supreme rule of the Papacy was broken, and the pope was made a prisoner.

The World's Midnight

The period of 1260 years which preceded the "time of the end" was the midnight of the world spiritually and intellectually. Ignorance and blind superstition reigned every where. The development of knowledge and of the sciences was not permitted to advance beyond the dwarfed bigoted compass of the Roman clergy. Had not God intervened and removed the hindering cause the world would still be in its midnight. Wherever inventive genius or advanced light began to show itself, it was either immediately anathematized or perverted into channels which would best serve the interests of the Church. The Bible was an unknown book to the laity. Its treasures lay hidden under a mass of fabulous traditions—locked up in a language to which none but the clergy were supposed to have access. The literature of this age was cramped and unelastic in its thought, and limited in its volume through lack of a medium to expand it. Even the artists, of whom there were a few of exceptional merit, were compelled through a rigorous censorship to wield their brushes and chisels for the glorification of Roman dogmas.

Light Breaks Forth

But the prophetic angel had declared that an end would come to this intellectual stupor when the slumber and ignorance of centuries would be dispelled by the coming in of new light and knowledge. It was to this time that the angel looked when he said, "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

With what astonishing accuracy is this prophecy being fulfilled. Especially is this true with reference to the Scriptures. In 1798 the seals were taken from the prophecy of Daniel, and minds everywhere began to grasp and expound its meaning. The Bible as a whole was brought from its exile, and by the aid of printing, which was then being rapidly developed, it was multiplied and scattered in many languages at a price within the reach of the poor, and those too poor to purchase for themselves could have a copy given them free of cost. Multitudes everywhere began to study its contents. New light and life and power took hold upon mankind and the superstitions of the past were almost forgotten. Never since it came from the hands of the inspired penmen has the Bible been so critically examined, reverently studied, and widely circulated. Since the year 1798 four of the largest societies for the distribution of the Bible have been formed. The London

Religious Tract Society was started in 1799, the British and Foreign Bible Society in 1804, the American Bible Society in 1816, and the American Tract Society in 1825. In addition to these, numberless smaller societies have contributed to the circulation of the Scriptures. The Bible has now been translated into about 450 languages and dialects, and millions of copies have been sent to all parts of the world.

A little more than one hundred years ago the first Sunday-school was organized at Gloucester, England, by Robert Raikes. Now there are nearly three hundred thousand such schools, with over twenty-eight million officers, teachers and pupils. Thousands of religious journals are being published, and tracts, pamphlets and books are being printed and sold broadcast, while the world is belted with prosperous missions where the gospel of Jesus Christ is taught and received by thousands.

Increase of Secular Knowledge

This marked increase in knowledge has not been confined to religious matters only. A parallel advancement has been made in all branches of secular learning. Going back a few years we find things still being done as they were in the days of the patriarchs. The land was ploughed with the point of a stick drawn by oxen. Grain was gathered by means of the scythe, sickle and cradle, and thrashed with flails or trodden out by animals. Men travelled on foot or by slow oxteam. The oceans were never crossed except on long and dangerous voyages. Prior to 1423 the art of printing by movable types was unknown, and the laboriously hand-printed literature was read at night by the aid of a smoky oil dip. Fires were ignited by flint and steel, or by rapid friction between two pieces of dry wood. Newspapers were a rare luxury and were unknown in their present form. Cloth was entirely woven by hand and machines for making clothing did not exist. Writing was done with a quill pen and letters were carried by private contract. The postage stamp and the postal system were undreamed of. The science of medicine and surgery had developed little beyond a superstitious and sickening horror.

But the beginning of the "time of the end" has brought a new era which has borne rapid and abundant fruit. A few of the more important results of the increase of knowledge will be mentioned. Gas for lighting purposes was discovered in 1798; cast iron ploughs were invented in 1880; steel pens in 1803; the steamboat in 1807; steam printing presses in 1811; railroad cars in 1825; lucifer matches in 1829; the reaper and mower in 1833; sewing machines 1846; anæsthesia by chloroform and ether in 1846-7; the submarine cable in 1851; typewriter in 1868; telephone in 1876; phonograph in 1877; electric railway in 1879; linotype in 1885; wireless telegraphy in 1885; the X-ray in 1895; and the aeroplane in 1903. These are but a few examples taken from a large number of similar inventions which have helped to bring the civilization of the 19th century into the lime light of all history.

A Sign of the End

The phenomenal increase of knowledge has in it a very solemn significance. A divine purpose and hand is back of it all. The "time of the end" is a time to prepare for the end. God is bringing into existence forces and agencies with which He will close up the record of all time. From His inspired word has been revealed within the last century the last message of invitation and mercy to a lost world, and this message is to be heralded quickly to every nation, kindred, tongue and people. This message is being printed in tracts, books, and papers in scores of languages, and given worldwide circulation. The postal system carries it into every nook and corner of the earth. The railways and steamships hurry its missionaries to the remotest countries where Christ is not known. By these and other agencies the gospel of the kingdom is being rapidly preached and the words of our Lord to His disciples (Matt. 24:14) shortly before His crucifixion are meeting with wonderful fulfilment.

For one hundred and thirty years we have been living in the "time of the end." There never has been such an age and there will never be such another. Reader, where do you stand in this time? If you look about you in the crowded thoroughfares, and see the evidences of man's inventive genius, many of which are almost too wonderful for belief, or you read in the daily papers the summits to which this poor, finite race has attained, think not it is wholly of man. The omnipotent God has laid the plan, and set the limits, and it is His voice speaking to you by these things that the end of all things draweth nigh.

The Word of God

IRWIN H. EVANS

O word incarnate, living word!
 Thou art the voice of God to me.
 In thee he speaks, the mighty God,
 And tells what saints in Christ can be.

When sorrows blight the joys of earth,
 When friends forsake and all seems dross,
 Like waters cool in heat and dearth,
 Thy comfort compensates our loss.

When death smites down our loved and best,
 And leaves us stricken dumb with pain,
 Thy promises give peace and rest,
 Revive our hearts to hope again.

When sin has shot its deadly shaft,
 And brought us low in guilt and shame,
 We turn to thee our hearts bereft,
 And find sweet peace in Jesus' name.

O word incarnate, voice divine!
 We turn from earth to feed on thee;
 As manna sweet, each word of thine
 New faith and life imparts to me.

Spirit Manifestations in Heathen Lands

By Carlyle B. Haynes

WITH the worship of millions of false and impure gods by obscene idolatries, giving rise to horrible cruelties, tyrannical castes, human sacrifices, disregard of infancy, degradation of womanhood, and utter callousness to human suffering and human life, the heathen world presents itself to us as the native *habitat* of spirit manifestations. In heathen lands Spiritualism has reached its greatest development. Here we can study *Spiritualism as it is.*

In India, Africa, China, and other heathen lands Spiritualism has come to its fairest fruitage, and done its most perfect work. In these lands it manifests itself in its true colours, and makes no pretensions of being Christian. It is the direct cause of the deepest degradation and the most debasing superstitions. It fills the minds of its ignorant and superstitious votaries with constant terror for fear of physical and mental harm from

evil spirits. The mediumship of its priests, witches, conjurers, powwows, and medicine men has opened the way to the most fearful tyranny and terrorism, in many minds resulting in complete mental wreck and ruin. Every-where throughout heathen lands unclean demons are working their will, leaving darkness, stagnation, and death in their train.

Spiritualism and Demonism the Same

The spirit manifestations in heathen lands to-day are no different from those which we have already discussed, and which were prevalent two thousand years ago. And these manifestations in heathen lands are also identical with the manifestations produced in spirit seances in civilized countries to-day under the deceptive name of Spiritualism. There is not the shadow of a single degree of difference between the two.

We do not mean by this to assert that all Spiritualists are bad. We are not dealing with individuals who may be deceived, but with the

system which has deceived them. Nor do we mean that Spiritualism in Christendom reveals itself in the same manner as Spiritualism in heathendom. What we do say is that the source of the spirit manifestations both in Christendom under the name of Spiritualism, and in heathendom, under the name of demon worship and devilism is identical. Of course some difference will be observed between their fruits, just as one will observe a difference between a green and a ripe and a rotten apple. Spirit manifestations revealed in the midst of a civilization where the light of an open Bible is shining, and where the habits and

customs of the people are to some extent under the influence of the law of God and the gospel of Christ would necessarily be compelled to appear differently than spirit manifestations in their native haunts, where the gospel does not shame this evil thing into decency, and civil law does not suppress its cruelty and barbarism, and



Devil Dancers in Ceylon

the religion of Christ does not erect insane asylums to hide away its wrecks from public view.

And we emphasize the point that if Spiritualism is to be rightly and truly judged, its pretensions weighed, and its value and worth determined, we need to study it and observe its workings in its home, in the place where it has had its longest development, where it has most freely and fully accomplished its purposes and worked out its programme, and where it is not an experiment, but has produced its ultimate fruits. And this is in the heathen world, where, with its victims wandering about in insanity and cutting themselves with stones and knives, with its frenzied idolators screaming and howling in obscene temples, with its oracles and priests and mediums deceiving and tricking their dupes, and with vice and immorality everywhere prevalent, we may behold Spiritualism in its proper surroundings, and clothed in all its native charms.

Spiritualism Among the Hindus

According to the teachings of Hindu mythology, as recorded by the careful observer and ripe scholar, Sir Monier Williams, who gave the subject some forty years of study:

"The regions just above the earth,—especially the region corresponding to the atmosphere, called *Bhuvar*—are tenanted by numerous and demonized spirits of dead men, superhuman beings, who, like the inhabitants of the lower worlds, may be fitly designated by the general name 'demons.' . . . Like men they are generally gifted with free-will, and may have good and evil proclivities, and even the best of them may fall away from religion and virtue. They may be pious or impious, benevolent or malevolent, merciful or cruel.

"They may be obedient to the gods as their servants and followers, or may be opposed to them as enemies. Similarly they may be the friends or foes of man. Some of these beings are constantly traversing the earth and the world immediately above the earth. They are innumerable, and constitute a vast Pandemonium, forever balancing, as it were, the equally vast Pantheon, with its three hundred and thirty million gods. Moreover, this Pandemonium is constantly replenished, as we shall see, with new inhabitants from the world of human beings."—"*Brahminism and Hinduism*," p. 234.

"It is, then, these lower forms of evil demons—once the occupants of human bodies—that are most dreaded by the generality of Hindus and therefore most worshipped.—*Id.*, p. 241.

"When malignant demons thus take possession of the bodies of living men, they cause diseases and unpleasant affections of all kinds, or they may agitate the limbs of the person possessed, and impel him to frantic movements in which all devils take particular delight."—*Id.*, p. 242.

There are spirit mediums in India to-day by the thousand, and they are in all essential respects the same as the spirit mediums of England and America, for they do the same things, teach the same doctrines, perform the same wonders, and claim the same intercourse with the spirit world. And India has been full of these things for hundreds of years, as may be seen from the ancient writings of Apollonius of Tyana, in his "Life of Philostratus," whom he quotes as follows:

"I have seen the Brahmins of India dwelling on the earth and not on the earth, living fortified without fortifications, possessing nothing, and yet everything. This he spoke somewhat enigmatically: but *Damis* (the companion of the journey to India) says, they sleep upon the ground, but that the earth furnishes them with a grassy couch of whatever plants they desire, that he himself had seen them *elevated two cubits above the surface of the earth, walk in the air*: not for the purpose of display, which was quite foreign to the character of the men; but because whatever they did, elevated, in common with the sun, above the earth, would be more acceptable to that deity. . . . Having bathed, they formed a choral circle, having *Iarchas* for their choir-leader, and striking the earth with their divining rods, *it rose up*, no otherwise than does the sea under the power of

the wind, and caused them to ascend into the air. Meanwhile they continued to chant a hymn, not unlike the psalm of Sophocles which is sung at Athens in honor of *Æsculapius*."—*Book 6, ch. 2.*

What Spiritualism Has Done for India

And after thousands of years of believing in and practising Spiritualism, all that this system, which pretends to be one of such progress, has produced for India is the profoundest ignorance, illiteracy, and degradation. Widow-burning is one of the products of Spiritualism in India. Strangling as an act of devotion to the goddess *Kali* is another. These things have now been suppressed, it is true, but they were never suppressed by Spiritualism under which they found their most fruitful growth, but rather by the spread of the gospel of Christ.

And this is not all Spiritualism has produced for India. It has caused the erection of thousands of temples which are nothing but haunts of infamy, in which tens of thousands of women carry on

the worship of demons by practising prostitution. It has produced millions of child wives who linger out a weary existence in the cruellest bondage and degradation. It has kept millions of women shut out from the brightness of God's world in the *zenanas*. It has caused the neglect of the needy, the poor, the afflicted, the helpless, and the hopeless, while



An American Indian Ghost Dance

it has erected hospitals for sacred monkeys and adored cows. It has left millions of people uncared for to die in misery and want, while it has provided food for holy bulls, consecrated cats, and divine crocodiles. It has permitted thousands of people to die from snake-bite because its superstitious dupes have not dared to destroy these reptiles for fear of disturbing the spirits of their grandparents who have returned in that shape.

This is what Spiritualism has done for India, where for thousands of years it has had free course and been glorified. And this is what it will do, this is all that it can do, for any people who accept its lying claims and its debasing practises.

Spiritualism in China

No matter where we find the spirits of evil manifesting their power, there we find darkness, stagnation, and death. For thousands of years China has been worshipping spirits. There nearly every household worships (*Turn to page 27*)

Lobar, or Croupous Pneumonia

J. W. Hopkins, M. D.



THIS is general systemic infection which may occur at any time of life, and which has a pulmonary localization. The active cause in the great majority of cases is the pneumo-coccus. There is no immunity produced by the disease, one attack making the patient more liable to recurring infection. Nature's defenses may be lowered in other ways as well, the most common being by alcoholic intoxication. This accounts for about twenty per cent of the cases of pneumonia. The mortality is also very much higher in alcoholics.

Another predisposing cause is loss of sleep. Sleep has been described as nature's sweet restorer, and it is certain that loss of sleep squanders vitality very rapidly, much faster than it is stored up. During the sleeping hours nature is most active in regenerating the tissues, and the person who deprives himself of sleep makes himself a prey to many diseases.

The pneumonia germ is almost always present in the mucous membrane of the respiratory tract. Exposure to cold and wet often paves the way for this disease. Wet feet, caused by thin-soled shoes, or the failure to wear galoshes, chills the feet and lowers the vitality of the lungs through the accompanying congestion. This condition is also brought about by improper clothing of the lower limbs. Thin stockings and insufficient under-clothing allow chilling of the lower extremities, while furs and wraps around the neck lower the resisting power of the tissues there, and a cold often follows. It is not unusual to see a notice like the following in the newspaper: "A severe cold, followed by grip and pneumonia, was the cause of the death of the Honourable Mr. Blank."

The majority of cases of pneumonia occur in the winter and spring months. While exposure is a great factor in paving the way for this disease, there is no doubt that dietetic sins are also prominent factors. At Christmas the diners as well as the turkey are stuffed, and they pay dearly for their gormandizing in the resulting toxic condition which lowers the vitality of the body and invites the pneumonia germs to attack them in overwhelming numbers. This is a hint as to the treatment of the disease, and suggests to us that the diet should be light and easily digested.

Another cause is the dirty-air habit. Persons who would not drink water in which another has bathed his hands, will breathe the air in which many others have washed their lungs and blood, and which contains organic waste and refuse from the tissues, being high in carbon dioxide content and low in oxygen. If you will watch your breath on a frosty morning, you will see the wide distribution of the air as it is expelled from the mouth. This shows that fairly close contact

with those who have colds makes infection almost inevitable.

The symptoms of pneumonia are these: The onset is sudden, with a chill, pain in the side, rapid rise of temperature, rapid and difficult breathing, cough with rusty, or blood-tinged sputum, and a toxemia which is variable and manifested by circulatory and nervous phenomena, as flushing, or cyanosis, of the skin, and delirium. These symptoms continue from five to ten days, and then in most cases, the temperatura suddenly falls and convalescence sets in.

The above symptoms mean the serious involvement of the lungs, and are an emphatic indication that the individual should go to bed and put himself under the care of a physician. No layman should attempt to take the responsibility of treating a pneumonia case alone and unaided. It should have the supervision of the best physician that it is possible to obtain.

The earlier symptoms which indicate the coming of the disease are chilliness, tightness across the chest, slight cough, and a tendency to feverishness. These conditions may be treated by the layman, and, if taken in this early stage, the disease may be aborted.

The best treatment is prophylactic, or preventive. Alcoholic drinks should be absolutely avoided, as should flesh foods, fish, fowl, tea, coffee, and tobacco, as these articles lower the resistance of the digestive system and of the whole body, and render the individual more likely to be overcome by disease.

The diet should be very nutritious, and should include much green stuff, as celery, lettuce, spinach. These foods furnish many mineral salts, which feed the blood and nervous system. They also help to regulate the bowels. An occasional dose of mineral oil should be taken at night or an hour before breakfast; or the bowels should be periodically cleansed by a mild saline laxative or by cascara.

Overeating lowers the vitality of the body, even if the food taken is clean and pure. Surfeiting and gluttony are antagonistic to good health. The fresh-air habit should be cultivated. One should live in the fresh air as much as possible, and should endeavour to sleep where there is plenty of fresh air, as on the sleeping-porch. The habit of deep breathing will give vigorous lungs. The morning cold bath, with especial attention to sponging the chest and throat with cold water, will harden the skin and the mucous membranes of the respiratory tract, and help to throw off disease.

It is important to avoid the patent medicine habit and the taking of cough cures, as these lower the vitality. If all colds were taken in the early stages, the incidence of pneumonia would be lowered. Colds should be treated early by rest, warm

baths and sweats, proper diet, and the inhalation of steam from boiling water containing a few drops of a mixture of equal parts of thymol, menthol, and eucalyptol. The throat should be swabbed with a ten-per-cent solution of argyrol, or the nose and throat should be sprayed with a saline solution or with warm witch-hazel, then with an oily spray of camphor and menthol.

In the active treatment of disease, fresh air is a great factor in producing a cure. The patient should sleep out of doors, the bed being first prepared by putting a rubber sheet and woolen blanket over the springs under the mattress, and then folding them over the mattress. The patient should sleep between blankets, and should be covered well, having a sleeping-cap on, and a hot-water bag at the feet. The chest, neck and shoulders should be protected, as chilling of these parts is detrimental. The patient should be kept out of doors as much as possible. The bowels should be kept regular by mild laxatives or by enemas. Cooling enemas may be given to reduce fever. Many physicians prefer not to make any local applications to the chest, simply using the cotton jacket. Others recommend mustard plasters, or hot applications of antiphlogistin or other clay poultices.

Fomentations to the chest or hot and cold applications may be used, or turpentine fomentations may be applied to relieve either the pain or the congestion. This congestion, however, is better relieved by the hot hip-and-leg pack applied once or twice a day, followed by a saline sponge bath or cold mitten friction. This treatment draws the blood from the head and chest to the lower extremities. It has an effect similar to bleeding, but it retains the blood in the patient's blood vessels.

The diet should be nonputrefactive, and should be less than the minimum amount required in health. It will thus be seen that beef teas and meat juices are excluded. Cereal gruels, whey, milk, peptonized milk, junket, and eggs in various forms may be used. In the severe stages of the disease the diet should be liquid and given in small amounts. The use of alcohol in pneumonia is not necessary; is not needed either as a food or as a medicine. Alcohol lessens the capacity of the blood to carry oxygen, and cripples the white blood corpuscles in their fight against the pneumonia germs. The diet should contain plenty of sugar and salt; the former to serve as food and fuel, and the latter to take the place of the salt which is taken up in the lungs by the disease.

The medical treatment should be left entirely to the physician, and the above treatments should also be under his supervision. An ice cap to the head will relieve the headache and be very comforting. Camphor does very well, both by stimulating and supporting the heart, and by its direct action upon the pneumonia germs. The period of convalescence should be reckoned to cover at least six months, and if care is given during this time, the liability to heart and nerve tire and

disease will be lessened. The heart and nerves need repair as well as the lungs. Pneumonia is a serious proposition to deal with. It causes more deaths than does any other disease. It has no specific treatment, but with careful attention to the symptoms as they arise, its mortality may be very greatly lessened.

Common Digestive Disturbances

(Continued from page 4)

inflammation of the bowels; the presence of certain germs, or of intestinal parasites; the use of cathartic drugs; irritant poisons, including certain food poisons; and in fact, anything that causes an irritation of the intestine. When the discharge is bloody, it is known as dysentery. Dysentery is usually caused by an animal parasite called amœba, though it is sometimes caused by bacteria, or germs. One of the most violent types of diarrhœa occurs in cholera, and is caused by the presence of the cholera germ in the intestine. This disease rarely gains a foothold in civilized countries, though it is still common in India and parts of Russia.

In diarrhœa a large amount of liquid is drawn from the blood in the intestines. This causes increased thirst, and diminishes the secretion of urine and of perspiration. With diarrhœa, there is distress in the bowels, often griping, and sometimes a constant desire to evacuate the bowels when there is nothing to evacuate.

The bowel contents should be kept for the inspection of the physician, for they may furnish him a clue to the nature of the trouble. If there is mucus, with a semisolid stool, the trouble is probably in the large bowel; if a fluid, yellowish stool, it is in the small intestine.

Treatment.—First give the intestine no extra work; fast for a time, for food would only add more irritation to the inflamed intestine. The patient should remain in bed, and should have a cathartic, perhaps castor oil, in order to remove the offending contents. For an adult, two tablespoonfuls of castor oil, followed by an enema at 102 F., which should be repeated in from four to six hours. Heat should be applied to the feet, and a cold compress to the abdomen; or if there is griping pain, fomentations to the abdomen may be better than cold. In case of persistent diarrhœa, a teaspoonful of bismuth subcarbonate, as a soothing agent, should be given every four hours.

It is important to begin feeding very carefully, after an attack of diarrhœa, as the least indiscretion may bring on a relapse worse than the first attack. It is much better to give a diluted diet in small amounts and have it digested, than to crowd the food and have it cause more trouble. In getting back to a normal diet, one does best to make haste slowly.



OD'S hand has been very signally manifested in the history of the past. And He has a very definite programme for the future. It is unfolding day by day.

What the programme is may be clearly seen by a study of the Book of God. It has been plainly set forth in the Scriptures of Truth. The reader is asked to follow it closely by turning to the passages referred to in the statements which follow.

We do not need to accept at their own value the guesses of statesmen as to what the future holds. civilization is doomed, God will declare it. If we are "threatened by an apparently inevitable catastrophe which may wipe the very life of man off this planet," this will have been foretold. If the human race is to perish, God will say it. Does not His Word declare, "Surely the Lord God will do nothing, but He reveals His secret unto His servants the prophets"? Amos 3: 7. Did not David say, "The secret of the Lord is with them that fear Him"? Psa. 25: 14. Has not our Lord plainly told us when we may know "that the kingdom of God is nigh at hand"? Luke 21: 31. Did not Paul write, "Ye, brethren, are not in darkness, that that day should overtake you as a thief"? 1 Thess. 5: 4.

A study of God's dealings with man discloses that He will never destroy a world unwarned. He has not changed His course or His methods of justice and mercy. He sent Noah to preach for one hundred and twenty years the coming of the flood of water; He will not permit a deluge of fire to overtake mankind unwarned. He sent angels to warn Sodom of its impending destruction; He will send a similar message to warn of the fiery tempest which overhangs the ruined world. He warned Nineveh of its downfall, Babylon of its impending overthrow, Tyre of its desolation, and Jerusalem of its destruction and captivity; He will not destroy a whole world without premonitions of its ruin. We know our God too well to believe He will allow death and ruin and dismay to come upon the millions who fill the earth, without one prophecy, one admonition, one warning, to prepare them for such a solemn crisis.

Great International Tumults Impending

God's programme of coming events, as set forth in the Bible, plainly includes the following:

There are to be great international troubles, calamities, and upheavals, and these are to end in the war of the great day of God Almighty. Revelation 16: 14.

There is to come increased distress of nations, with perplexities, men's hearts failing them for fear, and for looking after those things which shall come on the earth. Luke 21: 26.

There will be a time of trouble such as never was since the nations first came into existence. Daniel 12: 1.

The nations are to gather to conflict, beating their plowshares into swords and their pruninghooks into spears. Joel 3: 10.

They will rush upon each other like the rushing of mighty waters. Isaiah 17: 12.

Troubles and evils and calamities will go forth like a great whirlwind from nation to nation. Jer. 25: 32.

The nations will be angry, and the wrath of God will fall upon them. Rev. 11: 18.

The end of these troubles, tumults, and strifes will be brought about by the personal reappearance of the Son of God coming in the clouds of heaven with an unparalleled manifestation of glory. Luke 21: 27.

When the nations assemble to battle, then the Lord will bring down His own warriors to overthrow them. Joel 3: 2.

When nations rush at each other like the rushing of mighty waters, then God will rebuke them and scatter them like chaff before the wind. Isa. 17: 13.

When the armies of the nations are gathered to the battle of the great day of God Almighty, then Jesus will come upon them as a thief. Rev. 16: 15.

When the kings of the earth gather their armies to make war against Christ, then He will come as King of kings and Lord of lords, attended by the white-robed hosts of heaven. Revelation 19: 11-14.

When the nations are angry, then the wrath of God falls upon them, and the time of the dead comes, that they should be judged. Rev. 11: 18.

The complete and eternal overthrow of all the governments of the world will be brought about by the coming of Christ.

He will break them with a rod of iron, and dash them in pieces like a potter's vessel. Psa. 2: 9.

He will grind them to powder, and the wind will sweep them away like chaff. Daniel 2: 35.

They will be driven like the chaff of the mountains before the winds of God, and as the thistle-down before the whirlwind. Isa. 17: 13.

Coming Events as Bible

By Car



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The return of Jesus will be the signal for the resurrection of His people from their graves.

At that time the Lord's dead men shall live. Isa. 26: 19. They will come forth from their graves to eternal life. Dan. 12: 2. This will be a resurrection of life. John 5: 29. The faithful of all ages will then be recompensed. Luke 14: 14. The patriarchs lying hidden in their graves will hear the Lord's voice and answer it. Job 14: 15. Job will meet his Redeemer and in his flesh see God. Job 19: 26. All of God's people will be raised to be equal to the angels, and will die no more. Luke 20: 36. Then mortality will give place to immortality. 1 Cor. 15: 54. Then the sons of God will be manifested. Rom. 8: 19. Then these weak, feeble, diseased bodies of ours will be fashioned like unto His glorious body, Phil. 3: 21. The graves will be opened, and God's people will be gathered from all lands. Ezek. 37: 12, 13.



Titus, A. D. 70.

There are still memories of screaming shells, mangled bodies, the rending asunder of great ships, the rain of explosives from the clouds, ruined cities, the tears of women, and the faces of little children pinched with hunger and blanched by fear.

Concerning the potentialities in the international hatred of Europe, David Lloyd George writes:

"A temple to human right was built with material quarried out of all that is choicest in the soul of man. But its timbers are being drenched with the kerosene of hatred, and one day a match will be lit by some careless or malignant hand, which will set fire to this magnificent edifice; its splendour will be reduced to black embers, and the hope of mankind will be once more laid in ashes."—*Where are we Going?* p. 40.

There are the same national ambitions and the same national intrigues which were the cause of the former war. These have not been eradicated. There is the same distrust between those who were enemies, and even between those who fought side by side. Twenty millions of men have been killed or maimed. Hundreds of millions of wealth have been consumed. There are ruined lands, unnumbered graves, towering debts.

These things have not been blotted out by the shaking of hands or the signing of treaties of peace. There may be peace, but it is peace in pretense and outward show; in the hearts of men, in the souls of nations, there is bitterness, hatred, hostility, jealousy, malice, fear, and all the potentialities of unending conflict and strife. Wars and rumours of wars continue and increase. There is, and will continue to be, "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things

The nations and the governments of earth will be destroyed and given to the fiery flames. Daniel 7: 11.

Jesus will smite the earth with the rod of His mouth, and slay the wicked with the breath of His lips. Isa. 11: 4.

He will tread the nations under His feet as vintagers tread the grapes. Jeremiah 25: 30; Revelation 19: 15.

He will put down all other rule than His own, and all power and all authority. 1 Cor. 15: 24.

He will judge the nations in righteousness. Acts 17: 31.

He will break the oppressor in pieces. Psalms 72: 4.

He will slay the enemies who rejected His rule. Luke 19: 27.

From the four winds, from one end of heaven, to the other, they will be brought to meet their King. Mark 13: 27.

Jesus descending from heaven, and the dead in Christ arising to meet Him. He will catch up His people unto Himself in the air, and they will remain with Him forever. 1 Thess. 4: 16, 17.

Taken to heaven, they will be presented before the presence of His glory, faultless, and with exceeding joy. Jude 24.

Such are some of the events which the teachings of the Bible lead us to expect. The exact order, mode, and succession of their occurrence present difficulties, which, though they are hard, are not insurmountable. There is a considerable body of teaching in God's Word which throws much light on the order of these events. We see these things first in majestic outline as we begin the study of the Bible. That glorious Book contains further revelations of the details of God's programme of the future.

No Human Structure Can Save the World

The World War was brought to an end by the Treaty of Versailles. But the peace has proved to be only a seeming peace. The seeds of strife still remain. The weeds of trouble have not been eradicated. Many questions are still unsettled and undecided. National jealousies and animosities have not been blotted out. Personal hatred and bitterness are still smouldering.

No settlement that has been devised seems adequate to blot out the memory of the horrors which the war wrought by land and sea, the fields strewn with corpses and trenches soaked with blood, pitiless exposure to merciless winter, the terrible suffering of the wounded, and the unspeakable wretchedness of women and children who have been prisoners of despair.

which are coming on the earth." Luke 21: 25, 26.

Speaking of the hatred now existing in the hearts of millions of people in Europe, David Lloyd George says:

"Europe to-day is a caldron of suspicions and hatreds." "Europe is a seething caldron of international hates, with powerful men in command of the fuel stores feeding the flames and stoking the fires."—*Id.*, pp. 37, 38.

Yes, there is war in the heart of the human race,—war, and strife, and jealousy, and envy, and dissension, and bitterness, and all hatred and malice. Guns and battleships and great armaments do not make themselves; they are not spontaneous freaks or accidents of nature. They exist and stare us in the face solely and altogether because they are the concrete expression of an ideal which rules in human hearts and minds. They are here as the deliberate thought and pre-meditated act resulting from the rule of that ideal in human hearts. And these things promise never-ending turmoil and strife.

Turning again to David Lloyd George's book, "Where are we Going?" we find him writing this:

"I warn you that it is madness to trust to the hope that mankind, after such an experience, will not be so rash as to court another disaster of the same kind. The memory of the terrors, the losses, the sufferings of the war, will not restrain men from precipitating the world into something which is infinitely worse; and those who think so, and therefore urge that it is necessary to engage in a new crusade for peace, have not studied the perverse, the stubborn, and the reckless nature of man."—*Pages 30, 31.*

As Sir Hall Caine has said, in the statement already referred to, "the war has left the world worse than it found it, more full of evil passions, of racial hatred, of jealousy, of selfishness, of a chaos of un-Christian interests in which the brothers-in-arms are most of all at strife."

Wars are not the result of imperfection in human governments, but of imperfection in the human heart. "Whence come wars?...Come they not hence, even of your lusts that war in your members?" James 4: 1. And men do not, and will not, come to Jesus that they might obtain peace. Sir Hall Caine says:

"If there is anything clearer than another, when we apply the principles of our faith to the present troubles of the world, it is that its salvation from the sorrow and loss of the late war, from its aftermath of poverty and suffering, from the race hatred and suspicion which are the bitter harvest of the battlefield, and from the still more frightful cataclysm which seems to loom on the forehead of the future, lies in religion, in the return of the nations to the moral ideals of Christ, in forgiveness, in the spirit of brotherhood, in mercy and mutual sacrifice."—*"A Letter to the Churches."*

We agree with this remarkable statement, showing unusual insight into the real need of the world. At the same time we know that the nations will not turn to Christ, will not turn to the church, will not turn to religion, and will not be saved. We know this because the Bible has plainly declared it. The world will be overthrown by Christ, but it will never yield to Christ.

We sympathize with the men of large hearts and broad minds who stand as sponsors for every agency making for peace, and who are labouring unselfishly in the interests of their fellow men.

We join them in their earnest longings for stability and quietness in the earth. We hope their efforts may result in complete cessation of war-provoking strife during which the work of God among men may be carried forward to its conclusion. We sincerely hope they may be able to bring about some lull in the storm of conflicting interests and ambitions, that there may come a little time of peace, affording His church opportunity to finish His work. We therefore pray that God will use their efforts to restrain the wrath of men until His work shall be accomplished; and we pray for the men themselves, that their yearnings for peace may be realized by the Spirit of God opening their hearts to receive as their Lord and King the Prince of Peace Himself.

It may be that such a lull will be looked upon as an enduring peace. It may be that a great "peace and safety" announcement will be made, mankind boasting that it has at last found the way to lasting and universal peace. It is this we would guard against by directing attention to the true hope of the world, the only hope of abiding peace on this planet,—the coming of the Son of God to establish His everlasting kingdom of peace.

The True Hope of the World

It is for the purpose of directing attention to the true and only hope of mankind, the second coming of Christ, that we point out the certain failure of every human effort to save the world. Indeed our attention is directed by the Lord Himself to the inability of leagues and courts and federations to cope successfully with the situation. He says:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid." Isa. 8: 12.

In this very time, when the hopes of men are centred in human associations and federations, the Lord not only calls them away from these great combinations of human strength, but He invites them to Himself, saying:

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8: 13.

We would be remiss in the duty laid upon us by the Lord, if, in this time when human society is more broken up and turbulent than ever before, we did not speak frankly. We cannot see the many and varied plans for world peace launched one after another, laden as they are with human hope and pride, without pointing each soul to the only way he may reach the port of quietude, peace, and joy at last.

With the analogies of the past before us, and with the plain, clear teachings of the Word of God revealed to us, and with the warnings of the divine prophecies unfolding to our understanding, we look for another war, a war as much greater than the one called the World War as that was greater than all that preceded it. It will be greater and more destructive because, as predicted by ex-Secretary of War Baker, in a speech in Boston, "scientists will invent for another war weapons of destruction beyond the comprehension of those who fought in the recent world conflict."

The Questioning Soldier

By R. B. Thurber



WE left the old earth in pretty bad shape in our last study, Pastor Nash. With the righteous all gone to heaven, and the wicked all dead, will it be as the moon is now?"

"In some ways, yes; but not always, thank God. There will be no life on it, except the devil and his angels. Jeremiah says of this time: 'I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger.' Jeremiah 4: 25, 26. God says, in Isaiah 24: 21, 22, that He will 'punish the host of the high ones.' 'And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.' This barren and desolated earth will be a dreary prison for the evil angels. Now read Revelation 20: 1-3, for a more vivid description of this."

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.' I see now, Pastor. This is what they call the millennium. It doesn't look much like peace and happiness on earth."

"No, indeed; but this is the Bible teaching. The saints spend the time in heaven helping to judge the wicked, and the devil spends a thousand-year prison term here. But God made the earth to be inhabited (Isaiah 45: 18) by righteous beings, and His purpose will be carried out. Now let us see what occurs when the millennium is over. These are symbols used here, and mean that Satan is bound by the fact that he has no one to work on with his wiles. When his sentence is finished, the New Jerusalem and all the saints will come down from God out of heaven, as described in Revelation 21: 2. Next read verses seven to nine in chapter twenty to follow the story, but noticing first in verse five that the wicked dead are raised to life as the city descends."

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, . . . to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.' The story is going to end up happily after all, isn't it?"

"No man could give it a better ending, my young friend. The same fire that destroys the wicked will renew the earth; for Peter says, 'The

elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for a new heavens and a new earth.' 2 Peter 3: 10-13. And John says: 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.' Revelation 21: 1. Then revel to your heart's content in reading the wonderful descriptions of the new earth in Revelation 21 and in Isaiah 35 and 65. Let your imagination go the limit, James, and then you can not conceive of half that God has prepared for them that love Him. (1 Corinthians 2: 9.) Nevermore will there be any sin, or tears, or death. Every one will be well and strong always, and will live forever. The animals will be tame, and none will hurt another. No good thing will God withhold from the upright.

"The New Jerusalem will be three hundred seventy-five miles square with foundations of precious stones and gates of pearl. In it will be the throne of God—He will honour this world above all others—and the river of life; and overarching the river will grow the tree of life, which bears twelve kinds of fruit that ripen every month. Every inhabitant will have a mansion in the city and a home in the country, and may visit other worlds also.

"These are just a few of the good things. I am willing to make any sacrifice to get there. What are the pleasures and riches of this world compared to that?"

"I'm with you, Pastor. I always thought heaven was a place where we would wear long robes and play on harps half the time; but this is different. I'm going to be there!"

"Aha, James, my boy, I'm the visitor this time! They tell me you have had quite a spell of sickness. I called several times when you were not able to see anyone. How does it go now?"

"I'm feeling much better to-day, Pastor, thank you. I deeply appreciate your interest in me. I did have a pretty tough time of it, though. I almost went to join my good mother in heaven. At least I hope I would have gone there; but my time hadn't come yet, it seems."

"So you think you would have gone either to heaven or to hell if you had died? What about that Scripture we read, about Jesus calling people from their graves when He comes? Doesn't that indicate that people go nowhere but to their graves when they die?"

"Say, Pastor, so it does. I didn't put two and two together! But at every funeral I ever attended the preacher spoke of the deceased as going right to his reward. How is that?"

"I know that is the commonly accepted idea; but you lie still while I read you what God says about it. You will remember that God told Adam that if he sinned he would surely die; but the devil said to Eve, 'Ye shall not surely die.' Did the devil tell the truth?"

"No, he told a big lie. Everybody knows that."

"Exactly. Then why do Christians keep on believing that first big lie, and say that man is immortal? The Bible uses the word "immortal" only once (1 Timothy 1: 17) and there it is applied to God. Job says man is mortal. (Job 4: 17.) Believe that first statement of God, and it will clear up every question concerning the state of the dead. Believe that first statement of Satan, and you open the way for belief in the transmigration of souls, spirit worship, spiritism, and a host of other heathenish beliefs.

"There are two deaths spoken of in the Bible. (Revelation 20: 6.) The first death all men die because Adam sinned (1 Corinthians 15: 22); the second is the eternal death that those die who will not accept the life offered by Christ (Revelation 2: 11)."

"But Pastor, I understand that a man's body goes to the grave; but it is his spirit, his soul that goes on living in heaven or hell."

"Then what about the text that says, 'The soul that sinneth, it shall die?' Ezekiel 18: 4. No, my friend, you will get all mixed up on this soul question unless you take the whole teaching of Scripture concerning it. Now get this for a basis: Man has three parts—body, soul, and spirit. (1 Thessalonians 5: 23.) The body is the physical part, as you know it, which is made of dust at first. (Genesis 2: 7.) The spirit is the life from God. It is the same spark of life that is in an animal or in a grain of corn. You can not see it or sense it; you can not tell whether a grain of corn is alive or dead by analysing it. This spirit of life has no personality, it is just the life of God. And it returns to God at death. (Ecclesiastes 12: 7.) The soul is the personal character of each individual, the personality which is made possible of development by the union of the body and the spirit. 'God formed man of the dust of the ground and breathed into his nostrils the breath of life (the spirit); and man became a living soul.' All through his life, a man forms his character, and the record of it is kept in the books of heaven. When he breathes his last, his soul is in heaven in one sense, but it is only a written record. If sinful, even that is blotted out after his second death."

"Then what happens to all these when a man dies?"

"A man dies all over, as far as any consciousness is concerned. 'The dead know not anything!' Ecclesiastes 9: 5,6,10. A dead man's 'thoughts perish.' Psalms 146: 4. His body goes back to dust, his spirit merges again with the life of God, from whence it came, and his soul's record stands in the books of heaven."

"But don't you believe that man will ever be immortal. If not, what does the Bible mean by promising the Christian eternal life? Isn't that immortality?"

"I certainly believe that man will get immortality,—that is, some men. As soon as you are a little better, I am going to come back and study that with you. The subject gets more interesting as we go on."

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OUR HOMES

An Exemplary Mother

MRS. CATHERINE BOOTH is known as the mother of the Salvation Army. She was the mother of a family of her own before the Army was even dreamed of, or she became a modern mother in Israel to myriads of spiritual children. As a mother in her own home, she was an example others might well follow, for she not only disciplined and brought up her family of eight children well, but so trained spiritual truths into them, that they early became Christians and took up the work the parents had founded.

To begin with, Mrs. Booth made her children, one by one, the objects of much fervent prayer. She dedicated them to God, and then prayed unceasingly for them that they might grow up to be living witnesses of His grace. She so prayed and pleaded for their salvation that God gave her the assurance that "He would bring my sons from afar, and my daughters from the ends of the earth, and I saw His face and I knew His voice."

She devoted her children to the service of God, and took pains to impress on their minds that their first duty in life was to serve God, and not merely to make a living and get on in the world as so many do. She took a decided stand against worldliness in smart dressing and society. On one occasion when her mother sent a frock for one of the girls which had too much trimming on it, she wrote thanking her for her kindness, but added that it was too smart, and she would have to send her instructions as to style and trimming, as she wished her family to be plain but neat and an example others might follow. She sought to teach her children that the only adornment for true Christians is a meek and quiet spirit, shorn of all outward show and pride.

Mrs. Booth's standard of conduct was the Bible, even when it came to bringing up her family. She believed in using the rod as is advocated in Proverbs 13:24 and 23:14.

"I will not have a wicked child," was the passionate and oft repeated declaration of Mrs. Booth, who used to pray in the very presence of her children that she might rather have to lay them in an early grave, than to mourn over one who had deserted the paths of righteousness. She believed in exacting obedience and inculcated that principle and exhorted others to the same course. In her "Practical Religion," she wrote: "I have a son who is now preaching the Gospel and a great joy to my heart. The only decided battle that I ever fought with him was at ten months old. I do not say that he never disobeyed me afterwards—he sometimes forgot himself and was disobedient—but I do say that I never remember him setting his will in direct antagonism to mine in all the succeeding years of his childhood. It was a painful struggle

—that first contest, but has not the result paid for it a thousand, thousand times? Oh, mothers, if you love your children, begin early to exact obedience.

"Do not be afraid to use your authority. One would think to hear some parents talk of their relations with their children that they did not possess an iota of power over them. All they dare to do, seems to be to reason, to persuade, to coax. I have frequently heard mothers using all manner of persuasion, instead of exerting the authority which God has given for the safeguard and guidance of their poor children.

"What has God given you authority for, if He did not intend you to use it—if your children do as well without it?"

She practiced what she preached, and hers was an example of a truly Christian home where Christ was in very truth the Head, and all its interests were carried on according to the precepts of God's Word. She lived to see her children grow up in the fear of God, and never had occasion to mourn over one who trampled on her authority and left the paths of rectitude. And with such results, may she not be taken as an example worthy of imitation?

M. V. B. from the Burning Bush.



Brother Tom's Room

NELLIE BATES, up in her pretty little room, knit her brows into a frown over her Sabbath school paper. Nellie's room was the only pretty one in the house. Her father was poor, and Nellie had been his housekeeper ever since her mother's death, some years before.

There were only her father and her brother in the family, and they, so Nellie thought, being men, wouldn't care whether things were pretty or not. So Nellie had spent the little money she could get, and all the care and ingenuity, with which a girl can do so much, in making her own room as attractive as possible; and the result did her credit.

What difference did it make, she thought, that the rest of the house was bare? Her father never knew whether the dingy sitting-room where he read his paper in the evenings was cheery or not,—at least so reasoned Nellie,—and she herself took her own friends right up to her room.

As for Tom—well, Tom never was at home anyhow. He worked all day long, and the evenings he spent "with the fellows," and not in his dull little home; for Tom had been growing rather "wild" of late, as lonely boys sometimes do.

Nellie, of course, felt as bad over this as any girl with a "wild" brother must, and she had tried, in a way, to help Tom back to the safe path. She had wept over him in private, had reproachfully told him that he was a disgrace to her and his father, had lamented about him to her Sabbath school teacher, and had even prayed about him a little. In fact, she would have told you that she had "done her best for poor Tom," and must now let him go his own way.

It was for just this reason that we find Miss Nellie frowning over her paper. She had just finished reading an article on "Brothers and Sisters," and these words had held her attention:—

"Never dare to feel that you can let your brother go on in the downward path while you have left untried one

possible way of holding him back, even a little one. Have you made his home as cheerful as it possibly can be? Is his room as attractive as your own? Have you sacrificed anything for him? Above all, have you prayed for him with all your heart and soul?"

If these words had been personally addressed to Nellie Bates, they could not have appealed to her more strongly. Tom's room as attractive as her own? She blushed as she thought of the contrast. Had she ever willingly sacrificed anything for him? And, above all, had she ever really prayed? A hundred excuses for herself rose to her mind; but Nellie was an honest girl, and now that the veil of selfishness and indifference had been torn away by those words, none of the excuses she found were worth much. Certainly there was not one that could stand before the vision of Tom's room as it flashed across her mind. Even his bed was not yet made, she knew, though it was already afternoon. That surely must be done first! So down the hall she ran, and threw open Tom's door, blushing hotly at the scene before her—the unmade bed, the bare walls, the piles of yellow-covered novels on the table, the uncurtained windows, and the general dusty and cheerless aspect of everything.

At least, however, here was something definite to be done, so Nellie set to work with a will, sweeping and dusting and clearing up, till at last everything was neat and tidy, at any rate. And now she could give her attention to making the room look pretty. Here she was in her element, and soon she discovered, to her surprise, that there was really as much pleasure in making a room pretty for other people as for oneself.

Many a trip she made to her own room to borrow bits of its brightness for Tom; and the change effected by a dainty bureau cover, some books, a table spread, a gay cushion or two, and a few photographs, was really marvelous. When it came to the walls Nellie's task was more difficult, for she herself had only a few pictures, and those few were very dear to her heart. For a moment or two she wavered, but then she remembered that she really had sacrificed nothing as yet, and she hastened to choose from her little store the pictures that would suit Tom best.

As she went and came, she noticed in her own room the lovely calendar that her Sabbath school teacher had given her for Christmas, and in Tom's the bare space over the table; and for some reason her obstinate mind would put those two things together. They certainly did seem made for each other. Nellie stood still in front of her calendar, and argued the point. It certainly was beautiful—a lovely wreath of pink and white roses surrounding the Missionary Volunteer motto, "The love of Christ constraineth us," in shining gold letters. It seemed to Nellie as if she could not give it up. Besides, it wasn't suitable for a boy, and Tom wouldn't appreciate it. But then she remembered the way he had hung over it, as she unwrapped it on Christmas morning, and even said wistfully, "Are you going to put it away in your own room, Nell?"

Perhaps, she argued, Miss Thomas would not like to have her put it in some one else's room. And then her honesty reasserted itself. She knew her teacher too well to believe that for a single moment. Well, anyway, she had made enough sacrifices for Tom. Hadn't she given him her precious pictures? But just then she looked up again at the calendar, and the golden verse shone its message down into her heart: "The love of Christ constraineth us."

Yes, that was the answer. She could do it for the love of Christ. And it was with a real smile on her face that she hung the pretty thing over Tom's table, cast one pleased glance around at her completed work, and then hurried downstairs.

I think you could hardly have found a more astonished boy in the whole city than Tom Bates as he threw open the door of his little room that evening. His first method of expression was that boy's safety valve, the whistle. Having thus relieved his feelings, he entered and walked around, examining and admiring. Finally he paused just in front of his table, and exclaimed under his breath, "It's Nellie's! What in the world made her do it?"

Was it only by chance that his eye fell just at that moment upon the rose-wreathed calendar with the shining message, "The love of Christ constraineth us"? A sudden mist came across the boy's eyes, and he turned away, noticing as he did so that on the table below, his books had

been neatly arranged by the same sisterly hands.

It seemed so incongruous to have those torn, soiled, yellow novels so close to the dainty thing, that with a hasty movement he gathered them in his arm and threw them in a heap on his closet floor. Then, with a strange tenderness in his heart and a half-ashamed look, he opened one of his bureau drawers and drew out from the very bottom a half-worn Bible which his mother had given him long ago, and a picture of that mother, and placed them on the empty table. "I can put them away in the morning," he murmured, "but I sort of like to have them out to-night."

He forgot them, however, in the haste of his morning dressing, and a little thrill of gladness filled Nellie's heart as she read their mute message.

She would have been gladder yet had she known that Tom had cast a hurried glance into her room as he ran downstairs, and noticing how much bareer than usual it looked, had started at once to make plans for showing his gratitude for her self-sacrifice.

The first thing, he decided, would be to buy some things for his own room, so as to give Nell's back. He could save enough money to buy a picture or two by giving up some of the things that he knew were harmful to him, and on consideration it seemed to him worth while.

Tom was only beginning to be wild as yet, and his wildness was caused mainly by the idea many boys have that it isn't manly to be good. It didn't seem very hard to refrain for a while, if only he had some other reason than because it was right.

However, it would take some time to save money enough for a picture, and grateful Tom wanted to do something at once. He thought over it all day, and finally came to the conclusion that he would ask Nellie if she wanted the set of bookshelves that she had once spoken about. He had some boards that would serve very well to make them, and Tom was quite clever with tools.

When he suggested this to Nellie at supper-time, she was so delighted and enthusiastic that Tom decided he could stay at home one evening, so as to begin right away on his work.

The bookshelves, however, took more than one evening; and they turned out to be such a success that Tom undertook some for the sitting-room. Then Nellie urged him to make some for his own room. "Yes," said Tom, laughing, "they'd look fine up there on my walls without a thing on them. Give a nice, literary air to the room, wouldn't they?"

"If I were a boy," said Nellie composedly, "and were earning money, I'd buy myself a good book once in a while. They don't cost so much, and they're a fine thing to have. Just think what a library Mr. Judson has, and he began with just two books."

Tom considered the subject, and again found it worth while to economise in his "jarks with the fellows." Tom's library began, and with it Tom's reading.

Nellie's capacity for being surprised could hardly keep pace with the new developments, but her joy knew no bounds, and she redoubled her efforts, carrying her bits of brightness downstairs now, where father sat, till he too cheered up and smiled during the evenings as he helped the children at their work.

In the meantime the Bible had never gone back to its seclusion in Tom's bureau drawer, and the calendar still breathed down its shining message from among the roses. Sometimes Nellie saw the Bible by her mother's picture lying open, but she never dreamed how much was going on in Tom's heart, till he came down one afternoon and said haltingly, "Good-bye, Nell: I'm going up to the minister's to see about joining the church."

Nellie jumped to her feet and flew to throw her arms around his neck. "O Tom, I am so glad! I wanted so to speak to you about it, but I didn't dare."

"Oh, you spoke all right," answered Tom with a little smile. "You know actions do speak louder than words. And your calendar talked all the time."

—Winifred Arnold, in *Young People*.

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OUR BIBLE READING

"The entrance of Thy Word giveth light"



Hope in Christ for the Dead

Martin A. Hollister

1. *Why did Jesus come to die for men?*

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

2. *Did this statement refer to death?*

"I am the resurrection, and the life: he that believeth in Me, *though he were dead*, yet shall he live." John 11:25.

3. *What statement by Paul indicates the same thought?*

"If in this life only we have hope in Christ, we are of all men most miserable." "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15: 19, 21, 22.

4. *What hope have the righteous?*

"The wicked is driven away in his wickedness: but the righteous *hath hope in his death*." Proverbs 14:32.

5. *How does Paul express his hope?*

"This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have *hope toward God*, which they themselves also allow, that *there shall be a resurrection of the dead*, both of the just and unjust." Acts 24:14, 15.

6. *When did he expect this to be realized?*

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at *that day*: and not to me only, but unto all them also that love *His appearing*." 2 Timothy 4:6-8.

7. *When did Martha expect Lazarus to arise?*

"Martha said unto Him, I know that he shall rise again in the *resurrection at the last day*." John 11:24.

8. *What is the agency of the resurrection?*

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal

bodies by His Spirit that dwelleth in you." Romans 8:11.

9. *How does Peter refer to David's hope?*

"Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope." Acts 2:26.



My Favourite Text and Why

If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9, A. R. V.

Fred C. Clark

THERE are many helpful texts in the word of God; but the wonderful promise of forgiveness and cleansing found in 1 John 1:9 have made it my favourite. When I first sought my Saviour for the forgiveness of sin, I learned something of the meaning of the text, and ever since that happy hour it has been to me a city of refuge. As soon as I realized I was a sinner and met the conditions specified, forgiveness and cleansing were mine; and as the blessed reality dawned on my darkened mind, joy unspeakable and full of glory filled my soul. It was then I knew I had passed from death unto life, and was a son of God.

Thus began our journey toward the heavenly city. He is so holy and I am so inclined to sin that I could not have gone very far with Him on this journey except for daily cleansing in His precious blood. All along the way He has never failed me; but every time I have needed and sought His cleansing, it has been granted; and thus we continue our walk together.

We have not yet reached the city; but when at last I have been made like Him, and He has presented me faultless with exceeding joy before the Father, the meaning of this beautiful text will be fully understood. For then I shall know as never before that it was only because my Redeemer was faithful and just to forgive my sins and to cleanse me from all unrighteousness that I was fitted to share in the overcomer's reward.



The DOCTOR SAYS



"What is the cause of jaundice?"

Obstruction of some of the bile passages. The cause of the obstruction may be either gallstones or inflammation of the bile passages. The cause in either case is infection, which generally begins in the colon and works upward. In most if not all cases of jaundice, as well as of gallstones without jaundice, there is incompetency of the ileocecal valve.

"Why is organic lime essential for preventing decay of the teeth?"

The enamel of the teeth, which protects these bony structures, is composed of lime. When the enamel is broken, the less resistant structures beneath are exposed to toxic bacteria. The normal saliva contains a sufficient amount of lime to protect the teeth from the attacks of acids. Professor Rickert, has shown by laboratory experiments that decay of the teeth is accompanied by a diminution in the lime content of the saliva. It has also been observed in England that decay of the teeth has increased just in proportion to the increased use of fine flour bread which is lacking in lime.

"When may a person be regarded as obese?"

There are, of course, degrees of obesity. A person whose weight is 10 or 15 per cent greater than that of the average person of his height may be said to be over-fat. When the excess of fat amounts to 25 per cent of the normal weight of the individual, he may be said to be obese. Cases are sometimes met in which the fat accumulation is so great that the person's weight has become more than double the normal. Such a person is dangerously obese.

Any person whose weight is fifteen or twenty pounds more than the normal weight for his height should take measures to reduce his weight.

"What are the usual causes of headache?"

Among the most common types of headache are;

1. Neurasthenic headache.
- This headache is not a sharp pain but a pressure at the back or top of the head, often described as a band about the head.
2. "Sinus" headache; a form of headache generally located just above the eyes and due to a diseased condition of some of the sinuses connected with the nose.
3. Rheumatic headache; due to the absorption of pus from some focus of infection which may be the tonsils, teeth, suppurating ear, or a diseased colon.
4. Nervous or migraine headache; sometimes called sick headache; due to toxins absorbed from the colon and always associated with intestinal stasis or constipation.

"Is there any cure for flat foot?"

Yes, if the defect is taken in hand early enough. The deformity is due to weakness of the muscles and ligaments which support the arch of the foot. These may be strengthened by walking on tiptoe, with the heels turned slightly outward.

The sole of the shoe should be made about a quarter of an inch thicker on the inside. This will slightly evert the foot, and greatly aids in correcting the difficulty. This method has been shown by military experience to be better than the wearing of insoles.

"What are the symptoms of gall bladder disease?"

Recent researches have shown that in many cases in which pain is experienced during digestion the fault is

not with the stomach but with the gall bladder. Formerly, the recognition of these cases was impossible, and patients continued to suffer, often during many months, while doctors guessed the nature of their ailments and experimented with various methods, hoping to find a remedy; but now it is possible to remove the uncertainty, in most cases, by means of an X-ray examination. When the X-ray shows the stomach to be normal and no cause for pain existing in that organ itself, the trouble will almost certainly be found to be a diseased condition of the gall bladder. The patient may have gallstones, or be suffering from inflammation of the gall bladder or the gall ducts.

"Why is the wearing of high-heeled shoes injurious?"

High, narrow heels do not afford sufficient support for the foot, so that it is easily turned to one side, often resulting in serious sprains. The chief part of the weight being thrown forward upon the fore part of the foot, it becomes weary in walking much sooner than it otherwise would. The narrow soles which usually accompany high and narrow heels are likewise productive of injury, from not allowing the whole flat of the foot to sustain the weight of the body, as it should. The high heels throw the weight forward upon the toes, which further embarrasses them in their cramped condition, and greatly increases the injury arising from narrow toes and soles.

Perhaps the greatest injury of all due to the wearing of high heeled shoes is the effect produced in causing the displacement of the pelvic organs in woman. In consequence of the raising of the heels, the hips are naturally carried forward in the attempt to maintain the equilibrium of the body, and in consequence the normal obliquity of the pelvis is destroyed through straightening of the lumbar spine. After a time the lower vertebrae are displaced backward so that the normal anterior curve of the spine is destroyed and the organs of the pelvis all suffer downward displacement. Backache, menstrual pain, menorrhagia, and various other pelvic disorders arise from this cause.

"Is pneumonia contagious? Can it be prevented or avoided?"

Recent investigations have shown that there are four types of pneumonia, varying in virulence and fatality. One form of the disease is produced by germs which are found in the mouths of people who live in cities. This form of the disease, fortunately, produces a very mild type of the disease and is rarely fatal.

The other types of pneumonia are caught by infection from other persons just as is typhoid fever, smallpox and measles.

The germs of pneumonia are sent into the air by coughing, sneezing and speaking. In this way the infection is scattered. Persons who have apparently recovered from pneumonia often carry the germs in the nasal secretions and sputum for weeks, possibly longer, and thus become carriers of the disease.

Two things are necessary to produce pneumonia, a pneumonia germ and a susceptible patient. A person whose resistance is sufficiently high may meet any number of pneumonia germs without danger.

Fresh air in abundance day and night, care in diet, avoidance of poison habits, such as alcohol, tobacco, tea, coffee, etc., daily cold bathing, avoidance of contact with persons suffering from pneumonia, grippe or hard colds, are the principal means of increasing resistance and combating the disease.

As the Lightning

By H. L. Hastings

AT the close of a cold, stormy day of snow and wind and hail, we are visited with that rare phenomenon, a tempest of thunder and lightning in the winter-time, which, as ever, reminds me of the Saviour's solemn prophecy: "So shall also the coming of the Son of man be."

I remember once seeking a shelter from the falling rain, by leaning my back against the leeward side of a tall cherry tree that stood in the open field. Something in the darkness of the overhanging cloud, or perhaps some secret inward monition, convinced me that I had better leave. I did so, but had scarcely reached the house, when the lightning tore the bark from the very side of the tree where my back but a moment before had leaned, making its way into the ground exactly where I had been standing. Deeply did the occurrence impress me, for "so," said I, "shall the coming of the Son of man be."

At another time I was in the harvest field just as a heavy tempest was approaching. "I am now safe," I said, "for no tree is near me;" when suddenly and unexpectedly there came a burst of thunder directly over my head, so loud and shocking to my senses that the glare of the lightning was unperceived by me. On turning round, I found that the lightning had struck a stump that was smoking in the third swath, only a few feet distant from where I was. Again I was reminded, that when men "shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape," for it shall be "as the lightning."

It was in the month of August, that, with my Bible, the Greek Testament, and a religious paper before me, I reclined upon a tool chest on the north side of my house, praying the Lord to open the eyes of my understanding concerning His second appearing, with reference to which I was about to peruse these books during a thunder shower. I had scarcely fixed my eyes on the sacred page when a crash of thunder and a lightning flash together brought me to my feet. The lightning had struck within thirty feet of the corner of the house. My wife and mother came rushing to the spot, fearing I was dead; but I told them not to fear, as long as the Bible was my shield and the Lord was my trust. My study had been short, and the only point I learned that day concerning the subject of my thoughts was that, "as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." Luke 17:24.

There is something terribly grand in a flash of vivid lightning. When the dark cloud mantles the horizon, and the heavens grow black above us, how we watch for the approaching rain, how often are we startled by the lightning flash, and thunder roll, which makes the timid tremble, the swearer

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cease from cursing, and the Christian praise the Lord, as he remembers that "so shall the coming of the Son of man be."

He shall come like a flash of lightning from an eastern cloud. The "same Jesus" that went up into heaven, shall so come again in like manner as He was seen to go into heaven. "A cloud received Him out of their sight," and a cloud shall present Him to their view again; for, "behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. 1:7.

But how unlike the condition of the righteous, who have watched for the rising cloud and waited for their coming Lord, will be the condition of the unwatchful, the careless, the unbelieving! That cloud shall glow with light to the righteous and the watchful, for they "are not in darkness that that day should overtake" them "as a thief." But it shall be a cloud of darkness to the unwatchful, for to them "the day of the Lord so cometh as a thief in the night." That cloud will be a cloud of joy and glory to the faithful, who will say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. But it will be a cloud of gloom and sadness to the unfaithful, for they have scorned and scoffed at His appearing, and they "shall mourn" and "wa'l because of Him" when He shall come "in the clouds of heaven with power and great glory." (Turn to page 30)

MEATLESS RECIPES

GRAPE SYLLABUB

1/2 pint whipped cream 1 cup grape juice
2 egg whites 1/2 cup sugar

Whip the cream very stiff and add the beaten egg whites. Add the grape juice very slowly and whip hard. Sweeten with sugar and chill by packing in a container of salt and cracked ice. This may be served in sherbet dishes or upon rounds of cake.

POP CORN PUDDING

1 pt. pop corn 1/2 cup sugar
1 qt. sweet milk 1 tbsp. butter
2 eggs 1/2 tsp. salt

Grind enough popped corn to make 1 pint. Add sweet milk and two well-beaten eggs, 1 tablespoonful butter, 1/2 teaspoonful salt. Mix all well and bake 20 minutes. Serve with cream.

SPINACH SALAD

3/4 cup spinach 1/2 cup mayonnaise
4 egg yolks Lettuce
1/2 cup cottage cheese

Cook spinach and put through a puree sieve. Boil yolks hard and put through a puree sieve. Mix mayonnaise with egg yolks so you can mould into balls, each separate. Place upon a lettuce leaf, one spinach, one egg and one cottage cheese ball. Serve with a teaspoonful of mayonnaise dressing.

CHEESE DATES

1 lb. dates 1/2 c. cottage cheese
1/2 c. chopped nuts 1 c. sugar

Remove pits from dates. Mix cheese and nuts and replace pits. Roll in sugar and serve.

PUMPKIN PIE

1 cup raisins 2 eggs
1 1/4 cups pumpkin 1/2 teaspoon nutmeg
3/4 cup brown sugar 1 teaspoon cinnamon
1 1/4 cups milk 1/2 teaspoon salt

Cut raisins in halves and boil five minutes. Put the cooked pumpkin through a sieve, add sugar, salt, cinnamon, nutmeg, milk and the well-beaten eggs. Mix well and pour into a baked crust. Brown in a medium hot oven.

RAISIN OR DATE CUSTARD

1/2 cup raisins or dates 2 cups milk
2 eggs 2 tbsp. cornflour
4 tbs. sugar 1/2 cup Grape Nuts
Vanilla 1/4 tsp. salt

Scald milk. Add cornflour mixed with sugar and salt. When thick, stir in beaten egg yolks and vanilla. Put a layer of Grape Nuts and raisins in bottom of baking dish. Turn in the custard. Beat egg white stiff. Mix with 1 tbsp. sugar. Pile on top and serve very cold.

DATE AND WALNUT SALAD.

Two cups dates, seeded and cut into pieces, one cup walnut meats, broken. Serve with golden salad dressing.

DATE AND APPLE SALAD.

Two cups diced apples, one cup chopped dates. Serve with golden salad dressing.

SWEET POTATO CROQUETTES

2 cups mashed sweet 1/2 tsp. salt
potatoes 1/2 cup nut meats
3 tbs. butter 1 egg

Boil and mash sweet potatoes, add 3 tbs. butter, 1/2 tsp. salt, 1/2 cup nut meats chopped fine and one egg. Mix well and roll into croquettes. Dip in beaten egg and roll in cracker crumbs. Bake in a well-buttered pan until brown.

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Spirit Manifestations in Heathen Lands

(Continued from page 13)

about its ancestral tablets, invoking the spirits of the departed, and these spirits and spirit mediums abound on every hand. Dr. Ashmore, a missionary who spent his entire life in China, says:

"I have no doubt that the Chinese hold direct communications with the spirits of another world. They get themselves into a certain state and seek to be possessed by these spirits. I have seen them in certain conditions invite the spirits to come and inhabit them. Their eyes become frenzied, their features distorted, and they pour out speeches which are supposed to be the utterances of the spirits."

In Africa

In Africa, the dark continent, dark because Spiritualism has cursed it for ages, there is the same barbarism and degradation as in other lands. It has its spirit mediums, its medicine-men, its witches; and the spirits of the dead are the objects of worship. There the Spiritualist seance holds sway, and the same incantations and mummeries are practised that one can attend in civilized lands at a shilling a head. And it has produced the same results as in India and China. Fear and superstition reign supreme, and the baleful influence of the power of darkness holds control of darkened minds and does its utmost to shut them away from the light and glory of the gospel.

In New Zealand

Sylvester Bliss, in his "The Apocalypse," page 260, quotes a Mr. White, a Wesleyan missionary, as saying:

"There is a class of people in New Zealand, called Eruku, or priests. These men pretend to have intercourse with departed spirits . . . by which they are able to kill by incantation any person on whom their anger may fall."

Among the American Indians

Among the American Indians Spiritualism was also known more than a century and a half ago. In a "Report to the Honourable Society for Propagating Christian Knowledge," David Brainerd, a missionary to the Indians, in speaking of the obstacles in the way of the gospel among the Indians as long ago as 1750, said:

"What further contributes to their aversion to Christianity is the influence which their *powaws* (conjurers or diviners) have upon them. These are a sort of persons who are supposed to have a power of foretelling future events, recovering the sick, at least oftentimes, and of charming, enchanting, or poisoning persons to death by their magic divinations. Their spirit, in its various operations, seems to be a Satanical imitation of the spirit of prophecy with which the church in early ages was favoured. Some of these diviners are endowed with the spirit in infancy; others in adult age. It seems not to depend upon their own will, nor to be acquired by any endeavours of the person who is the subject of it. . . . They are not under the influence of this spirit always alike—but it comes upon them at times. Those who are endowed with it are accounted singularly favoured.

"I have laboured to gain some acquaintance with this affair of their *conjunction*, and have for that end consulted and queried with the man mentioned in my diary, May 9, who since his conversion to Christianity has endeavoured to give me the best intelligence he could of this matter. But it seems to be such a *mystery of iniquity*, that I cannot well understand it, and do not know oftentimes what ideas to affix to the terms he makes use of. So far as I can learn, he himself has not any clear notion of the thing, now his spirit of divination has gone from him. . . . There were some times when this spirit came upon him in a



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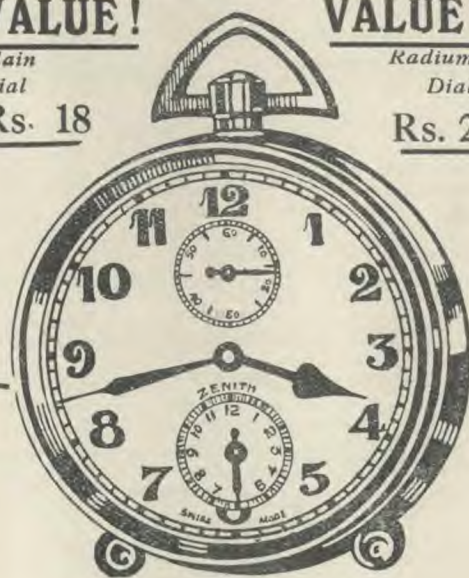
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special manner, and he was full of what he saw. . . . Then, he says, he could see through men, and knew the thoughts of their hearts. . . .

"These things serve to fix them down in their idolatry, and to make them believe that there is no safety to be expected but by their continuing to offer such sacrifices. The influence which these powers have upon them, either through the esteem or fear they have of them, is no small hindrance to their embracing Christianity."—*Memoirs of Brainerd*, pp. 348-351.

Spiritualism Always Opposed to Truth

This account reminds us that Spiritualism has always tried to block the progress of the truth of God. Through Jannes and Jambres it withstood Moses at the court of Pharaoh. Through Elymas the sorcerer it withstood Paul at Paphos and sought "to turn away the deputy from the faith." Acts 13: 7, 8. Through the "damsel possessed with a spirit of divination" it withstood Paul and Silas at Philippi, and when they had cast out this spirit, it brought about their imprisonment. Acts 16: 16-24. Echoing through all the ages, the demoniac cry of the past is now taken up by modern Spiritualism, "What have we to do with thee, thou Jesus of Nazareth?" Spiritualism and Christianity are antagonistic, and have nothing in common.

That the manifestations of Spiritualism in the heathen world are similar to those now attracting such attention in civilized lands will be evident from the following account of a Spiritualist writer calling himself "Amberst," appearing in No. 187 of *The Spiritual Telegraph*, a Spiritualist paper. He first speak of Spiritualists, who "grovel in the dirt, howl like wild beasts, and turn the meetings into perfect pandemoniums," and then he says:

We often see spiritual circles and meetings characterized by such manifestations as the howlings, etc., above referred to. This may be worship, but it seems to me that the regards of a kind and loving Father are not likely to be attracted by rushing into his presence accompanied by harsh cymbals, Chinese-gongs, tom-toms, and other like melodious demonstrations. If there should be published in the columns of this paper a record of the things transpiring at the regular meetings of a large proportion of the circles in our country, it would be considered a tissue of fables. It would be difficult for most persons—not participants—to believe that so much trash should be patiently listened to, and, especially, accredited to a spiritual source. At some circles, the manifestations assume the most grotesque character, and so far as any one has been able to discover, without a rational use. *The writer has seen mediums rolling on the floor, uttering grunts like swine; giving vent to the most hideous yells; and at times beating their bodies and tearing their hair like lunatics.*"—Quoted in "*Spiritualism*," by J. W. Daniels, pp. 174, 175.

Thus through all the ages of the past, from the time of the first spirit medium, the serpent in the garden of Eden, Spiritualism has been beguiling and deceiving unwary souls until they have yielded themselves both soul and body to the control of evil and unclean spirits. These spirits have then taken possession of their victims even to the deepest centres of their mental, nervous, and vital action, and have so disarranged their nervous systems, disturbed their physical nature, subverted their wills, unhinged their judgment, and disordered their minds, that the first slight control of the spirits has developed into the permanent madness of demoniac possession, wrecking both the mental

and moral constitution of the victim, until this perfect work of Spiritualism is concealed from the world either by the grave of the suicide or the madhouse of the lunatic.

The Cunning of the Serpent

The writer is aware that it will be argued by many that if Satan really desired to deceive the human race through Spiritualism, he is wise enough not to use such crude and silly methods as table tipping, rapping, slate-writing, and other such absurdities which make the whole subject so supremely ridiculous as to be beneath the dignity of an intelligent mind. Hence such intelligent minds consider that Spiritualism is nothing but a trick.

But I would assure them that instead of showing that Spiritualism is trickery and folly, such trivialities reveal rather a depth of cunning, a profoundness of wisdom, and such a far-seeing plan and purpose as to show that the intelligence back of them is far superior to human intelligence. If Satan is back of these things, it is to his interest to conceal his agency, and to press his victim on to the commission of acts which will be increasingly opposed to God and which apparently proceed from the man's own natural powers. Hence it is easy to understand why Satan should select such trivial phenomena, which, foolish as they may appear, are, nevertheless, admirably adapted to excite curiosity and lead to a deeper examination. To have selected phenomena of a more imposing character would work to defeat the very purpose Satan has in mind.

And sometimes it is the most trivial things which attract the most attention and arouse the most curiosity. It is the slight interference with the ordinary course of nature, the usual order of things, which furnishes the greatest excitement and thrill. To awake in the darkness of night and hear a slight rustling of the curtain, or feel a gentle pull at the bedclothes, or catch the sound of a foot fall on the floor, or the creaking of a board, to hear the slight rapping noise, or to be mistaken about the moaning of the wind,—these things, as every reader knows, will produce more real anxiety of mind and mental disturbance, and deprive one of more sleep, than will the flash of lightning that stabs through the darkness with its overpowering light, or the crash of thunder that rolls down the sky.

The very cunning of the devil is seen in the recognition of this fact by Spiritualism, and the bringing of its manifestations into harmony with this principle. It is expected that people will laugh at them, and that the great and wise will speak contemptuously of them. Nevertheless, Satan knows exactly what he is doing.

No scheme he has ever before broached to ruin souls has equalled this in cunning and plausibility, a fact which is evident from the astonishing success he has had with Spiritualism. It fosters the pride of the unsanctified heart because it places reason above the Word of God. Hence it harmonizes with the godless intellectualism of a false science which stands arrayed against divine inspiration.

VITAMINS IN FOODS

	"A"	"B"	"C"	"D"		"A"	"B"	"C"	"D"
BREAD, (WATER).....	—	v	—	—	TOMATO (raw or tinned).....	vv	vvv	vvv	
" , (MILK).....	v	v	—	v	BEANS, KIDNEY	v	vvv	*	
" , Whole Wheat (water)	v	vv	—	—	" , NAVY.....	v	vvv	*	
" , " " (milk)	vv	vv	?	v	" , STRING	vv	vv	v	
BARLEY (WHOLE).....	v	vv	—		BETROOT	—	v	v	
CORN, YELLOW.....	v	vv	—		CABBAGE, RAW.....	vv	vvv	vvv	
OATS.....	v	vv	—	—	" , TINNED	*	*	vv	
EYE, CRACKED.....	v	vv	?		" , Cooked Briefly.....	vv	vv	v	
WHEAT, KERNEL.....	vv	vvv	—	v	CARROT, RAW.....	vv	v	v	
" , BRAN.....	v	vvv	—		" , COOKED	vv	v	vx	
LIVER	vv	vv	?	v	CAULIFLOWER	v	vv	?	
KIDNEY	vv	vv	v	v	DANDELION GREENS	vv	vv	v	v
BRAINS	v	vv	?	v	LETTUCE (GARDEN)	vv	vv	vvv	v
HEART.....	v	v	v	v	ONIONS	?	vv	vv	
FISH, FAT.....	v	v	?	—	PARSNIP	—	vv	?	
" , ROE.....	v	vv	?	v	PEAS, FRESH.....	vv	vv	vvv	v
MILK, FRESH (unpasteurized)	vvv	vv	vvv	vv	POTATO (BOILED).....	v	vv	vv	
" , CONDENSED.....	vvv	vv	vx	v	SWEET POTATO	vv	v	?	
" , EVAPORATED	vvv	vv	?		RUTABAGA	—	vv	vvv	
" , DRIED (whole).....	vvv	vv	vx		SPINACH, FRESH.....	vvv	vvv	vvv	
" , SKIMMED	v	v	vx		" , TINNED.....	vvv	v	vvv	
BUTTERMILK	v	vv	vx		SQUASH.....	vv	?	?	
CREAM.....	vvv	vv	vx		TURNIPS	—	vv	vvv	
BUTTER.....	vvv	—	—	v	APPLES.....	v	vv	vv	
CHEESE	vv	vv	—		BANANAS	?	v	v	
EGGS	vvv	v	—	v	GRAPE JUICE.....	?	v	v	—
ALMONDS.....	v	vv?	*		GRAPEFRUIT.....	?	vv	vv	—
COCOANUT.....	v	vv	—	v	LEMON JUICE.....	—	vv	vvv	
HICKORY NUTS.....	*	vv	—		ORANGE JUICE.....	v	vv	vvv	
PEANUTS	v	vv	*		PINEAPPLE (raw or tinned)	vv	vv	vvv	
WALNUTS.....	v	vv	*		RASPBERRIES " , "	*	*	vvv	
					PEACHES (raw or tinned) ...	vv	v	vv	

v...contains the Vitamin
 vv...good source of the Vitamin
 vvv...excellent source of the Vitamin
 —...no appreciable amount of the Vitamin

?...doubt as to presence or relative amount
 *...evidence lacking or insufficient
 x...variable

[Bureau of Investigation of the American Medical Association, 1926]

God's Court Now in Session

(Continued from page 9)

is a temple in heaven, but that it will be cleansed. (Hebrew 9: 23.) And this cleansing should begin in 1844.

A full explanation of this important subject may be had upon application to the publishers of this journal. There are few more interesting or important subjects than that of the sanctuary. And there are few more neglected. And yet the cleansing of the sanctuary is vitally connected with the salvation of every soul. The life history of every individual will be passed in review in the court above, the destiny of every soul settled.

Since 1844, when the judgment hour began, the verses in Daniel 7 : 9, 10 have had a special application : "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool : His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him : thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him : the judgment was set, and the books were opened."

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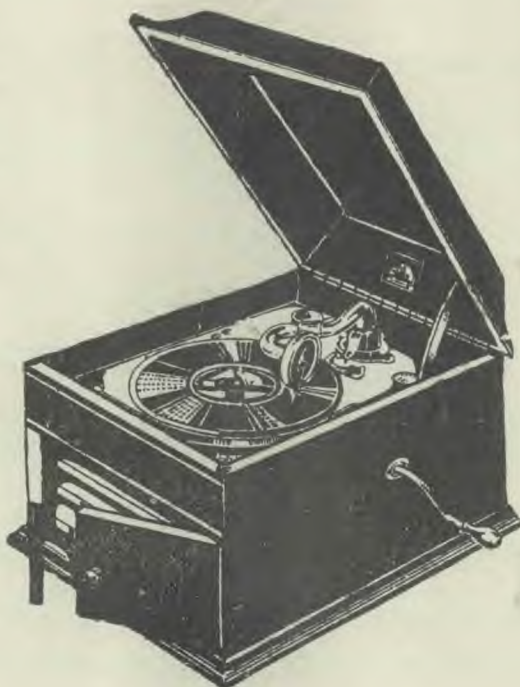
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