

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

GATE OF THE TAJ, AGRA



The Nationalist government of China is trying to work its way up to a footing on a level with other governments. It is seeking the abolition of all treaties in which greater privileges are granted to those of other countries than are given to Chinese subjects, and new commercial treaties are being arranged with the United States, Japan, Italy, and other countries. The Nationalist government also feels that it is powerful enough to protect all living under its jurisdiction, so is demanding the surrender of extra-territorial rights by which foreigners living in China are responsible to courts representing their own countries rather than the Chinese courts.

President Kemal's new hobby of teaching all Turks the use of the Latin alphabet instead of the old complicated Turkish, or Arabian, system of letters, has resulted in the country's two radio stations at Angora and Constantinople devoting much of their time and effort in furthering the work. Only a small proportion of the people have receiving sets, but they are well scattered, and the new knowledge is planted simultaneously in many parts of the republic.

The Swiss Alps are now three fewer in number. Mts. Monda, Chiara, and Ruscada gradually slipped down into the Arbino valley in the Montarbingo district and disappeared—as mountains at least. The slide caused damage of about £20,000, but there was no loss of life because officials of the Geological Survey examined the ground a few weeks previously, and when they found the movement was gaining in speed, orders were issued for all inhabitants to leave the area.

When planting a tree take care that the roots extend radially, and especially that none is laid accidentally so that it may circle the base of the tree. This advice comes from the Bartlett Research Laboratories of New York, where it is announced that trees occasionally "commit suicide" because of the circling root position. Describing this self-destruction, F. A. Bartlett, founder of the laboratories, says: "Trees commit suicide by winding their roots about their stems, usually just below the surface of the ground, and gradually strangling their own lifeblood. The swamp maple is particularly prone to self-destruction, although the practice may occur in nearly all species, including the forest and orchard trees."

Escalators, or moving stairways, are familiar in the United States only in the large department stores. Le Havre, France, has built one, the biggest one in the world, for a residential section of the city. The moving stairs carry passengers up a steep, wooded hillside where the inhabitants are mostly workmen's families. Formerly these people had to climb 267 steps. The escalator can carry them up at the rate of 10,000 an hour. Dogs, cats, bicycles, baby carriages, and such things are accommodated on the large steps about four feet square. The moving stairway is 500 feet long and rises 170 feet from the lower street level.

The Phoenicians have long been accorded credit for being the originators of the alphabet in use to-day. They were, however, traders rather than a people of literary accomplishment, and had definite reasons for reducing communication to written form with a fixed alphabet as the base of their writing. Now, there has been discovered a rude alphabet that differs from the Phoenician type of letters and that cannot be identified with the mysterious runes

whose deciphering is a moot question among archaeologists. Prof. W. Gordon Childe, of Edinburgh University, during his excavation of the prehistoric village of Skara Brae in the Orkney Islands, has found an inscription in this unknown alphabet. Together with other finds in the excavations this is regarded as one of the most important archaeological developments in Western Europe in recent years.

Not only are the Eskimos, living under the shadow of the north pole in crowded igloos under extreme insanitary conditions, immune to the common cold, says Dr. Peter Heinbeckner, of St. Louis, but they never get colds, despite their exposure to the elements, unless the colds are introduced by outsiders. This, he told the American Society to Immunologists, in a recent lecture, refutes the belief that colds are due to exposure.

A man speaking in an ordinary tone can to-day be heard by a million persons in a single crowd, and the extremes of the crowd may be a mile from the speaker. All the million can hear the speaker perfectly. This is rendered possible by the use of the new loud speaker of the Bell Telephone Company. The apparatus will be a boon to great conventions. Radio enables vast crowds of scores of millions situated over a distance of many thousands of miles to hear a speaker visibly present though at the distance of a mile.

Before the invention of pins in 1543, ladies used to fasten their dresses with skewers made of wood, bone, and ivory. At first pins were considered a great luxury, and not fit for common use. The maker was not allowed to sell them in open shop, except two days of the year, at the beginning of January. At this time husbands gave their wives money to buy a few pins. Thus, money allowed to a wife for her own private expense is often called pin money.

That Germany at last is awakening to the evils chargeable to intoxicating liquors and strong beers, is evidenced in a recent news dispatch cabled from Berlin, setting forth the fact that the federal railway administration is taking the lead in a fresh endeavour to stamp out drunkenness. "The federal railway administration has ordered that milk markets be installed at strategic points to enable railwaymen to quench their thirst," we read. The administration soon will send out a special train to show workers the injurious effects of drink and the necessity for abstinence. In a letter to employees it is explained that in view of attempts to improve the speed of trains it is essential that workers be sober.

Plymouth, England, of glorious naval traditions, has just been raised by King George to the dignity of a city. This honour may seem a tardy one,—Plymouth was incorporated as a town 400 years ago, and now has a population of 200,000,—but in England the rank of a city rests on no rigid lines. Every place boasting a cathedral, for instance, is a city. One of these, Ely, has been a city for eight centuries by virtue of this fact, but it is still governed by an urban district council. Plymouth was the first town to send a woman to parliament, Lady Astor succeeding to her husband's seat in a by-election in 1919, when he was raised to the peerage. Among its distinctions, too, is a stone on the historic quay, recording that Plymouth was the last spot on that side of the ocean touched by the Pilgrim Fathers. The Prince of Wales is lord high steward of the city.

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Why Two Friends Turned Vegetarian

By H. C. Menkel, M.D.

HAVE just interviewed two friends who have never taken vegetarian suggestions very seriously. To-day they called requesting a copy of my book on "Healthful Diet for India," announcing that they had decided to give up meat

things than maggots which frequently prove fatal but the cause of the fatality is ascribed to some other reason.

Dr. Turner, so long a time Executive Health Officer of Bombay, in his book, "Sanitation in India," says:



eating, and wanted a text book to guide them in the new way.

The following experience is the reason for their sudden change in practice. For breakfast they were served meat ordered the evening before and to their horror it was found full of maggots. They declared that their desire for meat had departed. When I suggested that they had probably eaten many a previous meal of maggots quite unknown to them they shuddered at the thought.

What puzzles me is—why shudder over the thought of eating a dead maggot while relishing a piece of dead cow or hog or dead chicken or any other dead thing. There seems to me little difference between one dead thing and another. I have known people to revel over cheese full of maggots.

Most meat eaters in India partake of worse

"Tuberculosis is a very widespread disease in man and animals, and is very common in cattle and poultry.

"Comparative statistics show that the disease occurs in cattle 16-25 per cent. Birds are specially susceptible, the disease causing great mortality in hens, geese, turkeys and pheasants. Most wild animals are susceptible." Referring to the resistive power these germs possess to survive the usual treatment of flesh in its preparation for food, he says: "Their resistance is considerable and they can retain their vitality outside the body for a considerable time. Salting and smoking do not kill them. They resist the gastric juice for six hours, and a temperature of 3° C. for three hours and drying and putrefaction for a very long time, even months."

Cattle in India are driven many weary miles over hot plains and dusty roads, often deprived of

food and water for hours. Exhausted and feverish they are driven to their death. Flesh under such conditions is saturated with tissue poisons and wholly unfit for human consumption.

The tissue of swine swarm with parasites. These animals are scavengers, and this is the only use they are fit to serve. It is impossible for the flesh of any living creature to be wholesome when filth is its natural element, and when it feeds upon every detestable thing. Never should their flesh be eaten by human beings. Trichinosis is a disease contracted by the use of infected swine's flesh, the disease being due to a little worm found in the flesh of swine. In man it produces an acute condition which may be mistaken for rheumatic or even enteric fever.

In many places fish become so contaminated with the filth on which they feed as to be a cause of disease when eaten. This is especially so when fish come in contact with the sewerage of large cities. Fish after feeding on the drains from cities, may pass into distant waters, and may be caught where the water is fresh and pure. Thus, when used as food, they may bring disease and even death on those who do not suspect the danger.

The relation of effect to cause is certainly indicated by the almost *pro rata* increase of diseases like tuberculosis and cancer among man, and such food animals as cattle, poultry and fish. It is highly unsafe to depend upon animal flesh as a source of protein food. We should become more familiar with the use of grains, nuts, fruits and vegetables, because these, when combined with milk and eggs, provide a far better and cleaner diet than animal flesh.

Certain definite advantages of a non-meat biological diet are its alkaline and vitamin contribution to the blood, acceleration of oxidation and elimination, reduces organic toxic waste formation and therefore is a wise precaution against the development of auto-intoxication, arthritis, gout, high blood pressure and organic diseases like diabetes, nephritis, colitis and other interior congestions.

The biological diet is the way of increasing health and life assurance with an added premium payment.

Septic Tonsils

By Charles H. Hayton, F. R. C. S., Edin.

THE two small olive-shaped bodies found one on each side of the back of the mouth are familiarly called the faucial tonsils. These little bodies when diseased or enlarged are a source of great danger to the health of the individual. Enlarged tonsils are seen commonly in children, although they are occasionally seen in adults. On the other hand the diseased and septic type are seen more frequently in the adult. One cannot always be sure because the tonsils are not enlarged that they are not a source of danger to the health. Cold draughts easily affect them, also sudden changes

in the weather, when they become inflamed and swollen.

Like a dilapidated and deserted house the tonsils when diseased become the habitation of millions of germs, multitudes of which are not at all friendly to the host which begets them. These bacteria multiply so rapidly where they have an abundance of food, warmth, and moisture that the crypts of the tonsils are unable to contain them all. Consequently they overflow and find lodgings in other parts of the mouth and throat, and some are passed on to the stomach with the food where they set up gastric troubles.

The hostile dispositions of these tonsils inhabitants are manifested in the decayed and putrid condition of the teeth and gums, in the frequent attacks of tonsillitis, in the symptoms of hoarseness and sore throat, swollen glands of the neck, with the painful stiffness of the same. In a recent investigation of the enlarged tonsils in children it was found that in 106 cases examined 41 showed tonsillar tuberculosis. It is to the presence of the tubercle bacilli in the tonsil that the majority of the swollen glands of the neck are due. In the early swelling of the glands if the tonsils are removed the swelling tends to disappear. Rheumatic fever is closely associated with septic tonsils; the removal of the one tends to cure the other. Arthritis is well known to have a focus of infection somewhere in the system and oftentimes this is discovered to be in the tonsils. Of the acute diseases in the tonsils due to the presence of bacteria, follicular tonsillitis in children and suppurative tonsillitis in adults, are the commonest. Suppurative tonsillitis, or quinsy as it is sometimes called, begins with a sore throat, stiffness and pain in the neck. One tonsil is affected at a time, the disease being unilateral. The tonsil becomes much enlarged and extends beyond the middle line of the throat. The onset may be sudden and sometimes is ushered in with a chill and a rise in temperature. There is a loss of appetite with a foul tongue and fetid breath. Movements of the head cause pain, likewise attempts to open the mouth.

The abscess is generally situated in the upper part of the tonsils in what is called the supratonsillar fossa, and in the majority of cases points into the mouth. If not lanced before a week the abscess ruptures and with the escape of pus there is immediate relief. The soreness and stiffness of the neck disappears. Appetite returns and in a week's time the patient is well till another attack takes place. I have known a patient to give a history of eight of these attacks before the tonsils were removed.

The treatment for these cases consists in absolute rest in bed, a hot foot bath is given, and fomentations are applied externally over the tonsils. These measures relieve the pain and stiffness of the neck and hasten the pointing of the abscess. A disinfected mouth wash is given to cleanse the mouth. A doctor will be needed to open the abscess, thus bringing the disease to an end. After one such attack it is always advisable to have the tonsils removed.

The Other Worlds Are Inhabited

By Carlyle B. Haynes



THE other plants of the solar system and the millions of worlds of the stellar system are inhabited by intelligent and reasoning creatures. This is more than a theory. It is a fact for which there is abundant evidence.

And it is important that those who study the question of the origin of Satan and of sin should be familiar with the truth, that there is a plurality of inhabited worlds, for we shall not be able to understand why God permitted Satan to sin and introduce sin into this world unless we realize that the decision of the great controversy between good and evil affects much more than one small planet. Not only are the inhabitants of this world learning lessons of eternal value by their experience with sin, but their experience is affording a demonstration of the love and justice of the Creator which could have been given in no other way.

It is, therefore, of the utmost importance to the student of this great question fully to understand that the worlds are inhabited. And in order that this truth may be clearly established, this issue will be devoted to a consideration of the evidence which proves it.

In the preceding issue we have caught a glimpse of the dominion of the great King of kings. Such a wonderful system of worlds, suns, stars, and planets must have been brought into existence by the Creator for some purpose which would be worthy of His infinite wisdom and love. It would be utterly unreasonable to suppose all these

rushing worlds and systems were created merely to afford a few astronomers in these days an awe-inspiring spectacle. Even men have some purpose in making the things which are formed by their hands. To say that God had no other purpose in the creation of the universe than to afford Himself the pleasure of seeing these great globes whirl through space, would be to charge Him with folly.

The Creator, Himself, informs us of the purpose he had in creating this earth. He says:

"For thus saith the Lord that created the heaven; God Himself that formed the earth and made it; He hath established it, *He created it not in vain. He formed it to be inhabited; I am the Lord; and there is none else.*" Isa. 45:18.

Here is a plain declaration that for the Lord to have created the world without the purpose of peopling it would have been a piece of folly. "He created it not in vain; He formed it to be inhabited." If this earth had not been populated it would have been created in

vain. This world exists for the sake of intelligent and reasoning beings.

With this thought before us, and the additional consideration that the combined surface of all the planets of the solar system alone is equivalent to 27,000 such worlds as ours, we are forced to the conclusion that it would have been infinitely greater folly to create that vast amount of space to be useless or empty. From this verse alone we are led to conclude that the other planets are inhabited.

As David, the sweet singer of Israel, viewed



the glory of the heavens while out on the plains of Judea at night, he exclaimed :

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained ; what is man, that Thou art mindful of him ? and the son of man, that Thou visitest him ?" Ps. 8:3,4.

If all the planets and the unnumbered worlds of the stellar system were devoid of inhabitants, and there were no intelligent beings in the universe beside man and a comparatively small company of angels, such an exclamation as this of the Psalmist's would be without reason or emphasis, for there would be nothing remarkable under those circumstances in the Creator's exercising particular care over one-half of His intelligent creatures. If the inhabitants of this earth are the only rational beings in the universe, the Psalmist would not be justified in uttering such an exclamation. But David knew that the universe was composed of many worlds, peopled with myriads of intellectual beings of various orders, and when he thought of this he became so affected by the idea of the vast population of the universe that he seems to have been fearful lest his own race should be overlooked among the immensity of beings who must come under the care and superintendence of Jehovah.

Guiding his pen by inspiration, Isaiah writes :

"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ? Who hath directed the spirit of the Lord, or being His counsellor hath taught Him ? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding ? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance ; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before Him are as nothing ; and they are counted to Him as less than nothing, and vanity." Isa. 40:12-17.

If the supposition that man occupies the principal station in the material universe, and is the only rational being within its vast confines, is correct, there would be no propriety in making such declarations as that "the nations are as a drop of a bucket," and "the small dust of the balance," and "as nothing," and "less than nothing," for such statements would be contrary to fact. If all the rolling orbs of heaven were destitute of life, Isaiah would never have penned those verses.

"Thou, even Thou, art Lord alone ; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all ; and the host of heaven worshippeth Thee." Neh. 9:6.

Such expressions would mean nothing if the other worlds were not inhabited. It seems clear that they would not have been written by an inspired writer unless they were meant to teach what they strongly imply, that the universe is great and extensive, utterly beyond the limits of human comprehension ; that its worlds and systems are peopled with myriads of inhabitants ; that these beings are in possession of intellectual natures,

and fully capable of appreciating the perfections and attributes of their Creator ; and that they unite in adoring and honouring Him. "The host of heaven worshippeth Thee."

So small and insignificant in number are the inhabitants of this earth in comparison with the entire population of the universe that they are said to be "as grasshoppers."

"It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers ; that stretchest out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isa. 40:22.

The far outspread heavens, therefore, exist for the specific purpose of being dwelt in, and this is here clearly stated.

That the heavens are inhabited is seen again in the verses penned by John on the Isle of Patmos :

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world ; he was cast out into the earth and his angels were cast out with him." "Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:9,12.

The following passages of Scripture all bear on the subject of this issue, and need little, if any, comment :

"And the heavens shall praise Thy wonders, O Lord ; Thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord ? who among the sons of the mighty can be likened unto the Lord ?" Ps. 89:5,6.

"The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all." Ps. 103:19.

"Praise ye the Lord. Praise ye the Lord from the heavens ; praise Him in the heights. Praise ye Him, all His angels ; praise ye Him, all His hosts. Praise ye Him, sun and moon ; praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord : for He commanded, and they were created. He hath also established them for ever and ever : He hath made a decree which shall not pass." Ps. 148:1-6.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven and in the earth is Thine ; Thine is the kingdom, O Lord, and Thou art exalted as head above all." 1 Chron. 29:11.

"And all the inhabitants of the earth are reputed as nothing ; and he doeth according to His will in the army of heaven and among the inhabitants of the earth : and none can stay His hand, or say unto Him, What doest Thou ?" Dan. 4:35.

"The Lord is good to all ; and His mercies are over all His works. All Thy works shall praise Thee, O Lord ; and Thy saints shall bless Thee." Ps. 145:9,10.

"For Thy mercy is great above the heavens ; and Thy truth reacheth unto the clouds." Ps. 108:4.

"The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth Himself to behold the things that are in heaven, and in the earth ?" Ps. 113:4-6.

There are numerous other passages which might be pointed out as bearing on this subject, but these that have been selected will serve as a key to illustrate many others, as they may come under the observation of the student of the Bible. Attention is directed to the force of such expressions as Jehovah doing according to His will "in the army" or armies, "of heaven," as well as "among the inhabitants of the earth,"

and to the thought that the entire population of this earth "is reputed as nothing in His sight." Notice also the expressions found in different parts of the Psalms regarding the inhabitants of the heavens, and "the heaven of heavens," the "angels who excel in strength," "all His hosts," or legions of intelligences, "in all places of His dominion, who do His pleasure, hearkening to the voice of His word."

All these ranks of intelligent creatures are exhorted to unite in one glorious song of praise and thanksgiving to "Him whose name alone is exalted, and whose glory is above the earth and heaven."

The book of Job contains many descriptions of the grandeur of Jehovah. Among them we read that "by His Spirit the heavens are garnished," and that the astounding displays of His omnipotent power which are revealed in the heavens "are but the outskirts of His ways: and how small a whisper do we hear of Him! But the thunder of His power who can understand?" Job 26:13,14. A. R. V.

Surely these verses, and the many others which bear on the subject, and which we have no space to quote, indicate that there are many inhabited worlds existing in the universe, all of which are included in the territory of the kingdom of God.

It can not be disputed that there are numerous bodies in the universe of God which have a surface area adequate to contain vast hosts of intelligent beings, and to give them enjoyment. A study of many of these bodies has revealed conditions strikingly similar to those of this earth itself, such as daily and yearly motions, moons, atmospheres, light, heat, and colour, which things would be necessary only to provide happiness and existence to intelligent beings. These same conditions seem to exist on this earth solely for the sake of living beings.

When these passages of Scripture and the

arguments adduced from them are considered in connection with the wisdom and other attributes of God, they surely appear to amount not only to a high degree of probability, but to an actual certainty, that the great systems which swing through space under the direction of Jehovah are peopled with myriads and myriads of created intelligences, created for their happiness and His glory, and of every rank and order.

Highest in rank above them all was Lucifer, the "Son of the Morning," the leader of the great choir of heaven, standing in the presence and in the court of the great King of the universe.



Satan and his angels taking possession of the earth

There was a time when Satan was "in the truth." But he "abode not in the truth." John 8:44. That is, he became an apostate, the leader of a great apostasy against God.

The Bible contains several references bearing on the causes of his apostasy, and from a study of these passages a clear idea can be gained as to the reasons for the transformation of Lucifer into the devil.

In speaking of the qualifications of a bishop, or elder, in the church of Christ, Paul uses this language: "Not a novice, lest being lifted up with pride he fall into the condemna-

tion of the devil." 1 Tim. 3:6. Such a remark would be without point unless it had been a known and accepted fact that the devil had been condemned for pride.

While Lucifer in heaven occupied a highly exalted station, there were beings who were far above him. These were the Father and the Son. The angels worshipped the Father as Creator of all things, and the Son was co-equal with the Father in creation, and the Father had said, "Let all the angels of God worship Him." Heb. 1:6. Therefore the Son also received the worship of the heavenly host, and, with the rest, the worship of Lucifer.

The Son of God was supreme over all the works of creation, for He was (*Turn to page 14*)

Your Gallbladder

By Leslie Whitaker



HE little sac underneath the liver containing bile has remained an enigma and a challenge to students of medicine since ancient times. It is so simple and yet so baffling, and so full of possibilities for damage to the individual. The study of this little sac, its function, its diseases and their treatment is one of the most interesting chapters of medicine. It holds a fascination for the physician and for the thoughtful citizen.

One of the most impressive sights to an on-looker and one of the most terrible experiences for a patient is an attack of gallstone colic. Though it almost never destroys life, the patient often wishes that he might die, the pain is so terrific. The attack passes but it may come again under less favourable circumstances.

What are the causes behind this harrowing event, and what is its significance? How shall the patient be spared a recurrence of the attack? How shall human beings in general be guarded from such an ordeal and the dangers of the associated disease?

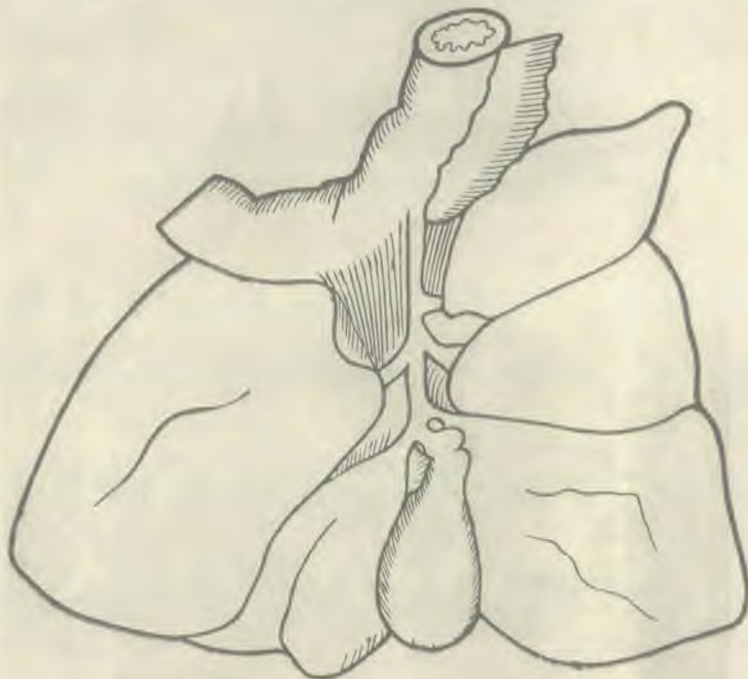
These are vital questions but they are possible of solution. This very hopefulness adds to the zest and interest of their consideration. But first we must know something about the gallbladder—what it is and how it works, and why it becomes diseased.

The liver, the largest and one of the busiest and most important organs of the body, has several functions, not the least of which is the production of a greenish, complex fluid known as bile. The bile is carried through a system of ducts from the liver into the intestine where it is employed chiefly in the digestion of fats.

Nature, like the wise man, guards against famine and the rainy day. For this reason we have a much larger liver than we actually need

and it produces more bile than we can ordinarily use. But it is there as an insurance against damage and the ravages of disease. Also Nature, like the cautious and practical man, not only provides for production of necessities but she often provides for their storage and their rapid transportation to points of demand. The liver plant manufactures bile, and the gallbladder, which is connected with the duct leading from the liver, stores the bile between times.

The gallbladder has within itself the remarkable power of discharging this stored bile into the intestine, which closes between meals, allowing the bile to back up into the gallbladder. When a meal is taken the gallbladder contracts by the action of the muscle in its wall and forcibly expels its contents through the duct, past the valve and into the intestine.



Drawing showing the under surface of the liver with the gallbladder (above) and the system of ducts leading from the gallbladder and the different lobes of the liver into the intestine (below).

It has probably struck you that the gallbladder is rather small to warrant so much emphasis as a storage receptacle for bile. But nature disposes of this difficulty in a truly remarkable way. The gallbladder is

lined with a delicate membrane thrown into a profusion of folds, which dip down into the watery bile that comes from the liver and actually drink up the fluid in it, much as the sun draws the water from the sea, leaving the salts and solids behind. Thus the bile is greatly concentrated and the gallbladder can store from ten to twenty times as much of the essential constituents as would otherwise be possible. The gallbladder is a hollow organ associated with the liver, which stores bile during the intervals between meals and discharges it into the intestine upon demand for digestion.

When an organ in the body fails to carry out its proper function it becomes subject to disease; on the other hand an organ affected with disease arising from external causes cannot function proper-

ly. This is what physicians term a vicious cycle. We have seen that one of the functions of the gallbladder is the discharge of its contents periodically after meals to further digestion. Let us see how this function might be disturbed and trouble ensue.

The body is a whole made up of inter-dependent parts, all connected by the same nervous system, all bathed in the same blood. What affects one part therefore affects all, but of course closely related parts have a greater influence upon each other. Thus disturbance of the stomach would affect the gallbladder more than the kidney, and trouble with the kidney would affect the urinary bladder more than the stomach.

It is a striking fact that a severe emotional disturbance may suddenly upset digestion, even to the point of vomiting. As far as we know emptying of the gallbladder depends on digestion. Assuming this, conditions that upset digestion will stop the emptying of the gallbladder. It has been shown experimentally that an animal's gallbladder will not empty if the animal happens to be ill, for instance with distemper, probably because digestion in the stomach and intestine does not proceed normally under such conditions. Also, the giving of certain drugs that stop digestion stops the emptying of the gallbladder. It is easy to see that in patients suffering from severe illness, such as typhoid fever, diabetes and pernicious anemia, the gallbladder might not empty properly.

It is well known that injudicious eating habits such as stuffing, taking overrich or irritating food, too frequent meals, or late suppers, will upset the digestive tract. Under such abuse the stomach does not empty normally, the food remaining there "like lead," or it may even be rejected. Digestion failing them, the gallbladder will not empty.

Thus we see that a severe disturbance of general bodily function, severe organic disease, or a disturbance of the digestive tract may prevent the gallbladder from discharging its contents after meals. How does this failure of the emptying activity lead to disease?

It will be remembered that the gallbladder has another function besides expulsion of its contents during digestion, that of concentrating the bile in order that more may be stored in the gallbladder for use when needed. As we have noted, functional disturbance or organic disease may prevent the gallbladder from emptying for long periods of time. This allows concentration of the bile in the gallbladder to continue to the point at which the dissolved substances may crystallize out and produce gallstones. Masses resembling gallstones have been produced in the gallbladders of animals simply by preventing their emptying for several days.

But on account of the complexity of the body, abnormal processes such as gallstone formation seldom have single causes. Under certain conditions the constituents of the bile may vary. Through some disturbance in the liver or elsewhere the proportion of dissolved substances in

the bile going to the gallbladder may be increased. Thus it is easy to see how failure of the gallbladder to empty, with the resulting long continued concentration of its content, would more readily lead to the crystallization of these dissolved substances from an already overloaded bile.

One of the chief substances thus concerned is cholesterolin, a crystalline material (when pure, related to fat) always present in the body and vitally associated with its process. Though the full significance of cholesterolin in health and disease is not understood it is known that it is increased in the bile under certain conditions. Overfeeding of fats or large quantities of animal foods rich in cholesterolin will result in increased cholesterolin in the bile.

But overfeeding in a general way, through disturbance of the digestive processes, results in failure of the gallbladder to empty. Thus there is a situation favourable to gallstone formation—stagnation in the gallbladder of bile containing abnormally large amounts of cholesterolin. It is significant that cholesterolin is the chief constituent of gallstones.

Other conditions may result in increased cholesterolin and stagnation of bile in the gallbladder. During pregnancy the digestive tract may be upset and the gallbladder fail to empty; also cholesterolin in the bile is often increased. It may be significant that gallstones are more common in women who have borne children.

For years it has been held that gallstone formation is intimately associated with, or is the direct result of, infection of the gallbladder with bacteria. Bacteria are often found in the wall of gallbladders containing stones and also gallstones have been produced experimentally by infection of the gallbladder. It is probable that the resulting inflammation of the wall of the gallbladder interferes with the action of its muscle in such a manner as to prevent contraction. Thus emptying would not occur and the resulting stagnation of bile in the gallbladder would be favourable to gallstone formation.

There is much experimental and clinical evidence in support of the foregoing theory of the formation of gallstones although it is partly speculation. It is presented to the reader in order that he may understand something about an important condition of disease and also that he may have some idea of the complex and difficult problems with which medical men are concerned.

But this much is certain. If the person avoids overrich foods and conditions or habits that lead to disturbances of digestion, or failing in this, pursues appropriate treatment, his chances of having gallstones will be diminished.

The next article will describe briefly some of the conditions in and about the gallbladder when this organ becomes diseased and the symptoms resulting therefrom and will explain methods for detection of such conditions and their treatment. —*Hygeia.*

A Solution of the Evolution Riddle

A Scientific Defence of the Doctrine of Creation

By Prof. George McCready Price, M.A.



HERE are many notable irregularities in the "established" order of the fossils, including not a few absolute reversals of this order. In the Salt Range, India, Cambrian beds occur on top of Tertiary; in Glarus, Switzerland, Jurassic and Cretaceous occur above Tertiary; in Eastern Tennessee and Northern Georgia, Cambrian and Ordovician lie on top of Carboniferous; and in a district over 500 miles long, running from the middle of Montana north to the Yellowhead Pass, Alberta, Algonkian and Paleozoic beds occur above Cretaceous. And thousands of intelligent people who are entirely sympathetic toward the science of geology in its practical and non-speculative aspects, are saying that the evolutionary uniformitarians do not show a disposition to face these facts in a calm, scientific spirit.

Geologists have invented the name "thrusts" or "thrust faults," to designate instances of this character. These terms embody the theory that the upper beds have got where we now find them by having been lifted up and pushed over on top of the so-called younger beds. But the physical evidence is all absolutely against such a theory; the rocks both above and below the dividing line look perfectly natural, they look exactly as if they were actually deposited in the order in which we find them. Why may we not say that they were deposited in this order? In the Alberta-Montana example we have a total area of from fifteen to twenty thousand square miles, with Cretaceous rocks absolutely universal as the bottom or floor of the valleys, and several parallel ranges of Paleozoic mountains standing upon them, all in what looks like a perfectly normal manner, with nearly horizontal stratification almost everywhere. How much larger area would we have to find, with the rocks in this reverse order, before it would be permitted us to question the "established" order of the rocks, as taught us by "Strata" Smith and Cuvier, by Sedgwick and Murchison, or by Lyell and his followers, based on the empirical order found in a few localities of Western Europe? How large an area of such reversed rocks would we have to find, before it would be scientifically permissible to adopt the hypothesis that they might have been deposited in this order?

The writer has made a somewhat careful study of the Alberta-Montana area. He has collected several dozen photographs of the contacts between the Cretaceous and the overlying Paleozoic rocks at various localities; and in every instance where the contact line can be clearly seen, it looks exactly like any normal, conformable sequence. He has also discussed this subject in various publications. So far as he is aware, no adequate readjustment of geological theory has

ever been made since the discovery of these crucial examples.

The present situation in geology is not one demanding further observations. Plenty of conclusive examples has already been described by some of the foremost scientists of America and Europe. It is now a time for logic and common sense, for an application of the suggestion about examining the third decimal point. What do these things mean? Is it not permissible for us to discuss these matters? And can we not carry on such a discussion in the calm, dispassionate manner which we are accustomed to associate with other purely scientific discussions?

So far as I can see, these things mean that we will probably have to make a considerable readjustment of many of our ideas about the fossil world. It might take an entire volume to tell all that is involved; and I shall miss my guess if these facts do not bring out many volumes of discussion in the near future. But certain conclusions are very clear, being elementary and inevitable. Clearly a fossil is not necessarily very old because it is found in a Cambrian or a Silurian bed; and another is not necessarily very young because it occurs in a Tertiary or a Cretaceous formation. The common-sense tests of age are still left us, unless our long trance under the hypnotic spell of Huttonism and Lyellism has caused these faculties to atrophy. But I can no longer see any strictly scientific way of proving that the trilobites are any older than the belemnites or the ammonites, or that the dinosaurs are older than the megatheriums and the mastodons, or that the coal beds of England are any older than those of Alberta, Canada, or older than those of Germany and Australia. There may be some method of proving the relative ages of these and other fossils; but I have not seen it. If, in the light of the discrepancies in the geological time-scale as we now know them, the reader feels still assured of the value of the accepted time-distinctions, I think his assurance must be based on something besides the objective evidence in hand.

As I stand on the brink of Niagara, and think of the coral and crinoidal limestones deep down beneath my feet I am impressed with the vast length of time implied by these facts. As I stand on the rim of the Grand Canyon of the Colorado, I am again dazed in trying to compute the time required for the laying down of the mile of strata below me, to say nothing about the time necessary for the digging out of this greatest ditch on earth. And as I look at the white cliffs of Dover, and realize that a continuation of them is found across the Channel in France, I am again reminded of the favourite saying of my master, James D. Dana, that time is long. But what I must object

to, in the light of these new discoveries, is for some wise one to come along and pile all these scattered sections on top of one another, saying with great confidence that the Niagara strata occurred (in point of time) *in between* certain beds of the Colorado, and that the strata at Dover were made long *after* the top ones on the rim; thus adding all these together. The phenomena of these individual localities are real, they are objective facts which must be reckoned with in any scheme which we may try to construct regarding the long-past history of our world, or regarding the origin of our plants and animals. But the common practice of totalling them all together is merely a theory, and a theory in which I can no longer have any confidence whatever. True, I have understated the case; for the real total of the strata represented by the geological time-scale is said to be about *thirty miles deep!* Because of my disillusionment in seeing the false logic involved in making up this total, I cannot regard such work or such results as being any more scientific than events recorded in "Alice in Wonderland," or in the "Wizard of Oz."

Two possible alternatives seem to be before us.

1. The spectre of the Howorthian (or the Noachian, as the reader may prefer) Deluge will, in the case of many people, become very clamorous, and will insist on our saying that one huge world-disaster would be sufficient to account for the vast majority, at least, of the stratified fossiliferous deposits. These people could hold very literally to the Guppy-Willis theory of differentiation, as explained in the first part of this paper, and could extend this theory to all the other plants, and to all the animals. Frankly, this would involve a real supernatural creation, and would also involve something akin to what we term a "miracle" in the Deluge itself, especially in the recovery of the world from such a cosmic disaster. But for a man who believes in a personal God, One who directly controls the protons and electrons, the atoms and the molecules and a thousand million suns, this explanation ought not to present any great difficulty. And if a sincere believer in miracles and the supernatural insists that this is the only logical explanation of the facts of geology and biology, I must confess that as a scientist I do not know of any conclusive concrete fact (apart from purely speculative theories) which I could bring before him to confute his belief. So far as I am aware, this is about the attitude of the leading "Fundamentalists" in America; for practically all of them have definitely abandoned the Lyellian or the evolutionary system of geology.

2. But there will always be many who cannot bring themselves to believe in miracles, and who especially repudiate them as being evidenced by any scientific facts. These are at liberty to adopt an agnostic attitude toward all general philosophical explanation, both geological and biological, merely keeping on at their work of accumulating more and more concrete examples of phenomena, but refusing to indulge in philosophical explanations of any kind. They can still keep

on using such terms as Cambrian, Ordovician, Silurian, and Devonian as mere classification labels, but trying as best they can (for with many the results will be only approximate) to forget the time values so long associated with these names. In their recreative moments, these people will doubtless continue to indulge in the pleasant diversion of joking about the evolutionary values which were formerly associated with such and such a fossil or biological specimen, just as the Greeks and Romans continued to offer incense to Jupiter and Apollo in the privacy of their homes, long after such worship had been officially outlawed by the Roman Empire. A considerable portion of the scientific world will probably regard indulgently such reminiscent oblations towards the statues of Darwin and Huxley, if these diversions are not taken too seriously by their votaries.

But for the real thinkers of the world, who refuse to be herded by the instincts of the crowd—*min!* in science as well as in other things, the time is rapidly coming when the genealogical trees, illustrating the evolutionary descent of the animals and plants, will be relegated to the limbo of outgrown scientific theories. And it cannot be long before any man who has any regard for his scientific reputation will hesitate to make assertions about the ancestry of man, or about the origin of our common plants and animals, which one now hears on every side, and which one sees in many widely-circulated books.

A SPECIES of the hyena laughs, but man is the only animal that smiles. Laughter is usually preceded by smiles. A little girl was once told that the Bible nowhere says that Jesus smiled. She replied, "I know that He did smile, for He called the children to Him and blessed them, and they would not have gone had He not smiled."

It is true that the word smile does not occur in the Bible, but the word laughter is mentioned a number of times. It says there is a time to laugh (Eccl. 3:4), and the whole tenor of the Scriptures goes to show that God's people should be a glad, joyful people. The laughter of fools, however, is like the cracking of thorns under a pot (Eccl. 7:6); and when the feet are in the ways of death, the lips may laugh and yet the heart be heavy and sorrowful (Prov. 14:13). This class of people are counselled to turn their laughter to mourning (James 4:9),—mourning for sin,—which, if genuine repentance, will cause them to receive the oil of joy for heaviness, and gladness for sorrow.

It is always true that the Christian should avoid frivolity; and in these days when God is working a strange work in the earth, it is especially true that they should be sober, walking softly before the Lord, and wrestling with Him for that victory over sin which will bring a holy joy to illuminate the countenance with the light of life. When God turns again the captivity of Zion, those who now weep shall laugh, and shall say among the heathen, "The Lord hath done great things for us." Ps. 126: 1,2.

ELIZA H. MORTON

To Feel Better—Sleep

By L. E. Eubanks

IN almost every article we read on insomnia, much space is given to the physiological phenomenon of sleep. Practically, I think this less important than directions for "how to get to sleep." Neither does it get us very far to dwell on the importance of sleep; the sufferer from sleeplessness knows about that, all too well. He, if anyone, can echo the words of Cervantes that "sleep covers a man all over like a mantle. It is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot; the current coin that purchases all the pleasures of the world, that levels the king and the shepherd, the fool and the wise man."

Broadly speaking, normal health and a calm mind are the only requisites for healthful sleep. Find the cause of your restlessness and remove it; that's the first step. Don't resign yourself to the hopeless class. Remember that sleep is as natural as breathing, not an intricate art to be learned. With obstacles removed, the "sweet restorer" will attend you just as faithfully as it does other persons.

Prominent among the physical causes of insomnia we find constipation, heavy suppers, and sedentary habits. Constipation is a serious cause, for it develops chronicity of the trouble by undermining the general health and poisoning the nerves. It must be cured by exercise, the right diet and the use of enemas.

Unquestionably, a very common cause of insomnia is the heavy supper. If this meal is taken late and there is a predisposition to restlessness, the victim is "in for it" nine times out of ten. And even if he sleeps, dreams and nightmares are almost certain. Normal sleep is not necessarily dreamless, but if the rest is much broken by dreams there is something wrong.

If you have a habit of waking up about half-past one or two in the morning, and staying awake until four or five, it is quite likely that your late dinner is responsible. This is what happens: The starches and sugars in the food we eat are conveyed to the liver, where they are converted into glycogen. This process begins soon after the food is eaten. About six hours after we have finished a meal, the liver commences to send out into the blood stream the glycogen that is being produced. This glycogen is a brain stimulant.

Now suppose you eat a hearty dinner at seven o'clock. You go to bed about 10.30; and since your body and your brain are tired, you fall asleep. But by half-past one or two, you have had several hours of rest, and just about that time the stimulating glycogen begins to find its way from the liver to the brain. These two factors coming simultaneously produce wakefulness.

I am sure that the most common cause for unpleasant dreaming is eating too much and the eat-

ing of unsuitable foods at night. The custom, now regarded in cities as old-fashioned, of eating dinner at noon and making supper light, is a lot better for the health than "lunching" at noon and "loading up for supper."

Particularly if one is not getting much physical exercise, heavy suppers are apt to cause dreams and nightmares—sometimes horrifying visions that can hardly be shaken off even after one wakes. The boy that plays hard every day and the manual labourer go to bed tired, and they sleep so much sounder than idle or sedentarily employed persons that a dream has to be particularly vivid to trouble them. Often the labourer will say that he never dreams. It is likely that he does, but he is so tired that the illusions do not rise distinctly into his consciousness. The mumbling of an intoxicated sleeper proves that he is dreaming, but the stupor is so deep that he will usually disclaim any dream when he awakens.

Few lead a sedentary indoor life and retain sound health for long. To do so requires knowledge and care. I think any business that precludes the spending of at least one hour a day in the open air would better be given up. For the victim of sleeplessness, outdoor air is of fundamental importance. When you lie down at night it depends on the nerves whether or not you will sleep; the disturbance—mental or physical—defeats your purpose by "stirring you up." Make the nervous system stronger, less susceptible to disturbance, by breathing more fresh air; a nerve cell uses four times as much oxygen as a muscle cell. When the muscular system starves under the influence of indoor life, imagine the hunger of the nerves for air.

Exercise, to help in the trouble, must not be too strenuous nor too prolonged. If one is not very strong and is unaccustomed to physical exertion, extra discretion must be used. Just before retiring, exercise the waist muscles and lower extremities mildly, and follow with a warm bath. Do not take cold baths at night. The exercise might take the form of a walk; nothing can beat a half-hour in the open air just before your bath.

The best bath at night, for insomnia, is the neutral full bath, temperature ninety-five degrees. Twenty to thirty minutes' immersion is not too long—with as little rubbing as is consistent with thorough drying. Be sure to get in bed immediately and avoid chilling. Often the hot foot-bath is of value. We are told not to go to bed hungry, but the eating of a biscuit or the sipping of a glass of milk helps only by drawing blood from the brain to the stomach; and the foot-bath serves this purpose of brain relief even better. Exercising the calf muscles by rising on the toes fifty or sixty times, and following this with the foot-bath, can be relied on to draw the blood to the lower extremities at least for a while.

Among the mental causes of insomnia, the

chief is over-activity of the mind. If you puzzle and worry all day over anything, the brain is very apt to keep on working through the night. It sometimes seems impossible to lay the matter aside until morning. Perhaps you sink into a fitful sleep from exhaustion, only to wake in an hour or two still at work on the problem.

The ideal condition for sleep requires that the brain be as nearly free from blood as possible—a state scientifically termed anemia of the brain. People of mental and nervous temperament should divert and calm the mind several hours before bedtime. All brain-workers should devote the evening to some form of non-stimulating recreation, preferably physical exercise. Thought-concentration should be avoided by them as much as possible in the evening.

Don't try to "will" yourself to sleep, "count the sheep over the fence," draw beautiful mental pictures, etc. No such positive method equals the negative one of self-obliteration. As soon as you lie down on the bed, see how completely you can "fall through it." This avoidance of muscular tension in any part of the body I have found to be primarily important. Take a comfortable position, then let down, "go loose." Do not think anything. Cultivate the blank mind. Do not allow tension to gather in any part of the body.

Auto-suggestion can be used advantageously. We know of many persons who can wake at any hour they choose simply by impressing that time on the mind when they retire. It follows, logically, that pleasant anticipation of a good night's rest, confidence that you are going to sleep well and long, will have a salutary effect. A certain woman slept regularly every other night for several weeks. Her spells of restlessness happened to come on alternate nights a few times, and she fell to expecting them. They came, certainly.

No doubt the instructions, "ventilate the room," "have the covers light but warm," and "sleep on your right side," are familiar to you. But there are a few additional facts about that right-side position which you should know. It is best for a large part of the night, because it allows a freer heart action, and especially because it favours the exit of food from the stomach into the duodenum and small intestine.

And one final pointer—the best thing I ever tried as an immediate remedy for sleeplessness. Subject the body entirely nude to a brief air bath just before getting into bed. The reaction comes when you cover up, and brings a delightful sense of warmth and comfort. Keep moving for, say, three or four minutes, and be sure to have the room reasonably warm—that's all there is to it. Henry Ward Beecher used a modified form of the air bath—sticking out his foot until it was cold then drawing it back under cover. Simple, but effective.

How long you sleep depends on you. Your individual condition and feelings constitute the only reliable guide. Sleep until you feel refreshed, whether that is five hours or ten. No other person's rule is necessarily right for you. He may be in robust health while you are an invalid, or

vice versa; or your temperaments may differ extremely. Night sleep is preferable, but day sleep is the next best thing and is almost as satisfactory, if you can secure quiet and will darken the room. Get your sleep *some way*.

I think, with Doctor Bowers, that those exceptional individuals who have for years on end been able to do a tremendous amount of work on four or five hours' sleep have set a pace which has been decidedly injurious to the race as a whole. Their example has established false standards, until it has become almost a reproach to be a ten-hour-a-day sleeper.

Beside All Waters

By May Carr Hanley

MRS. GRANGER took little Andrew and Marjory with her on her house-hunting expeditions. I think that you would have agreed with me in calling them expeditions if you could have seen the little woman holding her son by one hand and her daughter by the other, and slowly picking her way among the stumps of the monarchs of the forest. There were many abandoned shacks. The main mill had burned down some years before, and the company had moved their headquarters farther up the mountain side.

The one she finally chose as being the least objectionable looked as though it didn't leak. The mountaineers were North Carolinians and Swiss who had settled there in the early days of California's history. They lived easily from their cattle and lumber trade, and hunted and fished for pleasure.

"Youalls'll hafter watch out for them cabins a leakin'," they had kindly informed Mrs. Granger; so she decided upon a low, old building near the burned mill site, and close to the schoolhouse where Mr. Granger taught. One end of the cabin was occupied by odds and ends of machinery and logging chains that the owner refused either to move or to allow to be moved. The floor was of redwood.

"I'll scour that up nice and clean," declared Mrs. Granger, as she surveyed her future home. She was rested now, and with the return of her old-time enthusiasm and courage she resolved to make a home for her husband and children.

"Why, Doc, here's lumber aplenty for the picking up. You can make our furniture."

"I'm not much of a carpenter; but I imagine that is all the furniture that we can get up here. I'll begin on a trundle-bed for the children."

"Perhaps you are aware that I am quite a carpenter," laughed Mrs. Granger, "so I'll begin on the cupboards from our packing boxes."

The sound of hammer and saw and merry laughter and snatches of song emanating from the little cabin amused the mountaineers.

"Theyalls is kinder uppity, 'pears like—way they're fixin' up, somethin' like them other new folks tother side the mill," one drawled.

The first Sunday in their new home the Granger family felt keenly the loss of church association.

"We're going to show these people how to observe the Sabbath," asserted Mrs. Granger. "The children and I carried in enough wood yesterday and enough water to last over Sunday. I want them to know that we believe just what the Bible says, and that 'the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.'"

The contented family sat about their fireplace that raw, winter day, reading and resting. A knock at the door surprised them. Mr. Granger threw open the door to greet a little, kind-faced, white-haired old gentleman.

"My name is LaRue," he introduced himself. "I heard that our new school-teacher lived here, so I dropped in to share some of my good reading matter with you."

The husband and wife exchanged glances. So this was the queer old man LaRue? He chatted pleasantly with them for a few minutes, and as he left he handed each one a paper, entitled *Signs of the Times*,

The children played uncurbed by parental authority for an hour or so.

"Interesting, isn't it, Doc?" questioned the wife as she glanced over at her husband, who was moving nearer the window to catch the waning light.

"Yes-s," he answered, absorbed in his reading, "never saw anything so plain."

Mrs. Granger busied herself with the children's supper. After their bed-time story had been told and they were snugly tucked into their new trundle-bed she suggested to her husband, "Doc, don't you want to trade papers with me? I've read all of mine."

"Let me read to you," he answered gravely. "I've found a most interesting article. It emphasizes the importance of studying the word of God and of being able to use it intelligently. It says: 'The Bible, God's holy word, is the Christian's sword. The apostle Paul calls it the "sword of the Spirit." No matter if we have on all the other parts of the Christian armour, if we do not use the sword, or know how to use it, we shall fail utterly in the Christian warfare. Satan will hurl his temptations at us and overcome us. Jesus knew how to use this sword of the Spirit, and through His knowledge of the word of God was able to overcome the tempter.' Won't you get your Bible, Lizzie, and look up some of the texts that are referred to in this article? Hand me mine, too, and I will find some of them also. First, I will read from Hebrews 4:12. 'For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' What does Psalm 119:104 and 105 say, Lizzie?"

"Through Thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path."

"That is what we want, isn't it, Lizzie? Understanding and light. Will you read the texts listed here, and tell me what you get from them?"

Mrs. Granger searched out every text that he gave her, and made a note of what seemed to her to be the most important thought to remember.

"Listen, Doc, to the thoughts I have gleaned from my study. The word of God is pure; it will never fail; it gives eternal life; it will make us clean; it will keep us from sin; it sanctifies, and is able to make us wise unto salvation. The desire of my heart is to be a true Christian, and still I feel that there is something lacking in my experience. I know we ought to study more, and I am going to see that I do; away up here in the mountains as we are, there surely is no excuse for lack of time."

"I am with you in that resolve, Lizzie. Listen to this in Proverbs 22:20 and 21: 'Have I not written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?' You see, dear, the whole truth is in the Bible. Our duty is to study it for ourselves. Here is another quotation from the paper that our Mr. LaRue left us: 'It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. . . . We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God.' Isn't that impressive? Now since the Bible is our chart and compass, pointing out every waymark on our heavenly journey, let us resolve that we will follow it closely, and there will be no danger of losing the way."

The Other Worlds are Inhabited

(Continued from page 7)

"the express image" of the Father's person, "the brightness of His glory," and He upheld "all things by the word of His power." Heb. 1:3.

High over all the angels of heaven He reigned, and over the unnumbered intelligences of the other worlds, and His rule was a rule of love. The angels delighted to serve and obey Him.

This service and obedience was that of love, a love which was the result of their knowledge and appreciation of the character of Christ. This is the only kind of service that God desires, and He does desire this from all His creatures. He takes no delight in forced obedience, and all the creatures whom He has brought into existence have been given freedom of will to serve Him or not as they may choose. But until Lucifer apostatized, all the angels had chosen to obey and serve God, knowing, as they did, the beauty and righteousness of His character. Everything throughout the vast reaches of the heavenly kingdom had been perfectly harmonious. The utmost joy and delight was taken by the heavenly host in fulfilling the purpose of their Creator. They loved God supremely, and each other unselfishly.

But a change came. Lucifer found the adoration and high regard of the angels who were under his leadership very pleasant and gratifying, and earnestly desired it to continue and increase. But there was one whom they honoured and adored more than they did himself, yea they even worshipped Him, the Prince of the kingdom, the Son of God. Dissatisfaction crept into the heart of Lucifer, and he began to look upon the high position of the Son of God with envy and desire. Instead of banishing these thoughts at once, he cherished them, turning them over in his mind, until he became convinced that for such a bright and glorious and wise being as himself to be kept in a subordinate position was the height of injustice. "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17.

Little by little this dissatisfaction grew upon him, and the feeling took possession of him that the more exalted position which he believed his talents and ability and attributes entitled him to occupy was being unjustly kept from him. His heart grew sore and resentful, he coveted the honour and worship which was rendered to Christ.

This mighty angel forgot that all his talents and ability and glory came from his Creator. He forgot that he had nothing and was nothing except as it had been given to him by God. He came to believe that his attributes pertained solely to himself, and he began to look upon himself as a rival to God in the government of the universe who had been unjustly deprived of his rights by one stronger than himself. He determined to secure these rights at all hazards. "Thou hast said in thine heart.....I will exalt my throne above the stars of God.....I will be like the most High." Isa. 14:13,14.

Having conceived this purpose in his heart, Lucifer did not come out openly against God at once, but went silently about the work of sowing seeds of rebellion among the other angels. Heretofore he had sought to make God supreme in the thoughts and affections of those under his leader-

ship, but he now sought to secure their allegiance and loyalty to himself.

Thus was broken that perfect harmony which had existed in heaven. So insidiously did Lucifer press his insinuations and covert suggestions against the justice of God that they were not at first recognized by the other angels in their true light. Some manifested sympathy for Lucifer, and took his side. It is believed that Revelation 12:4 indicates that the number of the angels who united with Lucifer in his revolt against the government of God was one-third of the total number of the angels in heaven.

And now began that war in heaven of which John, in his vision on Patmos, was given a view which covered its entire history from the time of its origin in heaven to its close in the destruction of the enemies of God in the lake of fire at the close of the millennium.

God did not permit this disaffection to spread to all the universe. This would have been unwise. He made provision for it to be limited within certain confines. To this end, as the first result of the rebellion, Satan and his angels were expelled from heaven, being cast out into this earth.

"And there was war in heaven; Michael and His angels fought against the dragon: and the dragon fought and his angels and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

Satan knew that it was the plan of God to people this earth, as the other worlds had been peopled with a race of intelligent creatures and he determined to thwart this plan by causing the human race to join him in his revolt against the Majesty of heaven.

Foot Troubles Increase with Spike Heels

CORNS, calluses, warts and bunions are nature's protest against shoe insult, asserts Dr. S. Elizabeth Van Duyne in *Hygeia*. From a study of feet of students at Goucher College Dr. Van Duyne presents the following general conclusions:

1. Many thickenings and calluses not previously observed have been noted at the back of the heel since spike heels have been worn. In a few cases it was found that the heel tendon had contracted and the wearing of low heels caused discomfort or pain.

2. The large number of lowered anterior arches seem to indicate that even the wearing of spike heels for dress occasions may be followed by damage to these arches.

3. Backache is likely to be increased by the wearing of high heels.

4. The danger of injuries from falls is unquestionably greater in high heels.

5. Fatigue, irritability and nervous conditions appeared to be associated with the wearing of high heels.

6. Pain during monthly periods seemed to be increased in those who wore high heels more than half the time and probably in many who wore high heels only for dress occasions.

My Favourite Text and Why

"Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." Hebrews 12:1, 2, A. R. V.

Aura Allan Davis

For every difficulty in life we find a panacea in the word of God. Many are the precious promises giving peculiar help and successfully piloting the way through every storm of life. As we search the Scriptures, we have some portions that stand out as firm rocks to which the soul can anchor securely when the most powerful waves of temptation and trial are encountered, and "when the enemy shall come in like a flood."

One of my favourite texts is found in Hebrews 12:1 and 2. Here is an assurance that the sins that most easily beset us are laid aside while we are "looking unto Jesus." Verse 15 tells us to look diligently, lest we "fail of the grace of God." By earnestly and constantly looking to Jesus, we are assured of His saving grace and of victory over sin. The same blessed thought is expressed in Isaiah 45:22, where the Lord says, "Look unto Me, and be ye saved, all the ends of the earth." When our eyes are fixed on Jesus, the world is shut out, and the life of Christ fills the soul. The more we look at the perfect pattern and behold His beautiful character and love, the less we shall be attracted by the glitter of sin and the pleasures of folly. By beholding "the glory of the Lord" we "are changed into the same image from glory to glory." 2 Corinthians 3:18. A transforming power from above works in the life, and sins once cherished lose their fascination.

Isaiah saw the Lord "high and lifted up," and he cried "Woe is me! for I am undone; because I am a man of unclean lips," and "mine eyes have seen the King, the Lord of hosts." But that act of "looking unto Jesus" brought the cleansing touch, and a voice said, "Thine iniquity is taken away, and thy sin purged." Isaiah's heart longed for God and for His service, while the things of the world sank into oblivion.

With eyes centred upon the Master, Peter did that which was humanly impossible—"he walked on the water." Matthew 14:29. All went well while "looking unto Jesus;" but when he looked at the boisterous waves around him "he was afraid; and beginning to sink, he cried, saying, Lord, save me." "Jesus stretched forth His hand, and caught him."

So to-day waves of doubt and temptation are rolling high. Dangers seen and unseen beset the soul on every hand; but through the deluge of infidelity and the mists of mysticism we can see Jesus revealed in His inspired Words. While the minds of men are troubled and hearts filled with fear "for looking after those things which are coming on the earth," what a privilege is ours of "looking unto Jesus"!

BEFORE His death Jesus had said, "Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:17-18. Such a statement could be made only by Him who was both human and divine. Deity is the fountain of life for the world. It is written of Christ, "Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldest not, but a body didst Thou prepare for Me." Heb. 10:5. In order that God the Son might die in man's stead, it was necessary for Him to take a human body. In this body His divinity could have withstood the advances of death and refused to come under its dominion; but He voluntarily laid down His life, that life and immortality might be brought within the reach of mortal man.

In our study of Gethsemane and Calvary last month we learned how He lifted the load of sin from off the hearts of all mankind until His own heart was crushed beneath the weight. But He did not yield up His life until He had accomplished the work He had come to do. "It is finished" were His last words before committing His spirit to the Father. This was not a cry of defeat but a shout of victory. The battle was won. Satan was unmasked, the way of deliverance from the thralldom of sin and from the sway of death had been found. "Since the children are sharers in flesh and blood, He also Himself in like manner took part of the same; that through death He might bring to nought him that had the power of death, that is the devil; and might deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14.

But to the terror-stricken disciples as they stood in silence before the cross it was the hour of defeat, not of victory. Overwhelmed with disappointment and sorrow, they settled over them the darkness of despair. Listen to the two on the way to Emmaus three days later as they tell the risen Lord, whom they did not recognize, "But we hoped that it was He which should redeem Israel." That hope had died in despair. This was the darkness of unbelief, cast athwart their pathway by misinterpretation of prophecy. Their experience sounds a note of warning to all who attempt to interpret prophecy to-day. After that resurrection morning the sun of hope rose once again for them—but to all who misinterpret prophecy to-day, at the close of the day of salvation and the beginning of the day of the Lord, their sun will set in eternal night.

In striking contrast with the experience of the other disciples was the experience of Nicodemus and Joseph of Arimathea. These wealthy, influential men, members of the Sanhedrin, had been secret disciples of Jesus. To Nicodemus Jesus had said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life." John 3:14, 15. The meaning

Events Clustering Around Jesus Christ:

By George

of these words were a mystery to Nicodemus until amidst the darkened heavens, the reeling earth and the rent rocks, he heard the conquering cry of Jesus, "It is finished." Then he understood as the twelve did not, and his faith was forever established. Taking with him Joseph he came forward boldly and asked for the body of Jesus, which they tenderly wrapped in fine linen with costly spices and laid reverently in the new tomb wherein man had not hitherto been laid—a burial worthy of a king.

Let us now turn our attention briefly to another group. The priests and rulers of the Jews had thought their anxieties would be at rest when once Jesus of Nazareth had closed His eyes in death. But the confusing events of the crucifixion day left them with uneasy minds. They were disturbed beyond measure by the same evidences of divine interposition that had converted the Roman officer in charge of the execution, and the thief crucified with Jesus. But they steeled their hearts against conviction and determined to leave no stone unturned to keep Jesus dead. And in their almost superhuman cunning they did two things that made utterly impossible the explanations they presented after the resurrection.

That His death might be a certainty they caused one of the soldiers to thrust his spear into the very heart of Jesus, thus making the theory of suspended animation forever untenable. Also from that opened heart flowed both "blood and water" showing the real cause of His death to be a heart broken by the sins of the world and not the crucifixion.

They also went to Pilate with the plea, "that deceivest said while He was yet alive, After three days I rise again and begged that the sepulchre "be made sure." The



the Resurrection of is Finished"

Enoch



were given a guard of a hundred soldiers and were told by Pilate, "Make it as sure as you can." Taking the pick of the Roman legions they repaired to the tomb and stretching cords across the stone sealed them to the solid rock with the seal of the Roman Empire. The power of the mightiest empire the world has ever known was thus enlisted to keep the lifeless Saviour in Joseph's tomb. Thus the leaders in their zeal made the height of absurdity the plea they later put forth, "His disciples came by night and stole Him away."

In striking contrast to all these confusing scenes on earth was the rejoicing in heaven at the triumphant shout of Jesus. "Well then might angels rejoice as they look upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain; that the redemption of man was assured, and that the universe was made eternally secure. Christ Himself fully comprehended the results of the sacrifice made on Calvary. To all these He looked forward when upon the cross He cried out 'It is finished.'" *Desire of Ages, p. 761.*

But while His own disciples were overwhelmed with sorrow, and His

enemies were tortured by anxiety, and while all heaven rejoiced, Jesus was at rest in the tomb. As when the original creation was finished God the Son as Creator had rested on the Sabbath day, so once again as the work He had come into the world to accomplish was completed, the same God the Son rested through the sacred hours of another Sabbath day. Thus in His rest after His crucifixion Jesus honoured the holy Sabbath day, the same Sabbath that He had made and sanctified in the beginning, and which will still be honoured in the new earth when throughout the endless ages of eternity,

"from one Sabbath to another shall all flesh come to worship before Me, saith Jehovah." Isa. 66:23. Those greatly err, knowing neither the Scriptures nor the power of God who imagine that God the Son in the work of redemption abrogated the Sabbath obligation, an obligation which He Himself had established at creation. "Whatsoever God doeth it shall be forever: nothing can be put to it, nor anything taken from it: and God hath done it that men should fear before Him." Eccl. 3:14.

"The Lord Is Risen"

Just before the dawn of that memorable first day of the week, while Jesus was yet silent in death, and the strong Roman soldiers were vigilantly guarding the tomb, and the seals of the Roman Empire were still intact, "Behold there was a great earthquake, for behold an angel of the Lord descended from heaven and came and rolled away the stone, and sat upon it." Clothed in the brightness and majesty of heaven this angel descended from the throne of God. His glory was as the sun and the power that accompanied him shook the earth as a reed is shaken before the wind. Where now is the boasted strength of the great Roman Empire? Where the bravery of the proud Roman legions? "His appearance was as lightning and his raiment white as snow: and for fear of him the watchers did quake and became as dead men." Matt. 28:2,3. The face on which these Roman soldiers looked was not the face of a mortal warrior. One of the mightiest of the Lord's host had come and they were captives without sword or spear. The government of the great God of the universe now manifests its authority as the angel bursts the Roman seals and seats himself upon that stone.

And then He whom they had crucified came forth, not with His glory veiled as during His earthly ministry, but in "the body of His glory," (Phil. 3:21) shining resplendent as the sun,— "Over the rent sepulchre of Joseph, Christ proclaimed in triumph, 'I am the resurrection and the life.' These words could only be spoken by Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being all are replenished from the Source of life. Only He who is one with God could say, 'I have power to lay down life, and I have power to take it again. In His divinity Christ possessed the power to break the bonds of death.'" *Desire of Ages, p. 785.*

As soon as the heavenly train with its blazing glory disappeared, the fear-stricken soldiers rushed into the city as fast as their trembling limbs could carry them, telling everywhere the wonders which they had seen. The news spread like wild fire and soon the priests and rulers of the Jews called them. These soldiers went into that conference weighted with the greatest message the world had ever heard; they came forth, their pockets weighted with gold, but on their lips a lie, the very absurdity of which was so apparent that it has never been seriously believed. Even Pilate did

not believe it, else he would have visited them with swift punishment.

The women who loved Jesus were the first at the tomb. The angel's word, "Why seek ye the living among the dead? He is not here but is risen," thrilled their hearts and "they departed quickly from the tomb with fear and great joy, and ran to bring the disciples word." Luke 24:5,6; Matt. 28:8. It was a day of troubled perplexity for the disciples. So fully had they given themselves over to despair that only the living Christ Himself at the close of the day was able to convince them. "And afterward He was manifested unto the eleven themselves as they sat at meat; and He upbraided them with their unbelief and hardness of heart, because they believed not them that had seen Him after He was risen." Mark 16:11.

The inner meaning of the resurrection of Jesus was made plain by the apostle Peter when he spoke some days later on the day of Pentecost under the full illumination of the Holy Spirit: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye yourselves know, Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death; because it was not possible that He should be holden of it. For David saith concerning Him,

I beheld the Lord always
before my face:

For He is on my right
hand, that I should
not be moved;

Therefore my heart was
glad and my tongue rejoiced;

Moreover my flesh also shall dwell in hope:
Because Thou wilt not leave my soul unto
Hades,

Neither wilt Thou give Thy Holy One to see
corruption:

Thou madest known unto me the ways of
life:

Thou shalt make me full of gladness with
Thy countenance." Acts 2:22-28.

This message of hope and joy and victory through the resurrection of Jesus Christ is for every member of the human family. We earnestly pray that it may be appropriated by each one of our readers.

Jesus as manifested in human flesh was approved of God. It was in God's plan that He should be delivered over to death. But because He had never sinned it was "not possible that He should be holden of death." One must read the

sixteenth Psalm from which Peter has quoted, to catch the fulness of the "joyful sound."

Why was it not possible for death to hold Him? First, "I have set Jehovah always before Me." That is, Jesus remained loyal to God through all His human experiences. Lucifer had originated evil by allowing his own heart to depart from the will of God. Here is where Jesus conquered. His mind was ever in the will of God. Isaiah said of Him, "And His delight shall be in the fear of Jehovah." Isa. 11:3. Another translation says, "He shall draw His breath in the fear of the Lord." No sin was permitted to originate in the heart of Jesus.

In the second place, "Because He is at My right hand, I shall not be moved." That is, not only did no sin originate in His heart as with Lucifer, but neither did any seed of sin from without find lodgment in His heart as with Adam. For these reasons God could not leave His soul in Hades. Here is the blessed news for us who are under the sentence of death through sin. That death was not for Himself but for others. As He had never sinned, that death accumulated merit which He did not need, the virtue of which can be imputed to, and imparted to those who will believe in Him.

Let us then all rejoice in
the glorious conclusion:

"Thou wilt show me the
path of life:

In Thy presence is fulness
of joy:

In Thy right hand are
pleasures forever-
more." Ps. 15:11.

Here therefore is the path
of life for lost mankind—a
pathway open to man through
the resurrection of Jesus that
ends, not in the silent tomb,
but in the blaze of glory and

joy and happiness that centres in God's presence. And that path is open for every son and daughter of Adam and Eve who will walk therein.

Thus the resurrection of Jesus is not a mere theological doctrine but a blessed fact that brings within the reach of every believing soul the illimitable power of God. The apostle Paul prayed earnestly that all believers in Jesus might know "the exceeding greatness of His power to us ward who believe, according to the working of the strength of His might, which He wrought in Christ when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule and authority and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and He put all things in subjection under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1:19-22. The mighty



Christ: manifested to His disciples by the breaking
of bread

power that raised Jesus Christ from the dead is thus available for the humblest believer. The risen Christ becomes to him all that he needs. Here is an unlimited source of strength, or wisdom, or healing, or whatever the need may be, placed to his credit in the bank of heaven. All that is needed is to sign his check by simple faith, as his needs arise from day to day, and draw on this account.

And this great truth realized by millions through the centuries is the most convincing proof of the fact of the resurrection. The living Christ who has built up a living church among the nations of earth has demonstrated the truth of the fact of His resurrection. The doubt some would throw on this truth is unworthy of consideration. Those trembling despairing disciples did not go before the Jewish nation with a deception and lay the foundations of the Christian church upon a lie. They had given up in despair until the living Christ Himself appeared, but after that, filled with His Holy Spirit, they were transformed into a holy boldness that enabled them to stand before the very men that had crucified Him, and present the fact of the resurrection so convincingly that thousands believed, among whom was a "great company of the priests," the very class that had tried to rid the world of His presence. It was this power of the living Christ that accompanied them that enabled them to go forth into the heathen world, given over to pleasure and idolatry, and win an ever-growing company of believers, many of whom suffered the loss of all things, oftentimes of life itself, until idolatry was abolished from the civilized world, and the religion of the risen Christ was established. That same power of the living Christ is being manifested to-day as the mighty spiritual conquests of the early church are being repeated in all the world.

This living Christ, this risen Saviour, is still at the right hand of the Majesty in the heavens, and He still accompanies by His power those who go forth in His name to proclaim His gospel of salvation. But during the centuries since His ascension many excrescences have fastened themselves to the beliefs and practices of those who profess His name, and the testimony is weakened. The fulness of His power awaits those who throw into the discard those things that have attached themselves without His sanction to His doctrine through the centuries, and come back to the simple doctrines and practices of the New Testament times. These days of power that will come on the purified church are called "the latter rain," which is now due in the world. We earnestly beseech all readers of the *ORIENTAL WATCHMAN* to join us in endeavouring to reach that purity of life and doctrine that will usher in these days of power.

WHOEVER can turn his weeping eyes to heaven has lost nothing; for there, above, is everything he can wish for here below. He only is a loser who persists in looking down on the narrow plains of the present time.—*Richter*.

The Silver Jubilee of Wings

Only twenty-five short years ago the first heavier-than-air machine conquered the power of gravity. Now the sky is man's highway.

By Merlin L. Neff



HE impossible has been accomplished! The wildest dreams of men have been fulfilled in less than twenty-five years. Last year celebrated the silver jubilee of the airplane, for it was on December 17, 1903, that the first successful airplane flight of twelve seconds' duration was made by Wilbur and Orville Wright. And since that day, the wings of man have grown until he has made the sky his highway.

In all past times, when men have searched for a metaphor of the impossible, they have mentioned flying. "Darius Green and His Flying Machine" was the most ridiculous satire that the poet could write; yet the day came when the author of that poem saw his first airplane. It was just twenty-one years ago that Lord Northcliffe, of an English newspaper, offered £10,000 for an airplane flight from London to Manchester, England. But so dubious were the prospects of such a thing's ever taking place that a rival newspaper offered £10,000 to anyone who could fly five miles out of London and live.

But twenty years have slipped by, and Father Time has worked a transformation. It has been only a short time but in those years men have conquered the air and soared into the heavens. We look back to-day upon the flights of Lindbergh, Byrd, and Chamberlain. We have seen the globe encircled by round-the-world flyers. We have spanned the Atlantic a half-score times. The Pacific has been conquered by flights to Hawaii and by the 7,300-mile flight of the "Southern Cross" to Australia. The airplane has become a commonplace vehicle of travel, and we go on hardly thinking of the wonder of it all.

As late as 1900, men doubted if it would ever be possible to fly. Simon Newcomb of the U. S. Naval Observatory said: "The example of the bird does not prove that man can fly. . . . There are many problems which have fascinated mankind since civilization began, which we have made little or no advance in solving. May not our mechanics. . . . be ultimately forced to admit that aerial flight is one of that great class of problems with which man can never cope, and give up all attempts to grapple with it?"

He went further with his speculation by saying, "Imagine the proud possessor of the aeroplane darting through the air at a speed of several hundred feet per second! How is he going to stop?" And H. G. Wells, in the same year, declared, "I do not think it at all probable that aeronautics will ever come into play as a serious modification of transport and communication."

We smile now at these predictions that were made in all seriousness less than thirty years ago; and at the same time we think of the 31,000 miles of regular air lines in the United States to-day, that carry mail, freight, and passengers. We think of the great aerial armada in San Diego recently, where three hundred airplanes flew at one time over the city. We are reminded of the pilots that watch the signal beacons by night as they "carry on" in the sky. And we realize that the air service goes on through the winter snows and summer sunshine with seldom an accident.

From the crude and flimsy craft that was launched at Kitty Hawk, North Carolina, by the Wright brothers, there have been giant strides to the present beautiful stream-line cabin planes. Every convenience may now be found in these liners of the clouds. On the London-Paris air lines the passengers are called to dinner at well-spread tables, served by white-aproned waiters. Luggage, cold drinks, and reading matter are stowed in the planes. From the moment the passengers leave England until the plane rests in the flying field near Paris has been but two and a half hours. And in the interval the travellers have crossed the English Channel, dined, rested, and even dozed while travelling above the dust and humps of Mother Earth.



Travelling by air is common to-day

Thousands of miles of air lines link the various parts of the world. Europe is covered with airways. From any large city on the Continent one may take passage by airplane to distant cities and countries.

Everything from fresh flowers and early strawberries to dinner frocks and motion picture films are sent to-day by air transportation. At two o'clock every morning, from a Los Angeles airport, roars forth a giant tri-motored ship of the air carrying the morning edition of the paper to San Francisco. And by five o'clock the papers are safely landed in the Bay city.

When a man is bitten by a rattlesnake and there is no needed antidote near, he is rushed by airplane to the nearest hospital. When floods peril a district of the country and cut off means of communication, it is the aircrafts that survey the disaster and bring help to the survivors.

When a missionary in the wilds of South America is hurriedly called to a conference in a far-distant region, it is the airplane that carries

him over the jungles and morasses to his destination. He covers weeks of travel in hours of time. In New South Wales, Australia, a clergyman visits his widely scattered churches and communicants with his airplane.

One can not keep abreast of the rapidly moving plans for speed to-day. Manufacturers of the winged ships are far behind their orders in production. Every sizable city in the land has an airport, or is planning one. Transcontinental air-and-train service is being installed, whereby passengers leaving New York will sleep comfortably in Pullmans during the night and travel by fast air-planes through the day, thus making the trip from coast to coast in forty-eight hours.

Mankind is travelling at a speed that could be little dreamed of a century ago. Sir Isaac Newton in his day believed, from a study of the Bible prophecies, that the time would come when men would travel fifty miles an hour. And that

day has come and gone so rapidly that we have almost forgotten it. We now travel across the continent and back in the time that it would formerly take a stagecoach to go from New York to Boston. Men now encircle the globe in less time than the moon takes to go round the earth.

But why can we celebrate the silver jubilee of man's achievement over the air,

when men have tried in vain to fly for thousands of years? Why have not men travelled as we do to-day in the ages past? It is true that the greatest scientific light of the millenniums has come in our day; but why are we more fortunate than our ancestors before us?

There is a reason for this unprecedented speed in travel. The hand of the Almighty, who rules over the children of men, is directing in the ways of His creatures. Almost thirty centuries ago He predicted through His servant Daniel that the time would come when an unprecedented speed would be known. Even though men thirty years ago thought it could never be, God said men should "run."

"Many shall run to and fro," was the prophecy of Daniel. But it was still more explicit. The age was named in which this great miracle would transpire. It was not to be in Daniel's day, when men travelled so slowly by burro, camel, and sailing vessel. It was not to be in the day of Jesus Christ's ministry on (*Turn to page 27*)

OUR HOMES

Making Home Homely Is Home Attractive?

Now that is an important question. And it is one which concerns women in a very special way. It is, of course, an open secret that in these days of picture palaces, cocktail parties, dance clubs, greyhound racing, motoring, and all the rest of it, the insistent call of cinema, jazz, and so on, sounds louder in some ears than the call of home, be it ever so homely. And so it is now more than ever we must make sure that our homes are attractive enough to keep pace with amusements outside. How, you may ask, is the average home to "get even" with the many attractions outside? Well you *can't* and that's that. Neither is it desirable to discourage all outside amusements and attractions. It would make us absurdly narrow-minded.

What we want to do is so to run our homes that there shall be real pleasure and enjoyment found there, and that home shall hold for each one of the family its own and its special attractions, distinct features which are not, and cannot be, found elsewhere, allurements that grip and take firm hold and influence your family. If you think for a moment of all the homes outside your own that appear most attractive, you will probably decide that it is not the house, the rooms, garden, outlook, aspect, or surroundings, but the presiding genius, the housewife and the mother, who creates the attraction. It is true there are many houses and flats that are in themselves very alluring, beautifully situated, artistically designed, healthy, comfortable and all the rest of it, but these desirable things do not in themselves constitute an attractive home. For an attractive home is not necessarily an attractive home. There is a difference. And it is a difference that owes nothing whatever to wealth or luxury.

The secret of the completely attractive home lies in the characters and the qualities of those who live in it. No home, for instance, will ever prove attractive—no matter how beautifully or how charmingly planned and placed—if the mother and father are for ever nagging and grouching, the children continually squabbling and grumbling, the meals never ready on time, the cooking poor and unappetizing. Now these details may seem to some merely to belong to the category of those "mute, material things" that are of little consequence. They are, in reality, nothing of the kind. They are among the important items that can mar the whole happiness and attraction of home. Then there is much in showing hospitality and doing a certain amount of entertaining, especially where there are young folks. And there should always be a ready welcome and a warm greeting for the casual visitor. The home without friends and a measure of "open house" is not usually among the attractive

places of the world. Make a point of being sociable. And if you have a tendency to "house-pride," uproot the ugly growth and bury it deep underground, never on any account to be resurrected.

I knew a woman once who used to pay her spouse the unusual attention of taking off his boots and replacing them with comfy, warm slippers the moment he came home from his office. She explained, on the quiet, to me that the idea was to keep him at home for the rest of the evening. That was many years ago. Well that little game would not answer with the young husband of to-day if he is troubled with a wanderlust, and a taste for outside attractions. He would immediately "smell a rat" and say "no t'anks, not taking any." Another housewife of my acquaintance had an expensive wireless apparatus installed in the home, as a counter-attraction to the dance club at the other end of the town. Unfortunately this poor lady had overlooked the fact that there was a far more effectual, and incidentally less costly, remedy for the roving propensities of her good man. If she had cured her short temper, and curbed her long tongue, cultivated a more amiable expression and a more genial manner, she could have retrieved the situation. But she didn't, and to this day she still grizzles over trifles. Her family are seldom at home, and she, sublimely ignorant of the cause of her lonely evenings, sits at home in her unattractive house, herself the least attractive in a singularly unattractive place.—*Marie Blanche in Good Health, England.*



Houses Under the Sea

A. E. CHAPPELL

What a funny thing, houses under the sea! Who lives in them? Can people live under the sea? I thought they would drown. These are very tiny people who live in those houses under the sea which are built on rocks at the bottom. We call them creatures. Each house has lots and lots of little rooms for these tiny creatures to live in, and they never, never go out, not even to get food. There is a small tube goes out from every room and draws in all the food and water from the sea each little creature needs. One day they wondered what was the matter, their house rocked about as it had never done before. They were frightened. Something came and got hold of their house and wrenched it from the rock and pulled it up and up. The fact was a man had gone over their house in a boat which had a glass bottom and he put some hooks over the side and pulled their house up and put it in the boat. When he had gotten a lot he put them onto the shore and threw sand over them until they were dry. All the little creatures died. They could not live when their house was taken out of the water. Then they fell out. The man gathered the houses up and had them made a straw colour. They were dark coloured before. I believe you have one in your bath room. We call them sponges. The next time you are bathed look at the tiny rooms where those little creatures used to live.

Yes, each child has two sponges which were not grown at the bottom of the sea. They have holes in them too, but not for little creatures to live in. The holes are for air to be drawn into them. These human sponges are bellows as well as sponges.

You have seen people blowing up a fire with bellows to make it burn well. They lift up one handle and the bellows are filled with air. Then they press the two handles together and the air comes out at the end, that looks like a tube. Can you guess what parts of your body are like sponges and like bellows also? We call them lungs. They are in the chest. I wonder if you know how to take a deep breath and fill every hole in your sponge bellows with air? When you run quickly you can hear your bellows working. The children who want to win out-door games must have good bellows and use every part of them. Take a deep, deep breath and see how your chest swells out when you fill all the air holes. Breathing deeply helps to make you strong and keep you well. There is something in *f*resh air we cannot live without longer than three minutes. The name is oxygen. Therefore when you get lots and lots into your bellows you are getting more life into you.

The sponge which grew at the bottom of the sea, when wet, can be squeezed into such a small space that the holes are closed up tight. The human sponges are like that too. But you say, I cannot take the sponges out of my chest and squeeze them in my hands. That is true, but when you do not put your shoulders back you are squeezing your sponges so that there are some holes where the air cannot get. In fact, some people's chest is at the back instead of the front from that cause. We call them "round shoulders." Boys look so manly when they put their shoulders back and bring the chest out in the right place, and girls look more graceful and will be more likely to have nice, rosy cheeks.

WE were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim and mamma tired, for the baby had been restless all night.

Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"The top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget with a "Here they are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke, and opened a damper. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in, we had gathered around the table, and were eating our oatmeal as cheerily as possible.

This seems very simple in the telling, and Jack never knew he had done anything at all; but he had in fact changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five persons.

If people whose dispositions are naturally unhappy will patiently try to keep pleasant, after a while they will get into the habit of smiling instead of frowning, and of giving a kind word instead of a cross one. And the beauty of it is, that pleasantness is catching, and before long they will find themselves in the midst of a world full of bright and happy people, where everyone is as good natured and contented as they are.—*Selected.*

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OUR BIBLE READING

"The entrance of Thy Word giveth light"



Whence Came Angels?

By J. A. Stevens

1. *What proof have we that angels existed long before death came to Abel?*

"The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man: and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:22-24.

2. *Are angels a different order of beings from man?*

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Psalm 8:4,5.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." "Whereas angels which are greater in power and might, bring not railing accusation against them before the Lord." 2 Peter 2:4,11.

3. *What is said of the work of angels?*

"Of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:7,14.

"The angels of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

4. *Are angels tangible beings with bodies?*

"There came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast,

and did bake unleavened bread, and they did eat." Genesis 18:1-3.

"Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before Me: and the ass saw Me, and turned from Me these three times: unless she had turn from Me, surely now also I had slain thee, and saved her alive." Numbers 22:31-33.

5. *Which angel started the rebellion against God.*

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nation! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." Isaiah 14:12-14.

"There was war in heaven: Michael and His angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7,9.

6. *What became of these fallen angels?*

"He said unto them, I beheld Satan as lightning fall from heaven." Luke 10:18.

"If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

[NOTE: This, we understand, is the darkness surrounding this world. The term here translated "hell" comes from the Greek word *Tartarus*—a term employed to describe the nether regions of darkness.]

7. *When Adam yielded to Satan's temptation what did he bring upon the human family?*

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

(Turn to page 25)



The DOCTOR SAYS



"For many years I have suffered from asthma, but of late it has become much more acute, and especially in the morning I have great breathing difficulty. Can you tell me of some simple, home remedy that will bring relief?"

Alternate hot and cold packs to the chest and back is the simplest home remedy for relieving the paroxysms of Asthma. Asthma very often disappears when the sufferer moves to another part of the country.

"1. By what daily diet can bleeding piles be cured?"

"2. By what treatment or diet can prolapse of rectum be helped?"

"3. Does it help to bathe in hot water rather than in cold water during the rainy season?"

1. The bleeding may be stopped and the condition improved by measures designed to correct constipation. Drink two glasses of cold water immediately upon arising; massage abdomen morning and night; exercise regularly; emphasize fruit and vegetables in your diet with free water drinking between meals; Agar-agar prepared in various ways will be very helpful. Until regular bowel habits are established you may use mineral oil every night beginning with one tablespoonful and gradually reducing the amount to prevent seepage. A hemorrhoidal suppository inserted every night will tend to reduce the size of the piles. Minor surgical measures with subsequent avoidance of constipation are required to effect a cure.

2. Prolapse of the rectum usually occurs at the extremes of life and may be traced to some cause which leads to unnecessary straining efforts. The most common are phimosis, round worm infection, rectal polypi, stone in the bladder or enlarged prostate. Chronic constipation is a less common predisposing cause. Diet, except in the latter condition, would have little or no remedial effect. The predisposing cause, of course, should be removed. If the prolapse is slight, reposition by the gloved vaselined finger may be necessary. This may be facilitated by first applying cold water to the anus or a compress soaked in a solution containing a few drops of adrenalin chloride. In some cases artificial supports are needed. In third degree prolapse permanent relief can only be obtained by operation.

3. Speaking generally, without respect to altitude, humidity or the vital resistance of the patient, I would advise a cold shower early in the morning followed by a brisk rubdown. During the warmer part of the day and in the evening tepid or warm baths are better than hot baths. Irritation of the skin may be avoided by a moderate use of soap.

"1. What is B. Coli infection and what treatment should the patient undergo? Should he keep on a diet?"

"2. What is the cause of phosphates in urine?"

1. B. Coli infection is the invasion of the tissues of the body by the Bacillus Coli, a microscopic oval to rod-shaped organism whose habitat in normal persons is in the large bowel. This infection may be manifested clinically by inflammation of the pelvis, of the kidney or of the urinary bladder; by purulent conditions within the abdomen especially by slowly healing skin lesions resembling boils.

Treatment varies with the location of the infection. It includes removing the cause of lowered gut resistance, building up the general health of the patient, a lacto-far-naceous diet, the drinking of pure water and fruit juices between meals and the injection of autogenous vaccines.

2. Triple and amorphous phosphates are found in alkaline urine and their presence always suggests the possi-

bility of decomposition commonly with non-pathogenic urea-splitting organisms.

"Why is a hot bath often followed by ague chill?"

In persons suffering from chronic malarial infection the parasites which give rise to the disease sometimes have been absent from the blood, where they are always present during an acute attack. In such cases the parasites are believed to be hiding in the spleen and other vascular organs. The effect of a hot bath is to bring the parasites out into the circulation, the result of which is the occurrence of a chill. This fact renders hot baths valuable as an aid in combating malarial fever. In connection with the hot baths, small doses of quinine may succeed in destroying the parasites, when without the hot baths large doses would prove inefficient.

"A young woman of 27, weighs 80 pounds; height nearly five feet; low blood pressure. Has always been on a careful diet. Has had poor stomach for last five years, very slow, so that she has to miss a meal occasionally. Much gas. Two pelvic operations in seven years. The pain from this trouble causes her to vomit."

You seem to be undernourished, and possibly in your younger years you did not have an ample, well-selected diet. The lack of some essential in the diet, if long-continued, might bring on small size, light weight, low blood pressure, lack of strength, etc.

Still there is a chance that your pelvic trouble may have helped to develop the digestive troubles.

The gulping of air of which you speak sometimes becomes a habit, so that the patient actually swallows most of the air that is afterwards gulped up.

You might for a time do better on two meals a day, omitting the noon meal altogether. You will also do well to use a quantity of buttermilk every day. After you have been on two-meals for a time, and are again digesting your meals better, return to three meals if you like, but be sure to masticate your food well. Eat very slowly. Take a light breakfast, that you are sure will leave your stomach before dinner, and if you notice a returning tendency to indigestion, leave out the noon meals again for a time. Give your stomach plenty of time.

After dinner always lie down at least half an hour, taking it easy. Do not try to read or study or carry on a conversation. Just let all your energy, physical and mental, go to your stomach for that half-hour. It will do you an immense amount of good.

"Does the ill health of parents immediately affect their children?"

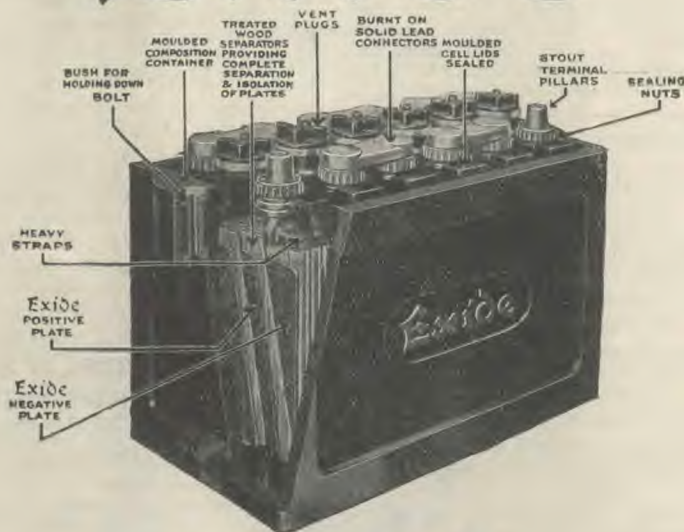
Modern biologic investigations have shown that heredity is not responsible for much that is charged to its account. Pinard, the eminent French gynecologist, investigated twenty-three cases of families in each of which there was a single idiot, imbecile, or degenerate child, with other healthy children. In twenty-two cases he was able to find a cause for the defective child in the illness shortly before conception of one or both parents from rheumatism, influenza, jaundice, gout, or typhoid fever.

These facts emphasize anew the importance of applying to the human race, so far as possible, those great biologic facts and principles which have been found of such great value in the improvement of breeds of horses, cows, and other domestic animals. The race is deteriorating for lack of attention to the plainest teachings of science. The gospel of right living must be taught for the benefit of the unborn as well as of the living.

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Whence Came Angels

(Continued from page 23)

"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 15:21,22.

8. *What will be the destiny of the angels who sinned?*

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14, 15.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 24:41.

9. *What glorious part is acted by the loyal angels at Christ's second coming?*

"He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:31-34.

10. *How will the redeemed be related to the angels in God's kingdom?*

"Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:34-36.

"THE promises of God are not for us rashly to claim while we rush recklessly into danger, violating the laws of nature, and disregarding prudence and the judgment with which God has endowed us. This is the most flagrant presumption."

MEATLESS RECIPES

EGGS POACHED IN TOMATOES

Take one pint of tomatoes and cook until very tender in a shallow dish, or frying pan, adding salt to taste. When just beginning to boil slip in gently three or four eggs, taking care to keep the yolks whole. Keep the tomatoes just at boiling point until the eggs are cooked. If the flavour is agreeable a little onion, grated very finely may be cooked with the tomatoes. Serve hot on buttered toast and garnish with parsley.

GRAPE, PINEAPPLE, AND FIG SALAD

2 cups diced pineapple 1½ cups seeded grapes
1/2 cup figs cut into small pieces 1/3 cup heavy cream

1 drop almond flavour

Add the almond flavour to the cream and whip it. Mix the fruits and combine the whipped cream with them. Serve in sherbet glasses.

GRAPE, CELERY, AND DATE SALAD

1 cup seeded grapes 1/2 cup diced celery
1/2 cup stoned dates cut into small pieces 1/2 cup eggless mayonnaise

EGGLESS MAYONNAISE

2 tablespoons evaporated milk 1/2 teaspoon salt
or heavy cream 2 tablespoons lemon juice
¼ teaspoon paprika 4 tablespoons salad oil

Add salt and paprika to the cream or milk, beat in the oil slowly, and lastly add the lemon juice.

FRENCH DRESSING

3 tablespoons oil 1 tablespoon lemon juice
1/2 teaspoon salt garlic

Have the oil and lemon juice and the bowl in which the dressing is to be made cold. Rub the bowl with the cut side of a clove of garlic. Put the salt into the bowl. Add the oil and stir, then add the lemon juice and beat vigorously with an egg beater till a creamy mixture is produced. Serve at once, because the oil and lemon juice separate on standing.

MACARONI CHEESE

Cook 1 1/2 lb. of macaroni, previously broken into inch lengths, in salted boiling water until tender. Strain and place in a buttered pie-dish with alternate layers of grated cheese. Allow last layer of cheese to remain on top. Allow 1 egg to each 1/2 pint of milk, separating yolks from whites. Beat yolks well into milk. Then beat whites to a stiff froth, and fold into the milk. Pour this over the macaroni cheese and bake in a moderate oven for one hour, with the dish standing in an outer dish of water to prevent curdling.

SCALLOPED POTATOES

Pare potatoes and slice them; grease a pie-dish and put a layer of sliced potatoes in; sprinkle a little salt and flour, finely chopped parsley, minced onion over each layer, until dish is nearly full. Pour over sufficient milk nearly to cover and place a few small pieces of butter on top. Cover with another dish and steam until tender. Then remove the top dish and allow to brown lightly. Serve hot and garnish with parsley.

PRUNE AND ORANGE JAM

2 cups prunes 1 cup sugar
4 oranges 1/2 cup water

Wash prunes and cut pulp from pits. Put pulp through a food chopper. Peel oranges and cut into small pieces. Cut rind of 2 oranges into small pieces. Mix all together, add sugar and water; cook slowly until thick. Turn into sterilized glasses and when cool cover with paraffin wax.

PINEAPPLE RICE PUDDING

Boil 1/2 cup rice rapidly in plenty of water. Add 1/2 cup sugar, 1/2 teaspoon salt, the grated rind of 1/2 lemon, 1 tablespoon butter, 1/3 cup seedless raisins, 1 cup crushed pineapple. Pour into a greased baking dish; bake about one hour in slow oven. Garnish with whipped cream if desired.

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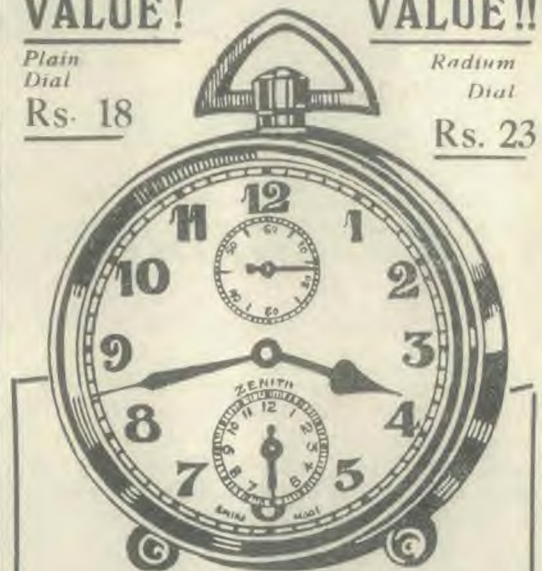
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The Silver Jubilee of Wings

(Continued from page 20)

earth, when the toiler sowed his grain by hand, and tilled it by slow-plodding oxen. The prophet was told that men would go everywhere in a specified age. He was told to seal his book, "even to the time of the end." And at that time was to take place this undreamed-of speed in travel. It was then that "knowledge" was to be "increased." Daniel 12: 4.

The silver jubilee of the fastest machine that man has made "to run to and fro" in was celebrated last year. God's prediction has been fulfilled. But what of "the time of the end?" That, too, is being fulfilled in the light of God's prophetic word. "The time of the end" is the end of time itself. God will permit men to increase their speed that the end may be hastened.

The inventions of men are being used to hasten the gospel of Jesus Christ to the whole world. John, in his revelation from Jesus, saw the gospel going so swiftly that it was likened to an "angel" flying "in the midst of heaven" with the "everlasting gospel to preach unto them that dwell on the earth." Revelation 14: 6. That message is going to-day by every means of modern transportation. The radio, the airplane, the telephone, the automobile, are used to proclaim God's truth to the world.

Isaiah of old saw the gospel going to all the world. "The Gentiles shall come to thy light," he declares. And the prophet describes some of the means whereby "they shall show forth the praises of the Lord." Then concerning these he asks, "Who are these that fly as a cloud, and as doves to their windows?" Isaiah 60: 3, 6, 8. Could a more fitting picture be made of the carrying forward of God's message to-day by every swift vehicle of men?


And when the gospel has gone to the world, Jesus Christ has promised to return the second time. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

This is the reason why the world celebrated the twenty-fifth anniversary of the airplane last December. It is another tick of God's timepiece, to proclaim that the great clock of the ages will soon strike the last hour. "Behold, I come quickly," is one of the last promises recorded in the Scriptures. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 22: 12; 16: 15.

KEEP the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—F. G. Peabody.

"The Royal Law"

By Allen Walker

LL the ten Commandments are embraced in "the royal law." If this "royal law" is in force to-day, that makes it sure that all the Ten Commandments are. The writer recently received a letter from a man who contended that in New Testament times "the royal law" has supplanted the Ten Commandments, and, because of this, Christians may ignore them. This will be an interesting matter to look into.

This man cited the second chapter of James in support of his claim, so let us go there and see what we find. In the second chapter, verses 8 and 9, we find, "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, and are convicted of the law as transgressors." Then he adds: For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law [margin] which said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do as they that shall be judged by the law of liberty." Verses 10-12.

Here we learn that this "royal law" is also called "the law of liberty," and that when we violate the commandments that say, "Thou shalt not commit adultery," and "Thou shalt not kill," we at the same time are violating this "royal law." Then it must be that "the whole law" of Ten Commandments is embraced in this "royal law;" and this is what we shall now prove by the Scriptures.

According to Jesus, this "royal law" has two commandments in it, and these are so all-inclusive that they embrace the entire ten. In Matthew 22: 35-40 we read as follows: "Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Then He adds, "All the law" is contained in these two,— "On these two commandments hang all the law and the prophets." Then these "two commandments" do not set aside or dispose of a single one of the ten commandments. For, says Jesus, "On these two commandments hang all the law." This agrees with the statement of James that "the whole law" is included in "the royal law."

We have found that this "royal law" contains "two commandments," and these two commandments are based on love to God and love to man, and that "all the law" is obeyed in loving God and man. This is easily understood when we remember that the first four commandments of the ten unfold man's duty to God, and the last six man's duty to man. If we love the Lord with all the

heart, we can not have other gods before Him, worship images, take His name in vain, or desecrate His holy day. If we love our neighbours as we love ourselves, we will not steal from them, lie to them, murder them, covet what is theirs, commit adultery, or dishonour parents. This makes it plain how "on these two commandments hang all the law." If we wilfully disregard one of the first four of the "ten," this proves that we do not love the Lord with all our heart. If we wilfully violate one of the last six, we do not love our neighbour as ourselves. So no man can keep "the royal law" and at the same time ignore the Ten Commandments.

Moreover, if the principles of "the royal law" are seen in the life, we have certainly been delivered from every aspect of legalism. That which is motivated by divine love can not be legalistic. It takes the love of God imparted to the heart to make obedience to the "two commandments" a divine reality. How do we receive the love of God in the heart? We find the answer in Romans 5:5: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. This love is supernaturally imparted to the heart. Then this love to God and love to man will be a matter of regenerate nature and not a matter of legalistic human effort.

We have certainly proved that "the royal law" of love that flows in two directions— heavenward to God and earthward to man—contains "all the law." Now since this is true, this makes it plain that God's law of Ten Commandments is based on love. So long as we stand in these relationships of love to God and man, just so long must "all the law" hang on these "two commandments." So long as this world shall stand, these relationships of love to God and love to man on the part of true Christians will exist. This proves that "all the law" is just as enduring as the love on which it is based. Then the only way to abrogate the law is to abrogate love. Love is as enduring as God, for "God is love," and "this is the love of God, that we keep His commandments." 1 John 5:3.

In conclusion, let it be noted that it is "the royal law according to the Scripture." This "royal law" of love to God and love to man never originated in New Testament times, to supplant the Ten Commandments. The "Scripture" that James referred to is the old Testament Scriptures. So, turning to Deuteronomy 6: 5, we read, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And in Leviticus 19: 18 we find the "second," which says, "Thou shalt love thy neighbour as thyself." So the Ten Commandments could not be abolished without abolishing these two, for they contain "all the law." Thank God for the simple truth of His word!

"When thou hast thanked thy God
for every blessing sent,
What time will there remain for
murmuring or lament?"



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A Remarkable Conversion

THE occasion was several years ago, in a great outdoor meeting. Conditions religiously were dreadfully hard and bad where such meetings were held. I think I never knew them worse. Men with white locks about their ears were lost, and even their grandchildren followed in forbidden paths; and the few people of God in the community were down, and beaten and defeated, it seemed. One of the causes for such a condition was that a group of men had had a series of little religious debates, with the result that conditions were harsh and hard on every side.

All these things were recounted in the preacher's ears, as he began the meetings. I shall never forget the repeated story of the people there concerning one of their citizens, a man known for a radius of hundreds of miles. I could speak his name, but will not. He would not forbid it, for I could speak it to God's praise. They told me much about this same "Big Jim." They said; "He will come to the meeting once this year; then he will curse you and the meeting out, and curse the churches, and then he will wait another year to come again. That is his style. You need not waste any preaching on him." They described

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him so that I could not mistake him—he was the largest man in all that section.

One night I stood up to preach, and in came "Big Jim." I shall never forget the emotions that then possessed me. Here was the chief of sinners, so the people said; and what could be done for him?

As I preached, God's spirit moved on the audience mightily, and men with their white locks and stooping shoulders were like little children, and that night turned to the Saviour. At the call, grandfathers came who had walked the wrong way for well-nigh their threescore years and ten. And their grandchildren also came. The spirit of the Lord was upon us in marvellous fashion.

Yonder sat "Big Jim" like a granite shaft. And when that service was concluded, a little group of people stayed behind and talked with one another about the hour just passed, as men are wont to talk over such an occasion. Ever and anon they would refer to "Big Jim." They said: "He was here to-night, but he won't come back." One said: "I believe he will return; I never saw him look as he looked to-night." Another said, "No;" another, "Yes." Presently, after I had left the tabernacle to find the cottage where I slept, as I went along through the quiet woods, I heard someone talking in the darkness of the night. I did not mean to be an eavesdropper. There were two of them talking, oh, so earnestly. They were talking to God. This is what they were saying: "Mighty God, the people are saying

that 'Big Jim' is too much for Thee. Oh, break to pieces our unbelief, and let all this country know that God is master of the situation, that He can save even the chief of sinners here." They said: "Master, we plead Thy promise to Thy disciples about two who may agree, and if agreeing concerning anything they should ask, Thou wilt hear. We agree that we want 'Big Jim' saved for the glory of God, and to stop the mouths of gainsayers once and for ever in this section."

I quietly went on my way, leaving them thus on their knees. They did not know that I heard them, nor do I know who they were. The next day came and wore to evening, and again I stood up to preach, and in came "Big Jim" again. Yonder he sat at the rear of the tabernacle; and then I said, "Father, give me the word of life for this brother man."

I told the story of the prodigal son, that restless, wayward lad who went away from home against the protest of love and wisdom's voice, and went from bad to worse, and down and down, until yonder he is in the swine fields eating of the husks wherewith he fed the swine. One day the prodigal became homesick, and he said: "I have missed it all. I can do better than this as a servant in my father's house; and the very worst of all, I have sinned against my best friend. I have sinned against my father who loved me, and I have sinned against my father's God. I will go back and I will tell him all."

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You know the rest. You know how the father, whose heart ached for ever with an aching that would not stop because the boy was gone, looked one day and saw him coming, and while he was yet a great way off, and that father ran to meet him and to fold that thing of rags and shame to his heart, while the boy wept and said: "Father, I did not come back to ask to be your boy, but to tell you that I have sinned against you and heaven, that I am not worthy to be called your son, but ask only to have a servant's place." And the father said: "Kill the fatted calf, for the boy returned; bring him the best robe; put on his finger the ring—emblem of love that never dies."

"Big Jim" started toward me, and in a moment half a thousand men were on their feet and following him. Were they dreaming? Was it too good to be true? They were on their feet, looking, listening, sobbing. Down that long aisle came "Big Jim," and when he reached me, he caught my hand and said: "I will put you on your sacred honour—will Jesus save me if I give up to Him?" I said: "On my sacred honour, I answer that He will." And then he looked at me again while the men, who stood all about us now, were begging him to yield to Christ.

He spoke again: "But you must remember that I am the worst man out of hell." I answered back: "My Saviour died for the worst man out of hell, and He is able to save now." Once more he looked at me and said: "When would He save me if I were to surrender myself to Him now?" I said, "On the authority of Jesus Christ, on which I have rested my soul for time and for eternity, I declare that He will save you now, and you yourself may be the judge.

Then he turned his great bronzed face, pitiful in its anguish, up toward the heavens, and gasped this prayer: "Lord Jesus, the worst man in all the world gives up to you right now!"—*Selected.*

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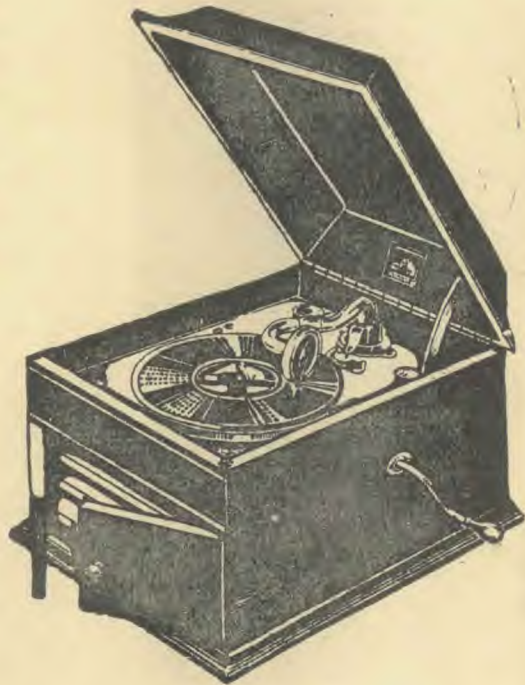
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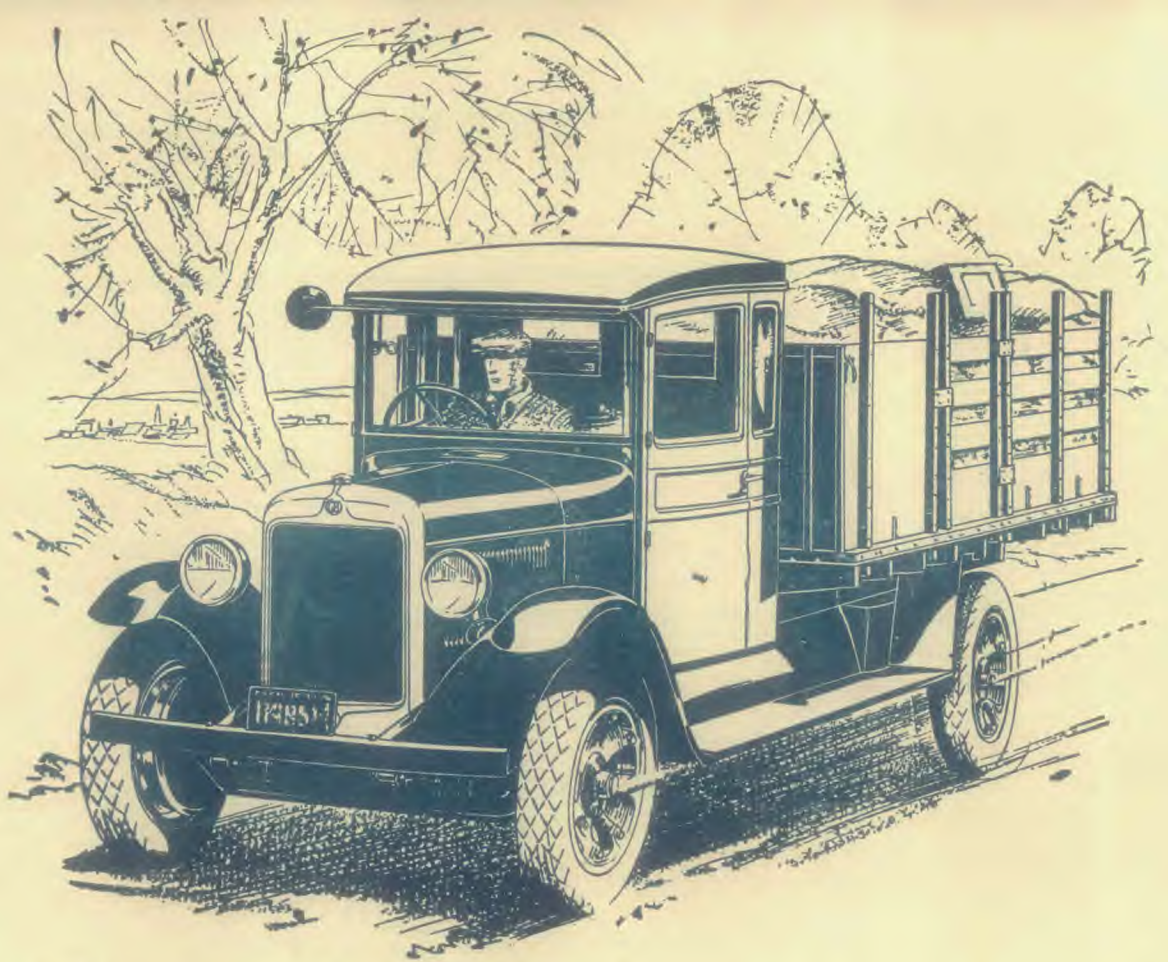
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