

*The Oriental*  
**WATCHMAN**  
*Herald of Health*

The title is set within a decorative border. At the top, two palm trees are on the left and right. A large sunburst radiates from behind a central circular element. Below this, a domed building with an arched entrance is visible. The word 'WATCHMAN' is in large, bold, serif letters, while 'The Oriental' and 'Herald of Health' are in a cursive script.



LOOPING the loop fourteen times in a glider was the daring feat of pilot Kronfield at Vienna recently. He also did tail spins and other stunts.

THE Buddhist mission in England proposes to erect a temple to Buddha, as soon as funds to the extent of £10,000 can be raised. Already two monks are there, and are holding services each Sunday, at their present headquarters.

GEOLOGISTS, led by Professor R. L. Belknap, are making a study of the ice cap of Greenland, and the plant life on the islands of rock among the glaciers, in an endeavour to determine if the ice cap is enlarging or receding. In other words if our plane is getting warmer or cooler.

MOSCOW wants to tear down the "Chinese Wall" which since 1534 has surrounded a certain quarter of the city, and is believed to be the resting place of many buried treasures of money and jewels, secreted in it in times of danger and never recovered. It is about 30 feet high and has only seven gates. Its removal would give freer flow to traffic, regardless of the hoped for gold and valuables.

TOOTHACHES are increasing among the Eskimos of Alaska in proportion to the amount of white man's food they eat, according to recent announcement of the Smithsonian Institution. Change of diet from native to "civilized" foods is undoubtedly the responsible factor for this increased tooth decay. Before the advent of the whites, Eskimos had the least amount of tooth decay of any racial group in the world.

THE humble sunflower may replace the sugar-cane as Cuba's greatest agricultural crop. Many planters, weary of trying to make ends meet by growing sugar-cane, have applied to the Hershey sugar mill, at Hershey, Cuba, for sunflower seeds, and now hundreds of acres formerly planted in cane are covered with yellow blossoms. Sunflower cultivation offers the Cuban farmer a profitable crop twice a year, compared to the now unprofitable cane crop once a year. Expensive mills or centrals required for grinding sugar-cane are not necessary for extracting the easily marketable oil from the sunflower seeds. A large market already exists in Cuba for vegetable oil from the sunflower seeds. This oil, its backers declare, excels olive oil, now imported in great quantities from Italy and Spain, for cooking purposes.

A RESIDENT of Llanely in Wales, Mr. H. Percy Wilkins, has just completed a task which he began fourteen years ago (says the *London News-Chronicle*). He has drawn the greatest map ever made of the moon. It is 16 feet 8 inches in diameter, and it contains details never shown before. Mr. Wilkins, a decorator by trade, was aged thirteen when he became interested in astronomy. In 1918 he began to collect material to map the moon's surface on a big scale. Thousands of drawings and photographs were sent to him from different parts of the world. He visited the British Museum and other places and made observations for himself. The main drawing, begun in 1924, was finished three years ago, but Mr. Wilkins has since been making 50-inch maps for reproduction. Copies have now been published in sections. His huge map shows thousands of craters, ridges, mountains, and other features to scale. The largest map of the moon hitherto was drawn by an Englishman in 1910, after photographs had simplified the work. It was seventy-seven inches across.

THE Rock People, or Guraan tribe of the Libyan Desert, now living in the mountains, who fought the Romans 2,000 years ago, are to be studied by a British expedition led by Major R. A. Bangold, which left Cairo on September 27.

A VIENNA physician, Dr. Eisenmenger, has perfected a machine or "artificial heart" that pumps the blood and keeps it circulating for a time when the real heart stops. By use of this new apparatus persons apparently dead have been brought back to life.

SIR HENRY DICKENS, the only surviving child of Charles Dickens, the novelist, is retiring as judge in the famous criminal court, Old Bailey, where he has served for fifteen years. He will reach the age of eighty-four in a few months. He is regarded as one of the most humane judges on the British bench.

BELIEVING that peace should be promoted in the nursery, Senor Enrique Deschamps, delegate to the Disarmament Conference from the Dominican Republic in the West Indies, has submitted a resolution to the Moral Commission of the Disarmament Conference asking for the prohibition of the manufacture of all warlike toys.

EXPERIMENTS by the Government Low Temperature Research Station at Cambridge (England) and at the fish Research Station at Aberdeen into the use of a new refrigerating substance—solid carbon dioxide—may lead to remarkable developments in food transport. Imperial Chemical Industries, which has made the substance known as "Drikold" at Billingham-on-Tees, states that in appearance it resembles compressed snow, has a temperature of 144 degrees of frost (60 degrees lower than the temperature at the north pole), and has several times the refrigerating power of ice.

WHO has not heard of the kindly monks of St. Bernard, whose hospice lies at the summit of an Alpine pass between Switzerland and Italy? and of their famous dogs who succour hapless travellers? Their monastery was founded about the year 1,000. But now change is the order of the day. Word comes from the hospice itself that within the next two years the younger brothers of the order will be transferred to Latsa Pass on the caravan route from China to Tibet and Burma. This pass is not covered with snow for more than three months of the year, and is not difficult for well-equipped caravans, so there will be little opportunity to do the type of life-saving work to which they have been accustomed at the monastery on the St. Bernard. But it is the route over which the Buddhist pilgrims come on their way to the holy mountain of Kawakaboo, and the majority of those who journey to the holy mountain are miserably equipped and often die of exposure and hunger by the way. These pilgrims the monks purpose to feed and shelter. The odd house on the St. Bernard, which is a modern tourist hotel in summer, is not to be abandoned, but left entirely to the older monks—a refuge where they can retire in old age. Nor will St. Bernard's huge dogs be taken out to Tibet in the new adventure. It has been decided that their fur is so heavy that it would be impossible to bring them through the tropic territory that must be crossed to reach the site of the new hospice.

# What to do for WHOOPING COUGH

By D. A. R. Aufranc, M.R.C.S., L.R.C.P. (Lond.), L.D.S., R.C.S. (Eng.)

**P**ERTUSSIS, or whooping-cough, is a specific infective disease affecting the respiratory organs and characterized by a peculiar paroxysmal cough or whoop. It is an exceedingly contagious disease, and epidemics frequently spread from one person to another through villages and towns until a large proportion of the children is affected. Children between the ages of two and ten years are most commonly attacked by whooping-cough, but it is not altogether uncommon in adults and even infants sometimes contract it.

A small bacillus has been isolated from the bronchial and laryngeal secretions of affected persons and this germ is thought to be responsible for the complaint. It is also sometimes found in dogs and cats.

Whooping-cough is chiefly spread by the sputum and is especially infectious during the first week. Infection may last until four to five weeks after the cough is first noticed. The average incubation period varies from seven to fourteen days. The disease is easily transmitted from one person to another by direct contact or by articles freshly soiled by the discharges. Epidemics are especially common in the spring and autumn and are often associated with measles. One attack confers immunity.

### Symptoms and Course

A typical case of whooping-cough may be divided into three stages. First, there is the catarrhal stage which lasts from seven to fourteen days. This is followed by what may be termed the convulsive, or spasmodic, stage which may last from three to six weeks. This is followed by a period of decline in the symptoms which is variable and may occupy anything from two weeks to two months. Relapses in this disease are rather common.

The first stage may begin gradually or be ushered in suddenly with a smart rise in

temperature to 101 deg. or 102 deg. At this stage the symptoms are chiefly those of a common cold.

Stage two is the whooping stage, the period during which the characteristic cough is the chief feature. The cough consists of a series of short expiratory efforts, usually from fifteen to twenty in number, followed by a deep, prolonged inspiration with the peculiar whoop. This is repeated three or four times and finally a small plug of mucus is expelled. Vomiting commonly occurs and once this is over, the child appears almost well until the next attack occurs. During the coughing stage, the face becomes blue and swollen and bleeding from the nose may take place in severe cases. In infants, there may be convulsions.

The number of attacks may vary from four to eighty in twenty-four hours, and the more frequent the spells of coughing, the more grave is the prognosis. In all cases where a child has violent fits of coughing, attended by vomiting, even if the cough is not characteristic, the case should be regarded as one of whooping-cough and treated accordingly.

In the third stage, the symptoms gradually subside, but recovery is often very slow and tedious. Tuberculosis is particularly liable to begin during this time. Whooping-cough may be complicated by bronchitis, broncho-pneumonia, convulsions, and valvular disease of the heart.

### Treatment

In all cases of whooping-cough the child should be promptly isolated. Unfortunately there is not much that can be done to assist the patient, as nothing is known that will cut short the attacks. The number of things recommended by would-be friends is legion, which shows that none is really efficacious.

It is a good plan to empty the bowels in the early stages by a mild purge, such as a moderate dose of saline. Some drugs, such as creosote and sulphurous acid, when (*Turn to page 21*)

# How the Earth was Protected when was SEVEN TIMES

WITH the earth receiving at least eight times more solar radiation of light and heat from our sun and from our moon, from the time of the Week of Creation to the time of the world-wide Flood in Noah's years, you may be wondering how life of any kind could exist on our planet. There must have been another natural cause, or agent, in addition to the moon and the sun which helped to produce the non-zonal climate of ancient times that was sub-tropical in temperature and without severe extremes of summer and winter in all latitudes and longitudes of our globe.

While the Bible does not say that the ideal climate of Eden was world-wide, yet its complete story would suggest to us that it was. Right here the circumstantial evidence of paleobotany, or fossil plants, is very useful. Those who have made an extensive and intensive study of the plants that are buried in the soils and rocks of the earth, such as Dr. F. H. Kowilton, who was president of the Geological Society of America in

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This is the third in a series of four articles  
on the astronomy of the Flood

By John Lowell Butler

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1918 (read pages 499 to 565, *Bulletin of the Geo. Soc. of Am.*, Vol. 30, 1919), have concluded from the abundance of scientific evidence available that "climatic zoning, such as we have had since the beginning of the Pleistocene did not obtain in the geologic ages prior to the Pleistocene," and that "relative uniformity, mildness, and comparative equability of climate, accompanied by high humidity, have prevailed over the greater part of geologic time—since at least the Middle Paleozoic. This is the regular, the ordinary, the normal condition."—*Id.*, pp. 538, 501.

#### Atmosphere Equalized Heat

Having established the fact of the ancient warm climate of the earth, in which there were no dry, hot deserts (read also "Outlines of Geologic History," p. 297, by Dr. D. T. MacDougal, Director of the Department for Botanical Research of the Carnegie Institution of Washington; and also page 478, "The New Geology," by George McCready Price, 1923), and having found the astronomical source of that heat, we are forced into the corner of looking for some protecting medium between the earth and the moon and the sun that acted as a filter and equalizer of the solar heat that was being supplied to the earth in great abundance.

Since we are confining ourselves just now primarily to the Bible's story of the astronomy of the Flood, we must ask ourselves the question: Does the Bible suggest that our planet was protected by some natural phenomenon when it was being warmed by a self-luminous moon and a brighter sun?

Yes, it does.

Just as the prophecies of the future condition of the moon and sun are also revelations of their past condition, so the prophecies of the protection of the new earth by *new heavens* are also indications that the earth was at one time protected in a similar manner from the scorching heat of the moon and the sun when they previously shone brighter.

#### New Heavens a Protection

Speaking of the New Earth, we read in the book of Isaiah: "They shall *not* hunger nor thirst; *neither* shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim (or China)." Isa. 49:10-12. The reason why people will not get thirsty or hungry or too hot in the New Earth with the moon shining as brightly as the sun does today and with the sun shining seven times brighter, is because the New Earth will be protected by a "new heavens" and its ancient internal circulatory system of water will be restored and its surface geography will be so arranged that there will be no more large oceans, such as we have now, but many smaller bodies of water interspersed between the dry land areas. (Read Isa. 65:17; Rev. 21:1, 5; Isa. 35:5-10; etc.) This is a restoration of our planet to its former Edenic condition. (Compare Gen. 1:6-8; 7:11, 12; 7:11; 1:10).

In that wonderful chapter on astronomy in the Book of Job we read these very descriptive words spoken by the Creator himself:

"Then the Lord answered Job out of the whirlwind, and said, . . . Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. . . *When I made the cloud the garment thereof, and thick darkness a swaddlingband for it.*" Job 38:1, 4, 9.

#### Beginning of Creation Week

This description of the earth by the Creator himself is evidently *a description of it as it appeared at the beginning of the first day of this world's Week of Creation*; for it is a description of it

# e SUN NOTTER

during a time when the earth was *completely surrounded with clouds and with "thick darkness."* A swaddlingband is something that goes completely around; and it is used in infancy. Even adult garments in those days of Job often covered the entire body—even the head. After light was created on the first day, then "thick darkness" would not surround the earth: it would be only on one side. Therefore the Creator is here telling Job of the condition of our planet before it was made habitable by the special week of His creative work—*its appearance at the beginning of the first day of our planet's history.*

Continuing the story still farther, we notice that in the account of the Week of Creation *there are no statements such as these:* And God said, Let there be earth; or, Let there be water; or, Let there be clouds; or, Let there be rotation of the earth; etc. But we are told of the existence of "earth," "water," "heaven," and "darkness" *before the first day was made.* (Read Gen. 1:1, 2.) This agrees perfectly with the description in the book of Job!

So, then, we may conclude that at the beginning of the first day of the Week of Creation our planet was covered with water and clouds, and that it revolved on its axis and travelled in space around a dark sun, and that the moon was also dark and swinging around our silent, cloud-covered sphere. The clouds that enveloped the earth prevented the starlight from reaching its surface, so that it was indeed wrapped in a swaddlingband of "thick darkness." Job 38:3, 9 proves that Gen. 1:1, 2 is a description of the chaotic condition of our planet at the beginning of the first day of its special Week of Creation.

We trace the origin of man and many of the animals back to the sixth day of the Week of Creation. The fish and birds had their origin on the fifth day of this Week of Creation. Seasons were established on the fourth day. Dry land and vegetation had their origin on the third day. The atmosphere was created on the second day. But *when did our twenty-four-hour days have their origin?* On what day of this Week of Creation did they come into existence?

The record shows plainly that *our twenty-four-hour days, over which the sun rules, originated on the first day of the Week of Creation.* It is evident that God's presence did not produce physical light at that time, for if it had done so, then He would not have had to say, "Let there be light." Light would have already been there. The record shows that in the presence of God the earth was covered with clouds and thick darkness until He said, "Let there be light." And then,

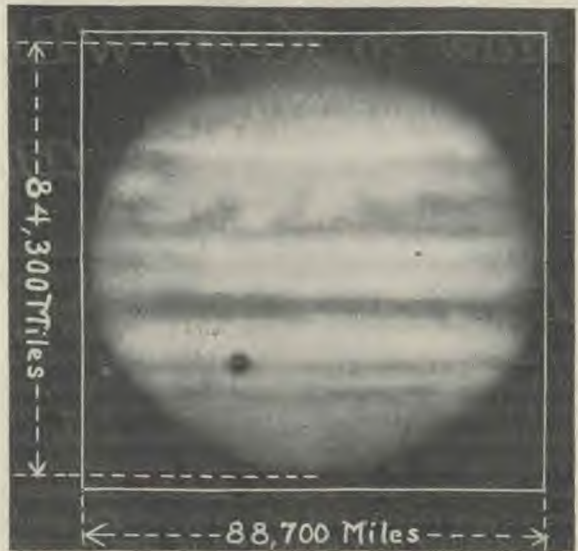


Photo by Mt. Wilson Observatory, Calif., U.S.A.  
The Planet Jupiter

*as today,* there was light only on one half of the earth, showing plainly that the light had a definite source on one side only of the earth—*just as it does today!* In other words, when God said, "Let there be light," He caused our sun to begin its solar activities for the first time; and within a little over eight minutes "there was light" on one side of the earth. Under these conditions "the first day" was produced by the rotation of the earth in the presence of sunlight—*just as days are produced today.* In other words, the first day and *all* the days of the Week of Creation were *literal twenty-four-hour days!* The continued rotation of the earth in the presence of sunlight has produced *similar* twenty-four-hour days ever since.

Concerning the work done on the second day of the Week of Creation we are told that "God said, Let there be a firmament (the Hebrew of the margin reads, 'expansion') in the midst of the waters, and let it divide the waters from the waters. *And God made the firmament, and divided the waters which were under the firmament (or atmosphere) from the waters which were above the firmament; and it was so.* And God called the firmament heaven. And the evening and the morning were the second day." Gen. 1:6-8.

Here it is stated plainly that the clouds, or water, that previously rested upon the ocean-covered earth were lifted and that an atmospheric heaven was created *below* them. *The existence of these lifted clouds above the earth's atmosphere is what prevented the stars and the sun and the moon from being seen from the surface of the earth during the first three days of the Week of Creation!* You will notice in examining the first chapter of the book of Genesis that the prophet who was shown all these events in vision *had a point of view that was beneath these clouds;* for he was close enough to the earth to distinguish various kinds of plants and animals, (Turn to page 28)

# How to Keep WELL

## AIR and EXERCISE

**A**SIDE from a conscience void of offense toward God or man, air, food, and exercise are the three great essentials of health. The most important one of this trio may be said to be air, for it is possible to live without food for days, and without exercise for months, but to attempt to do without air for only a few minutes would result in death. Fortunately, air is free to all; it can be obtained without money and without price. There is, therefore, no excuse for air starvation; and yet the majority of people unconsciously deny themselves of this blessing. I mean by this that few really appreciate sufficiently the importance of air to appropriate the quantity and quality they are entitled to and must have to keep in health. Even the food we eat is valueless without air. Of what value is a furnace filled with the best of fuel without the admission of air? Without air, oxidation cannot take place; there can be no fire, there can be no heat, and there can be no energy liberated. The fuel remains a dead mass. If the draughts are only partially open, and an insufficient amount of air is admitted to the fuel in the furnace, the fire burns low, not much heat is produced, and very little energy is liberated.



This is equally true of the human body. It is really a furnace,—a living furnace. Food is its fuel, but the good derived from the food depends upon the amount of air admitted to it. Without air in the human body, there can be no heat, no energy, and no life.

### Man's First Breath

When God made man at the beginning, He breathed into his nostrils the breath of life, and man began to live. He became a living being.

By Daniel H. Kress, M.D.

But man had to continue to breathe in this God-given breath of life in order to continue to live, for the body without the breath is dead. Air must be pure to be of the greatest value. The most effective way of introducing poisons into the blood is through the lungs, or by inhalation. This is recognized in surgery. Chloroform and ether are employed to produce anæsthesia. After a few minutes of inhalation, the patient becomes irresponsible for what he may say or do, and then he becomes unconscious and ready for the operating room and the knife of the surgeon. It is possible to inhale a sufficient amount of poison that may be in the air that surrounds us to produce irresponsibility or partial unconsciousness of one's surroundings. Just a little more would, as in the inhalation of chloroform, cause death.

### Much Impure Air

Living as we do in cities, and in closed offices and sleeping rooms in those cities, it is impossible to obtain air that is free from poisons. Indoor air always contains poisons. Man cannot be at his best physically, mentally, and I might even say morally and spiritually, and breathe impure air, no matter what the nature of the impurity or poison in the air may be.

A pigeon or some other creature placed under a closed glass jar will continue to act normally for a short time, but after a brief period its actions will become abnormal, and later still it will reach a state of unconsciousness, and if not released, will die. It dies of self-poisoning. Every living creature eliminates from the lungs and through the skin poisons which are destructive to it, if re-inhaled. This shows the importance of having in every room occupied for any length of time an inlet for pure air, and an outlet for impure air. While it is impossible to maintain the same degree of air purity in such a room, no matter how well ventilated it may be, as is found in the air on the outside, we can make the inside air less harmful.

There are those who are afraid of night air and prefer to keep the windows closed at night. It may never have occurred to these that the only

kind of air that can be had at night is night air. It is merely a question of what kind of night air they prefer to breathe. The fact is the night air in our cities is purer than the day air. During the day the furnaces are burning briskly and the smoke from them contaminates the air. The traffic and the great mass of living beings on the street also tend to render the day air impure. Many of the people on the streets are smoking tobacco and in this way render the day air poisonous. At night there is quiet on the street, the fires in the furnaces are allowed to burn low or die out; the smokers are shut up in their bedrooms. To prevent the contamination of the air on the outside, they see that every window is kept closed. The outside night air is therefore the purest kind of night air to breathe. He who is wise will take advantage of the ignorance of others and will see that the windows are kept open in the sleeping room during the night, and an amount of the out-of-door night air is admitted sufficient, at least, to dilute the inside night air, rendering it less harmful.

But air without food is of little or no value in the human body. There has to be a combination of the two in order to derive benefit from either of them. Food, as already stated, is body fuel. Air is of no more value if it is retained in the lungs than food would be if retained in the stomach. The lungs of a dead man may be inflated with air to their fullest capacity, but the air, no matter how pure, is of no value to the body. It does not produce either heat or energy.

Deep inhalation of air in and of itself is therefore of little value. Oxidation takes place not in the lungs, but in the tissues of the body. The oxygen from the air conveyed to the lungs must be carried to the tissues in order to be of benefit. A man or woman who moves about as though half dead obtains very little good from the air that is inhaled, even though the lungs are filled to their utmost capacity. Exercise creates the demand for air. It is impossible to exercise without breathing deeply. Observe the athlete after completing a contest or race and see how he breathes. He breathes so deeply that his lungs seem to be inadequate to meet the demands that are made upon them.

#### Danger of Overdoing

Vigorous inflation of the lungs in front of an open window may satisfy the mind of the one who thinks air is the thing that is needed, but it will not satisfy the body tissues. In fact, such forced breathing may do harm instead of good. Especially is this true of a person who has diseased lungs, as in active tuberculosis. I know of one tubercular man who, after listening to a lecture on the value of air, went straightway to his room and began to inhale deeply. This produced a profuse hemorrhage from the lungs. I was summoned to his room, and in a few minutes he was dead. Where the lungs are diseased, it is often best for a time to put even the lungs at rest until healing can take place to the point where it will be safe to



*Exercise in the Open Air is Best*

begin to take a little exercise. After this, the exercise should be gradually increased until it is safe again to take sufficient exercise to inflate the lungs fully.

In speaking of the importance of exercise, I do not mean the vigorous exercises obtained in the modern gymnasium. These may be beneficial, but frequently do more harm than good. There is always the danger of overdoing. Properly regulated and applied to each individual case, gymnasium exercise will do as a substitute for good honest labour in the open air, but it can never take its place.

Merely beating the air may be of benefit, but it can never take the place of the *incentive* that leads men and women to work in order to supply the needs of their loved ones. The apostle refers to that which should be the true incentive to engage in work when he says, "Let him that stole steal no more; but rather *let him labour, working with his hands . . . that he may have to give to him that needeth.*" Such an unselfish incentive makes work a delight and pleasure.

#### Sweat of Brain vs. Sweat of Brow

There is not much danger in overdoing when doing honest work. A little (*Turn to page 26*)

The

# DEVIL is about due a VACATION

By Roy Franklin Cottrell

**D**URING the past year it is certain that the Prince of Evil was not away on furlough, or leave of absence. There were severe earthquakes in New Zealand, Mexico, and Central America. There were disasters by land and sea. There was the worst flood on record since the days of Noah. Hundreds of thousands went down to sudden death, while millions suffered from hunger and privation.

Daring crime flourished in lands near and distant, while the police forces in our great cities seemed powerless to stem the rising tide of lawlessness. The world supports a standing army of 5,000,000 at a cost of more than four billion dollars, or an average of ten dollars to every family on the globe. War broke out in Manchuria, and the nations are gripped with fear that an explosion in some one of the world's danger spots may suddenly plunge all peoples into a deadly struggle that would mean "the graveyard of civilization."

"But," some Christian people ask, "doesn't the Bible declare that the millennium is soon coming when the nations will be converted, when they will beat their spears into pruning hooks, and when universal peace will at last be realized?"

No; the very wording of the above question indicates a confusion of ideas and a misconception of Scripture prophecy. Turn to the quotation of the gospel prophet Isaiah, and read carefully:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4.

Let it be observed that this glorious goal of peace is not the decree or mandate of heaven. Rather it is the clamour of "many people." In contrast to this lullaby song of the "people," listen to God's announcement to the inhabitants of earth

just prior to "the great and the terrible day of the Lord."

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together roundabout: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Joel 3:30, 31.

Looking adown the centuries to our time, the God of heaven saw the peoples of earth shouting for peace while the nations were preparing for war. And how remarkable the fulfilment! The world of today possesses the most elaborate and splendidly constructed peace machinery in history. It likewise produces the deadliest weapons ever devised for wholesale destruction and extermination. According to the Bible this strange paradox was to be seen in the "last days." It is here; and stands forth as a notable sign that we are approaching the end of the age.

The popular teaching that the world will gradually grow better and better, is altogether false. The wickedness that preceded the Flood, and the reign of crime that precipitated Sodom's overthrow, are notorious in Scripture story. Pointing to those tragic examples the Saviour declared: "As it was in the days of Noe," and "as it was in the days of Lot," "even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-36.)

In his vivid prophetic picture of the "last days," the apostle Paul declared emphatically that conditions will drift from bad to worse; and that just prior to Christ's second appearing, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." (2 Tim. 3:1-5, 13; 2 Thess. 2:8-10.) Likewise, John the Revelator issues the warning that the "remnant" of true Christians living near the end of time are the special target of the enemy's attack. The reason for this Satanic fury is also stated: "The devil is





The 1,000 Year Vacation of Satan

come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 17, 12.

**Desolated Earth**

Let us know the truth concerning Satan's coming vacation.

The term millennium, derived from two Latin words—*mille*, meaning thousand, and *annus*, year—does not occur in the Bible; but the thousand-year period is mentioned six times, all of which are in the twentieth chapter of Revelation. Of the redeemed from this earth, the prophet has written, "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Verse 4.

While the Saviour was yet with His disciples He gave them the definite promise: "I will come again, and receive you unto myself." His coming, the Bible assures us, will be personal, glorious, and pre-millennial. To the wicked that day brings "sudden destruction" (1 Thess. 5:1-5); to the righteous, fullness of joy. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16-17.

Since all the impenitent are dead, and all the saints are in heaven, this world is accordingly left without a human inhabitant. Jeremiah the

prophet gives this dismal picture: "I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:25, 26.

Immediately following the coming of Christ as "King of kings and Lord of lords," as narrated in the nineteenth chapter of Revelation, the seer of Patmos gives this view: "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan and bound him for a thousand years, and cast him into the

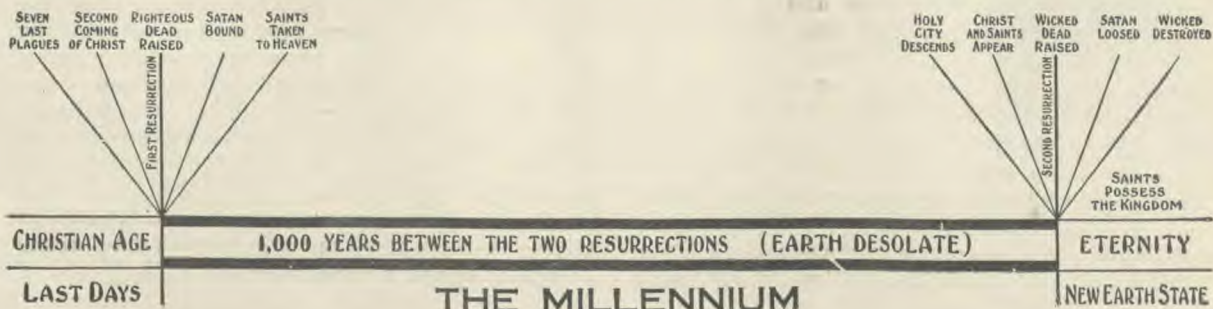
abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished." Rev. 20:1-3, A.R.V.

The "abyss," or "bottomless pit," as here mentioned, is from the same Greek word used in the translation of the phrase in Genesis 1:2, "Darkness was upon the face of the deep [abyss]." It indicates the chaotic condition on this planet during the one thousand years. The "key" and "chain" are emblems of authority; and on this desolate sphere Satan is "bound" or confined by a chain of circumstances which he is powerless to break. For six thousand years he and his host have been intensely active in the warfare against heaven. But now the loyal angels and sinless inhabitants of other worlds are wholly disillusioned. They see the enemy unmasked, and any further attempts to shake their allegiance are futile. Thus chained to this uninhabited planet with its broken-down cities and once fruitful lands turned into a vast wilderness, Satan has a thousand years of enforced vacation in which to reflect upon the ruin his rebellion has wrought.

**Reign of the Righteous**

During the same time, the righteous are in heaven. It is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

At the close of the millennium, the New Jerusalem, together with the Redeemer and the redeemed, descend to earth; (*Turn to page 27*)



# INSECT

## Some of the Most Public Enemies



**F**ROM perhistoric times, man has been bothered by insects but it has taken an aroused, scientifically-minded civilization to appreciate the true menace of these pests, particularly those which invade the home. Civilization has been nourishing the insect. Unwittingly, man has been playing into the clutches of some of his most dangerous "public enemies"—the fly, the mosquito, and the roach. Recently, however, the connection between insects and the spread of disease has been recognized and scientists have developed effective weapons to be directed against the pests; particularly, special chemicals which are fatal to insects but harmless to man or beasts.

A scientific body has been organized to study the insect problem in all its phases, particularly those which concern home protection. Known as the Rex Research Foundation, with headquarters in Chicago, this body has drawn up new and severe indictments against household insect pests and is co-operating with health departments, sanitary boards and other agencies in a world-wide renewal of the battle against the seven principal "public enemies"—flies, mosquitoes, roaches, moths, fleas, bedbugs, and ants.

Known for years as one of the filthiest things alive, the fly has been convicted as the carrier of at least 30 diseases. It contributes directly to the death of at least 75,000 persons annually by spreading disease. Flies are held responsible for 85 per cent of the enteric cases in cities and 95 per cent in rural districts. They multiply with terrifying rapidity. In one season, from May 1st to September 30th, a female fly may produce nearly 5,598,720,000 offspring. One fly may carry as many as 6,000,000 germs. Its body and even its wings, apparently smooth and shining, are covered with small hairs and bristles which offer excellent lodging places for germs as it crawls over filth.

The fly's eating habits and, in fact, every phase of its conduct are dirty and disgusting in the extreme. To soften its food so that it can be swallowed, the fly vomits upon it, leaving hosts of dangerous germs upon unconsumed portions of its meal. Flies will travel from one to 30 miles for food. At one feeding, they will eat half their weight in food and will gorge themselves in half a minute or less if not disturbed. In spite of some decrease in the fly population in cities, their numbers are enormous in many parts of the country and even in centres fortunate to have every modern sanitary convenience flies appear at the least encouragement. The warm summer season is most favourable to their multiplying.

The mosquito has been hated for generations because of its painful bite. Sixty kinds are found in the United States. Mosquitoes are condemned chiefly as carriers of malaria and dengue or break-bone fever. The mosquito's principal menace lies in the fact that it is likely to inject germs directly into the blood of its victim. The itching and swelling caused by its attack are largely due to a poison substance released during the biting to thin the blood so that the liquid can easily be swallowed by the mosquito.

Cockroaches are the "Methuselahs" of the insect world as they frequently live to be four years old. There are 43 species but four are important as household pests. These filthy insects carry the germs of diphtheria, typhoid, dysentery, tonsillitis, leprosy, and malignant tumours. Next to the fly, the cockroach is most dangerous as a carrier of disease.

Moths devour some 1,000,000,000 rupees worth of textiles and other materials annually. They feed on animal fibers almost exclusively and are the housewife's constant enemy. Killing the miller moths does little good as the eggs usually have been laid before the moth flies. The larvae which hatch from the eggs do the damage. They live and grow fat on furs and fabrics. Under favourable feeding conditions many devour wool, fur, and other animal fibers equal to about 12 times the weight of the miller. The use of effective chemicals applied under pressure and directly at the areas where the larvae are at work, has proved especially helpful in combating the moth.

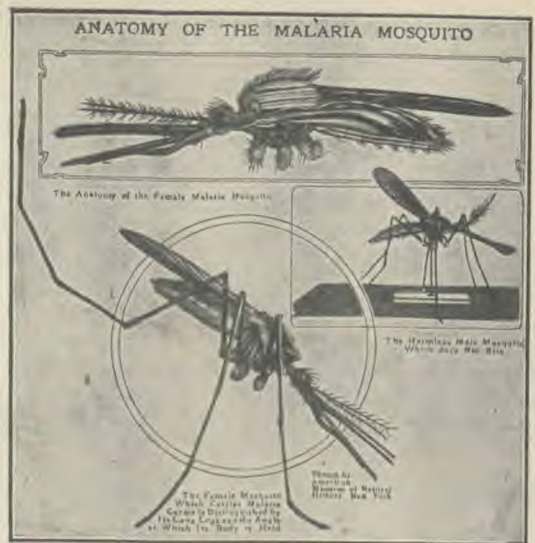
# ESTS

## dangerous

## f Mankind

Bedbugs carry dysentery, smallpox, typhus, anthrax, infantile paralysis, relapsing fever, bubonic plague, and leprosy. Their painful bites, vile odours and menace as disease spreaders make them especially obnoxious and dangerous. Bedbugs are so foul-smelling that birds will not touch them. Chemical sprays have proved most efficient in combatting them.

Ants and fleas are properly classed with the other "public enemies" as devourers of materials and spreaders of disease. Fleas have been associated with animal disease and with bubonic plague. There are 6,000 different kinds of ants but four of them do the most damage—the tiny red variety, the small black ant, the carpenter, and the pavement ant. The timely and proper use of chemicals



is proving especially effective in curbing them as large numbers of the insects can be reached at one time with such treatment.

Interesting research lies back of the development of the "chemical warfare" against insect pests. Scientists discovered a vulnerable spot in the household pests through their breathing apparatus, consisting essentially of exposed pores on each side of the insect's body. The chemical sprays used, while harmless to man and animals, have the peculiar property of paralyzing the insect's breathing organs. The victims therefore quickly suffocate after coming in contact with the materials, usually applied as a fine mist from spray guns. Such chemical sprays are available for quick and easy use in the home.

An essential ingredient in the most efficient sprays is the extract of a certain species of dried chrysanthemum flowers. The substance was discovered by accident. Near a bunch of wild flowers which had become withered were observed many dead insects. The matter was investigated by scientists who discovered the effect of this flower extract on the insects' breathing apparatus. After further research, ways were found by which the substance could be properly mixed to form a dependable spray. Science therefore has supplied a new and powerful weapon to train against the insect hordes and man is afforded a superior advantage over his ancient foe.

The battle is far from won. It is estimated that there are from 200,000 to 1,000,000 kinds of insects in the world, thousands of them harmful to man. The world's insects far out-weigh all the human beings, animals, reptiles, and birds put together. The war between man and insect will be a long one but for the time being, the home, at least, has been made reasonably safe, thanks to the work which has shown the way to direct the terror of the battle-field—"chemical warfare"—against the insect armies.

—Scientific American.

Keep the flies away from the sick, especially those ill with contagious diseases.

Kill every fly that strays into the sick-room.

Do not allow decaying material to accumulate on or near your premises.

All refuse which tends to decay, such as bedding straw, paper waste, table refuse, and vegetable matter, should be burned.

Screen all food, whether in the house or exposed for sale.

Keep all receptacles for garbage carefully covered, and the cans cleaned or sprinkled with oil or lime.

Keep all stable manure screened or sprinkled with lime or oil.

See that your sewer system does not leak.

Pour kerosene into the drains.

Screen all windows and doors, especially in the kitchen and dining-room.

If you see flies, you may be sure that their breeding-place is in near-by filth. It may be behind the door, under the table, or in the cuspidor.



*The Sphinx and Pyramids are silent witnesses to the departed glory of Egypt*

# A Story of the Nile

## Judgments on a Hardhearted King

By H. A. Lukins

LATE one Friday afternoon, the king was standing in a portico of his palace, looking across the plain toward the spot where a magnificent building was evidently in the course of construction. Half a million slaves were toiling in its erection and there came to his ears faintly the hum of activity with ever and anon the sharp crack of the whip, followed by a cry that sounded above the rest as the lash of an overseer found the back of a tired worker.

This magnificent edifice had been the dream of the king's life and now that it seemed so near completion he felt that his work was nearly done. After gazing for a time in satisfaction upon the work, he raised his eyes to the heavens and began to murmur a prayer to the sun god. "Oh, thou supreme deity of all, with thy blinding rays do thou burn and sear the bodies of these miserable slaves who are erecting for me the palace of my dreams, the palace that shall make my name immortal; and when its last stone is laid and it stands complete, then thou mayest take unto thyself their miserable carcasses, and they may burn forever in thy fires." The prayer concluded, he was about to turn back into the palace when a hasty step was heard outside and his son, the heir to the throne, came into his presence.

### The Desert Prophet

In his haste, neglecting the usual salutations, the young man cried out that a mad prophet from the hills had mysteriously appeared, exhorting the slaves, and that tomorrow, he had declared, they would do no work but desired to sacrifice to their God.

The king's face became black as a thundercloud. It seemed as if he felt the great hand of destiny snatching from his grasp the realization of his life's dream; in a rage he bade his son instruct the overseers to double the tasks of the slaves, requiring them to find some of their own material, and that in no case was any cessation of labour to be permitted. "Make the lashes bite a little deeper under their miserable skins, and we will soon have no more of this nonsense," he affirmed.

The second day following was the one which had been set aside in honour of the sun god, whom the king and his subjects worshipped. After his morning worship with the leading priests, the king sat in state in his palace, when one brought to him a message that the mad prophet of the hills was without and desired an audience.

"Throw him as a sacrifice into the great river," commanded the king; and then another thought presented itself. "Stay, have him come in to me, I would see him."

The old man came in before the king and on being told that he might speak, asked the

king's permission for the slaves to have a brief period of rest that they might sacrifice to their God, Jehovah, in the wilderness. In response to the king's demand several marvellous things were done by the prophet, whereupon the king called for his own prophets and it seemed that they were able to duplicate the feats of the one who had come in to him. The king bade the prophet depart, refusing his request.

#### Water Turned to Blood

The following day as the king went with his attendants to the great river for his morning bath, he saw the prophet at a little distance. And as he approached the man stretched out his rod over the river. Discarding his outer robes, the king walked toward it, but visibly it changed before his eyes. Its water no longer flowed evenly, its colour darkened; and the king thought with a shudder, that it was like the blood of a man that was dead, a foulness seemed to arise off the river; and hastily donning his robes again, the king made speed to the palace.

Here also the water seemed to have changed, the fountain in the court-yard had ceased to run and there was no good water to drink. The king's own prophets could duplicate this feat, but strangely enough, they could not change this foul mixture into water again. For seven long days the fearful condition continued. Then early one morning as the king awoke, he heard the jets of the fountain splashing in its pools again; the pitcher by his bedside contained clear sparkling water, and the days that were passed seemed but an evil dream.

#### Frogs and Flies

Several days thus went by, when one morning the king awoke with a strange clammy feeling on his face. A frog was resting on his cheek, and hastily brushing it away, he observed several more on the bed clothes. Hurriedly throwing them off, half awake, he essayed to step on to the floor, but hastily withdrew his foot as it lighted on a frog instead. As in a daze, he dressed, and calling his attendants he furiously demanded the reason for the frogs in his chamber. But the frogs were all over the kingdom, everywhere in everything! Opening his breakfast roll, the king found therein a frog, baked with the roll.

Summoning the prophet, he was willing to promise anything that the frogs might be called away, but after their miraculous removal, he steeled his heart and refused any concession to the slaves.

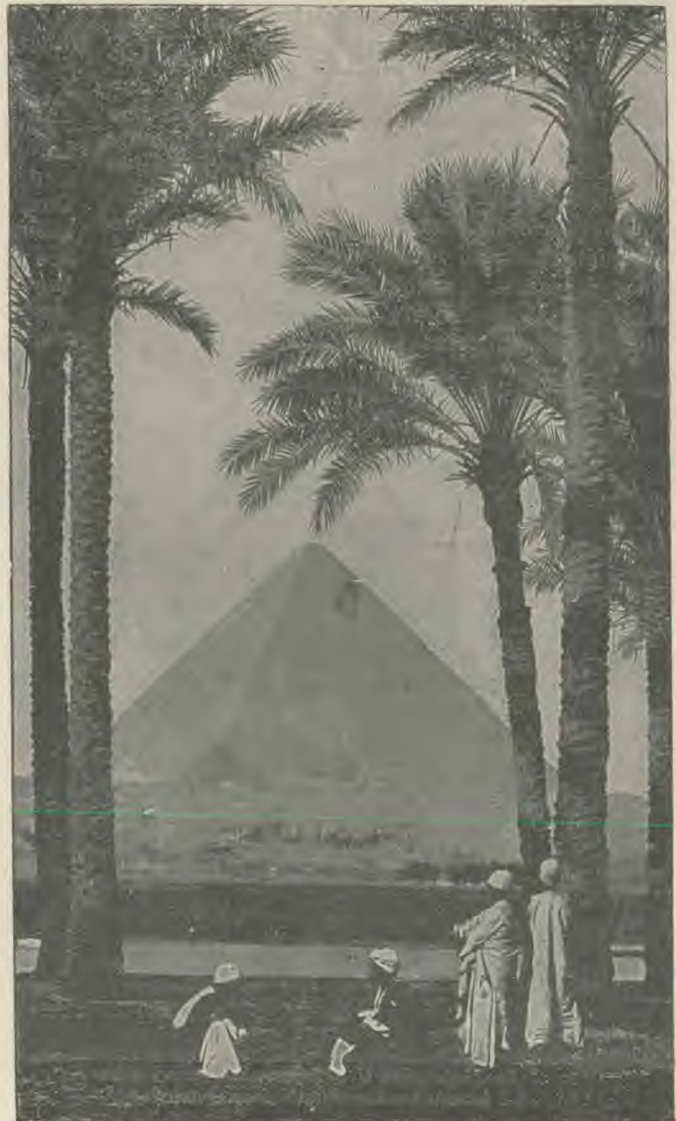
Another morning he awoke and it seemed the bed covers were moving, living things; but closer inspection made him to see that it was lice. Lice all over the furnishings, lice everywhere, lice in food, on bodies, lice that tormented and did not let one sleep.

Again, the flies came—not such flies as he had been accustomed to, but flies that stung and bit, and left raised lumps on tender flesh. Strangely enough it seemed that none of these scourges had come to the slaves, their water had remained pure and neither the frogs, the lice, nor the flies had tormented them. Once again the king felt strangely beaten. He called the prophet and entreated that the flies might leave, but upon being delivered from them, he once more refused to let the slaves go.

There followed sores—terrible outbreaking sores—on man and beast! The lice and the flies had been almost unbearable but these sores were very torture.

Again, standing one morning in the portico of his palace, the king beheld an unusual blackness of the heavens, dark ominous clouds seemed driven by the furies; then came the hail, mingled with the artillery of the skies—lightning and crashing thunder.

*(Turn to page 30)*



# Freedom and Liberty

By Gentry G. Lowry

**F**REEDOM is one of the greatest blessings that has been vouchsafed to mankind. Political freedom especially is much talked of in India today by the high and the low, the rich and the poor. To obtain a greater measure of this priceless gift, men and women are ready to suffer in jails, to be exiled from home and country, and even to give their lives. India is not alone in this craving for national self-determination and home rule. Many a nation has had the same desires and aspirations, and to obtain freedom, blood has frequently been freely shed. Patrick Henry, one of the men who helped to lay the foundations of the great American republic, in an impassioned appeal to his colleagues for immediate action calculated to bring complete political freedom cried, "Give me liberty or give me death."

Political serfdom is serious enough for any nation; but social slavery is even worse. By the caste system found in this country, millions are held in bondage. As never before the lower classes are feeling this galling yoke of bondage and long for equality, social freedom and liberty. As the slave, long mistreated and unappreciated, eventually becomes desperate, rises up in all his strength and makes a dash for liberty, so these downtrodden millions in the bitterness of their souls, cry out for

liberty and freedom. Social freedom and equality would prove a blessing of inestimable value to this great country.

But the greatest freedom of all is that of the spirit. If the soul is left free and untrammelled to grow and expand in the sunshine of God's grace, such mundane affairs as, who is to hold the reins of government, or which caste is to be considered the highest, amount to but little. Men's eyes are often blinded to the real value of this greatest of all blessings, and they are content to spend their time and energies in pursuing political and material advantages, forgetting that these things are temporal and pass away with this life.

Men have, during the past generation, done much to give us a greater measure of material freedom. Science has greatly extended our physical powers and made us super-men. Our eyes, by the aid of scientifically constructed instruments, are enabled to range over vast areas of space, and to penetrate the structure of minutest organisms. Our ears can hear distinctly sounds produced thousands of miles away, and our words can take the wings of the wind and fly in a moment around the world. By the aid of science and invention we have learned to hitch wings to our bodies, as it were, and soar even above the eagles. Huge guns have extended the hitting powers of our fists to many miles. We can attack and strike our foes from the heights of the heavens, or from the depths of the sea.

Truly the growth of the powers of mind and body have been marvellous. But in all this we search in vain for much evidence of spiritual growth and development. We have advanced mightily in the extension of the freedom of the body, but the growth of the powers of the spirit have been meagre indeed.

The freedom which India mostly needs today is the freedom of the spirit. This great blessing once obtained will bring all other blessings in its train. Jesus Christ said, "I am the way, the truth and the life." The spiritual freedom needed by the people of this world today, can be obtained through belief in Christ. He says, "Ye shall know the truth, and the truth shall make you free."



The tomb of Gen. U. S. Grant, whose victory in war brought freedom to the Negroes of America

# Treat your Stomach Right

By Louis A. Hansen

**I**F we had stomachs like Adam's, we should not need to worry about them; but we don't, so we do. But if we did, we should need to give some thought to taking proper care of them, for even Adam's stomach would not stand the treatment some people give their stomachs today. And it is the way they are treated that makes the greatest difference between stomachs of our own day or of any other time.

In making a man with a stomach and other digestive organs, God made an important provision for man's health and well-being. We may well believe the creation record that this part of man's anatomy and physiology was "very good." There was no fault or weakness in man's make-up, and his digestive functions were exactly suited to his needs.

A further original provision for man's needs was in supplying foods suitable to his nourishment and perfect physical maintenance. The natural dietary was such as to furnish every food element required. And the food given man to eat was such as he could eat; it was perfectly suited to his digestive functions and abilities.

But man is a long way from creation, and in the meantime he has sought out many inventions, and not a few of them are found in the kitchen and dining-room. We don't all eat as we were intended to, and we don't treat our stomachs as the stomach was made to be treated. And there is our trouble. That is why we now have to give some special thought to what, when, and how we eat.

The stomach is not alone concerned in the diet question, nor chiefly so. The acute symptoms of stomach trouble may seem to indicate that that organ suffers most from dietetic disturbances or mistreatment. But stomach ache or indigestion, is not fatal, and not many people die directly of stomach trouble. Nevertheless, a great deal of suffering not immediately connected with the stomach, and a large mortality from diseases not listed as stomach, are due to wrong eating.

The stomach should not be thought of as alone in the matter of diet regulation. The health of the whole body is dependent upon the food eaten and its course and conduct within the body. Every particle of tissue, bone, muscle, gland, and nerve, and all the fluids—blood, lymph, and digestive juices—are made from that which enters through the stomach. Other organs must handle the food, building it into body tissue and using it in sustaining the body and its activities.

Other organs and other parts of the body are very directly affected by the treatment we give the

stomach, and may even suffer a great deal more from mistreatment than does the stomach itself. For example, the kidneys have for their principal task the handling of food material or its products. They perform most important and delicate work. While capable of a large task, they are subject to overwork and abuse. They may not make known their injury or disability by acute symptoms of pain or distress, but the kidney trouble that results directly from faulty diet may be very serious in its results. So, too, with heart disorders or hardened arteries; they may make no outcry against abuse, but they suffer hurt just the same, and serious hurt, from wrong eating habits. The larger part of kidney and heart disease may be attributed to misuse of the digestive tract. This makes the menu a matter of more concern than simply serving the appetite.

So there is good reason for giving a certain amount of thought to what and how we eat. We should know that we are eating that which is meant to be eaten and that which will properly sustain life and health. We should know what foods are suited to our particular needs. We should know the limitations of our stomach, what it is intended to do and what it cannot do. With the present rate of disease and disability, very few of us can risk much abuse of the stomach. And many stomachs are already suffering and are unable to do extraordinary feats.

It is well to keep in mind that a stomach is only a stomach, made to do a stomach's work. There are many things that a stomach cannot do, and many tasks are placed upon it which are beyond its ability to perform. It should not be blamed for failing to do the impossible. No stomach can turn bad food, poorly prepared, hastily eaten, and not chewed, into good blood-making material. A stomach cannot digest the indigestible; it cannot easily unscramble complicated mixtures; it cannot readily deal with irritating, spicy ingredients, with rich, greasy masses, or with oversweet messes. Such difficult jobs will tax the stomach unduly in its effort to dispose of them in some way, and finally they must be passed on to other organs for their further disposition.

Neither can a stomach work at all hours, day and night. Being a muscle, it needs rest, as do other muscles. The secreting processes which supply various digestive juices need time for recuperation. Regularity and rhythm are strong in the physical programme. Irregularity in eating is a hard jolt to good digestion.

In asking careful consideration of our eating habits, we do not mean to emphasize overcare or too much thought. Worry (*Turn to page 29*)

**C**HRISTIANITY is built upon a living personality. Jesus Christ is this personality. Christianity is entwined around six great pillars, namely,—the Incarnation of Jesus; His perfect and loving life; His crucifixion and burial; His resurrection; His ascension; and His ministration today. These pillars, mighty in strength and significance, maintain Christianity's equilibrium. As long as these stand Christianity will stand. To reject one or more is to reject Christianity.

In this article we shall endeavour to prove the genuineness of the resurrection of Jesus Christ as it is the most disputed pillar of Christianity. No sane person doubts that Jesus lived and that He lived a perfect life worthy of our admiration. His crucifixion and burial are also accepted; but His resurrection seems to be a stumbling block to many.

Christianity stands or totters with the resurrection of Jesus Christ. With it Christianity has no fear, for it is the religious finality for man; without it Christianity is mere admirable and commendable ethics. Is the resurrection of Christ a fact? Can it be substantiated and established by the testimonies of competent and credible men? Can it be fairly and squarely examined and will it stand the acid test? These are major questions and Christianity must, if it be true, answer these satisfactorily; otherwise, it will eventually fall into obscurity and oblivion.

This platform of belief cannot be proved by mathematics nor by chemistry. Each one of these has its own sphere of investigation and analysis. Christianity belongs to a different realm. It can be confirmed, substantiated, in fact, proved by research work in the department of *historical science*. Historical evidence, if authentic, may justly be used to confirm a belief. Sir Cornwall Lewis says, "Historical evidence, like judicial evidence, is founded on the evidence of credible witnesses." Eye-witnesses are accepted and desired in any court of the world today. On this point Canon Rawlinson says: "Evidence of the second degree of creditability is that obtained by others directly from eye-witnesses." We then conclude that eye-witnesses play a leading part in settling disputes.

It is folly and probably fatal to reject the testimonies of sane, unbiassed and reliable eye-witnesses. The resurrection of Jesus Christ is substantiated by four of the most vital organs of man,—namely the eye, the ear, the mind and the heart.

#### The Gospel Narrative Accepted

Matthew the tax collector, and John, who leaned his head on the breast of Christ, were apostles. Mark, Luke, a physician, were companions of apostles. These four,—Matthew, Mark, Luke and John, writers of the four gospels, testify beyond doubt to the resurrection of Christ. These four gospels were written before the close of the first century and were accepted as genuine by historians, bishops and writers of the



Excavation

# The EMPT

Christianity Stands or Totters

By A

first and second centuries. Leaders of men in different spheres of life such as Papius, who was born in the year 65 A.D. and who was intimately acquainted with the apostles of Christ; Polycarp who saw the light of day in 70 A.D.; Justin Martyr, who wrote about 150 A.D.; Irenaeus and





Tombs in Egypt

# ED TOMB

*the Resurrection of Jesus Christ*

Rawson

Clement who wrote about 160 A.D.; Tertullian, a bishop and historian of North Africa; Eusebius, the great ecclesiastical history writer and many others accept without hesitancy the genuineness of the gospels and they corroborate them as doctrinally authentic. The narrative concerning

the resurrection of Christ was not in the least doubted by them.

## Christ's Contemporary Leaders and Followers Testify

These authentic gospels tell of Christ appearing eleven times after His resurrection on different days and in various settings. First of all, He appeared to Mary "who was weeping by the tomb and out of whom He had cast seven devils." Later He appeared to the other women returning from the tomb; then to Peter; to two men who were going to Emmaus; to the ten apostles (Thomas being absent); a week later to all the disciples; to seven disciples by the Sea of Galilee; to the eleven disciples on the mount; to five hundred people at one time on a hill in Galilee; to James the Lord's brother and lastly to the eleven apostles at the time of His ascension.

In all, the sacred writing tells us that Christ appeared to about five hundred and sixty people after His resurrection. He met them under different circumstances. They were all eye-witnesses to His resurrection. The two men with whom Christ walked to Emmaus were not only eye-witnesses of the Christ but were heart-witnesses, for they said, "Did not our hearts burn within us?" They all were eye-witnesses, for they heard His loving voice. Many of them were mind-witnesses for they were intellectually enlightened and realised that the prophecies concerning Christ's crucifixion had been actually, positively and literally fulfilled.

In that upper room, the home of the mother of John Mark, Christ said to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side: and be not faithless, but believing." Then Thomas said, "My Lord and my God." Christ, to His terrified disciples, said, "Why are ye troubled? Behold My hands and My feet, that it is I myself: handle Me and see." The apostle John, about sixty years after the resurrection, in his epistle refers to this wonderful incident and he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; for the life was manifested, and we have seen it, and bear witness . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1:1-3.

He ate fish with His disciples which is a striking proof of the reality of His resurrection, and one that was never forgotten; for Peter years later in the house of Cornelius recalled the scene by saying, "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead." Acts 10:41. Then on a mountain in Galilee about five hundred of His disciples came together—the eleven, and probably the seventy; Christ's faithful women followers; (*Turn to page 25*)

# From BENCH to THRONE—II

*The Man Who Was Different. Whence? And Why?*

By W. W. Prescott

I AM personally interested in Jesus of Nazareth, and I am writing about Him, not merely to fill space in a paper, but because I sincerely wish that He might become the centre of interest with many others. I fear that there are many who may have heard the name, but do not really know Him. Of course the brief record concerning Him which is found in the four Gospels, is well worth reading for the story of a character in history, but merely as a biography it is a bit disappointing. It does not contain His picture, not even a photographic reproduction of a statue erected in His honour. We have plenty of pictures of the Roman emperors of the same century, but not one of the Man of Nazareth. It does not narrate in close connection as to dates and circumstances the many interesting events which are deemed essential in the usual biography. It does not select those experiences which would reflect special credit upon the subject of the sketch, while minimizing or omitting altogether those which might be interpreted unfavourably. In fact, to the average reader it might easily appear that the efforts of Jesus to bring in a real reform among His people were unsuccessful and ended in a terrible disappointment, if not in complete failure. What is the true explanation of all this? Why should you and I be especially interested in this person? In what respect is He different or outstanding from the average man of His time?

Here are some queries which, I hope, will lead us into a fruitful field of study and meditation. What claims did Jesus of Nazareth make for Himself? Did He establish His claims? He says, "Come unto Me." Why should we come to Him instead of to any other? He says, "Learn of Me." What special reason is there for doing this? He says, "Believe in Me." Is there sufficient ground for believing in Him in the sense which He means? He says, "Follow Me." But why should you and I follow Him in preference to any other leader? He says, "Abide in Me." But what is involved in doing this? In short what distinguishes this Man of Nazareth from all other reformers? What special claim has He upon our loyalty and devotion?

In the first place, it is clear that He did not begin His existence when He was born of a woman. He plainly asserts, "I am come down from heaven." "I came forth and am come from God." "Before Abraham was born, I am." "I am from above." He was "born of a woman," and yet "called God

His own Father" in such a unique sense that the Jews declared that He was "making Himself equal with God." He lived on earth as a man among men, and ye He manifested such a knowledge of God and of heaven as showed plainly that He came down from heaven. Even the officers who were sent on one occasion to arrest Him, when they returned without Him and were asked the reason for their failure to do their usual duty, declared, "Never man so spake."

He used human language, but in it He told the good news from heaven in such an unusual way as fully to justify His emphatic statement to Nicodemus: "Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen. . . . And no one hath ascended into heaven, but He that descended out of heaven, even the Son of man, who is in heaven." In the same way did John the Baptist declare that "what He hath seen and heard, of that He beareth witness." The Man of Nazareth knew about heavenly things from personal observation. He lived in heaven before He lived on earth. He was the Son of God before He became the Son of Man. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us." Wondrous mystery! Blessed good news! "Great is the mystery of godliness."

In plain words Jesus claimed that God the Father sent Him into the world, and that He was the Son of God. This is shown by the question which He asked of the Jews: "Say ye of Him, whom the Father sanctified and sent into the world, Thou blasphemest; because I say, I am the Son of God?" He appealed to His works as proof that He came from heaven: The very works that I do, bear witness of Me, that the Father hath sent Me." The works that I do in My Father's name, these bear witness of Me." "If I do not the works of My Father, believe Me not. But if I do them, though ye believe not Me, believe the works." And these works which Jesus did are declared to be positive signs testifying that He was the Christ (the Messiah) of prophecy, the Son of God: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God."

His words and His works testified convincingly that His life on earth was but a brief period

during which an Eternal One was manifested in time. Concerning this mystery of the ages, one of the most intimate associates of Jesus bore this testimony: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us)." The life which was revealed in



*Talking to Nicodemus*

Jesus of Nazareth was the very life of the eternal God, "who only hath immortality," and Jesus Christ was Himself "the true God, and eternal life." Such a Person should certainly command our attention and draw us into the most intimate fellowship possible with Him.

Jesus of Nazareth was sent from heaven into this world of ours. That is in itself a wondrous fact, really the most wondrous fact in history. Let us think of it more seriously. The God of heaven actually visited this little planet, and lived here in the same flesh which we have. He walked and talked with men. He entered into the common experiences of humanity, with the exception of sin. So fully did He assume human nature that it was only by His resurrection that He "was declared to be the Son of God." His life throughout was a moral miracle, for He was the first and the only dweller upon this earth "who did no sin." He testified to a character which none of us would dare to claim when He challenged His fellow countrymen with these words: "Which of you convicteth Me of sin?" God, the Sinless One, came to live in this world of sin, for "God was in Christ."

But why did He do this? There must be some adequate cause for such an unparalleled event. What is it? The answer is found with perfect clearness. "We have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world." The "good tidings of great joy" which an angel from glory made known to the shepherds on the hills of Bethlehem more than nineteen hundred years ago, found expression in these words: "There is born to you this day in the city of David a Saviour." This is the very heart of the gospel. A Saviour! A Redeemer! A Deliverer! Why?—Because we were lost, and "the Son of man came to seek and to save that which was lost." Why?—Because we were the

slaves of sin, and "He shall save His people from their sins." Why?—Because we were under the sentence of death, and He came that He "might deliver all them who through fear of death were all their lifetime subject to bondage." Why?—Because sin had shut us away from God, but "through Him we both have our access in one Spirit unto the Father." A pitying Saviour, a capable Redeemer, a strong Deliverer!

But there is something more to say. We have opened up a great subject. Let us proceed a bit further. What additional revelation has been made to us concerning this wonderful One who came to be our Saviour? What convincing proof have we that "He is able to save to the uttermost them that draw near unto God through Him?" Well, I am sure that there is abundant proof. I can furnish only a portion of it.

I have already plainly shown that Jesus of Nazareth claimed that He came down from heaven, and that His words and His works justified His claim. I now ask whether we have any reliable record concerning Him before He appeared on the earth, and if so, what it says about Him. The name given to Him at His birth was Jesus, and the significance of this name is most interesting. In its Greek form, as it appears in the New Testament nearly one thousand times, the word "Jesus" in the transliteration of the Hebrew word for "Joshua" the shorter form of the word "Jehoshua." Now "Jehoshua" is a compound word composed of "Jah" the shorter form of "Jehovah" and "Hosee," meaning salvation, so that the name "Jesus," coming to us from the Hebrew through the Greek, means by derivation Jehovah-salvation, or Jehovah-saviour. (I should explain parenthetically that the name "Jehovah," either in the usual or the shorter form (*Turn to page 26*))

### Only a Touch

SHE touched the hem of His garment—  
 She dared not hope for more  
 Ere the jostling throng would sweep along  
 And the chance of her life be o'er.

She touched the hem of His garment—  
 A touch, and she was free!  
 Her hand on His dress in the heedless press  
 While she bowed on bended knee!

She touched the hem of His garment.  
 'Twas barely a passing touch,—  
 Not e'en a grip with the finger tip,—  
 Yet oh, it availed so much!

She touched the hem of His garment,  
 And He felt the virtue flow,  
 A wounded soul the Lord made whole,  
 And bade her in peace to go.

We may touch the hem of His garment,  
 Though crowded life may be.  
 The merest touch will avail us much  
 If we bow on bended knee.

—Mrs. H. Christensen.

### A Proper Bedtime

By Nelle P. Gage

NOT even an unwise supper will find little folk next morning so out-of-sorts and downright naughty as lack of proper sleep. When five-year-old Barbara goes to bed at somewhere after nine, I know perfectly well that next morning she will fret over her shoe laces, pout over her breakfast, and cry the first time she is crossed. When Norman gets to bed at ten Saturday night, I know I am going to have a scrap on my hands Sunday morning, which will end with a surly, wilful boy, or possibly a spanking, which may clear the air.

This may not be true at your house, but with the young folk I observe it is so. Last Saturday night was one of the times when Norman was up until late. Now, Norman is in the long division age, and we had agreed that we should have fifteen-minute periods of long division every hour in the morning. Usually these drill periods had been fun, but this Sunday morning Norman was just plain "ornery." At the end of our first period he had worked five examples of a type he had done another day easily, and three were hopelessly wrong. He had used three sheets of paper, broken the points of two pencils, and covered his paper with more tears than figures. So I called off all long division for Sunday, and the next time there was a fifteen-minute period, he spent it on the davenport resting.

Normally, Barbara and Norman are happy, wholesome, alert children, but for the want of two hours of sleep between eight o'clock and ten, either can be sadly changed into a fretful, wilful, even naughty boy or girl.

A safe rule to follow for children of school age is bedtime at eight o'clock. At twelve years, that may be extended to eight-thirty. And no amount of sleep in the morning seems quite so good as the four hours before midnight.

### Keeping Young

GOETHE finished his immortal "Faust" after he was sixty. The vital force had been lying there, dormant, unapplied, unused. The power of the persistent assertion of the youthfulness within the man had lain ineffective.

When a man consents within his own inward self to the notion that he has passed the dead line, that he has lost his grip, he is already an old man.

Youth is not a time of life, it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, it is the freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over the love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years. People grow old only by deserting their ideals.

Worry, doubt, self-distress, fear, and despair—these are the long, long years that bow the heart and turn the greening spirit back to dust.

Whether sixty or sixteen there is in every human being's heart that lure of wonder, the sweet amazement at the stars, and at starlike things and thoughts; the undaunted challenge of events, the unflinching, childlike appetite for what next, and the joy of living. You are as young as your faith, as old as your doubts; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart is an ever-green tree; its name is love. As long as it flourishes, you are young. When it dies, you are old. In the central place of your heart is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage, and power from God and from your fellow-men, so long are you young.  
 —Selected.

KIND words produce happiness. How often have we ourselves been made happy by kind words, in a manner and to an extent which we are quite unable to explain! No analysis enables us to detect the secret of the power of kind words.  
 —F. W. Faber.

# What Do You Pay

## For Each DRINK of Intoxicating Liquor?

THE *Literary Digest* carried a news review some time ago under the heading "The Price of Drinks." It was a discussion of the findings of the actuaries of some sixty leading old and well-established life insurance companies of the United States and Canada who had just completed an exhaustive study of the causes of death. The thoroughness of their investigations is suggested by the fact that they tabulated the history of more than two million lives. Dr. Arthur Hunter, of the New York Life Insurance Company, was the chairman of the group, and one of the facts established was that the span of human life was reduced on the average from four to six years by the use of intoxicating drinks.

Dr. Hunter divided the drinkers into two groups for the purposes of this investigation. The first group consisted of those who drank an average of two glasses of beer or one glass of whisky a day. The second group included those who took more than those of the first, but who were not "excessive" drinkers. The study showed that the mortality in the second group was 50 per cent higher than that of the first.

The late Dr. Alphonse Bertillon, one-time chief of the Bureau of Municipal Statistics of Paris, and world-renowned as the originator of the Bertillon system of criminal identification and a famed student of the causes of mortality, reached a similar conclusion from an independent study.

Basing his conclusion on these figures, and others directly related to the question, Dr. Edwin F. Bowers arrived at the conclusion that on the

average each drink of intoxicating liquor shortens the life of the drinker twenty-five minutes.

Taking the percentages of drinkers and abstainers as revealed by the findings of the actuaries, Dr. Bowers reached the conclusion that each year a total of 680,000 drinkers forfeited from four to six years of their lives on account of their drinking habits.

By W. G. Calderwood

All of these figures, taken from the new review of the *Literary Digest*, were based on data in the United States prior to Prohibition and in France and Germany where Prohibition has never prevailed.

A more modern calculation was made by Col. Patrick H. Callahan of Louisville, in an address delivered at the Institute of Justice conducted by the University of Chattanooga, in April of this year. Drawing on vital statistics as gathered by the United States Census Bureau, he shows that the abolition of the legalized liquor traffic through Prohibition has saved a total of 169,400 lives in the eleven years from 1920 to 1930 inclusive. By way of comparison, he points out that this number exceeds by over 40,000 the total number of deaths in the United States army during the World War.

Scientists agree that the prolongation of human life is an end greatly to be desired. These studies establish that from the scientific standpoint the "great experiment, noble in purpose" has also been noble in achievement.

## Life Insurance Companies' Figures and Doctors Say Twenty-five Minutes From Your Life.

### What to do for Whooping Cough

(Continued from page 3)

vaporized in the sickroom, have proved useful. The diet needs to be carefully regulated so that indigestion is avoided. It is also most important to guard against draughts and chill so as to avoid complications. In warm weather it is very impor-

tant that the child should be out in the fresh air as much as possible.

During the stage of recovery, good food, rest, change of air, and general tonic treatment are the best measures. It is very important that a child who has had whooping-cough should be completely recovered before its strength is taxed in any way. Otherwise permanent disease of the lung, such as tuberculosis, may develop.



## You Ask Me Who I Am and I Shall Tell You

I AM the cheapest thing in the world.

With me, men have felt within them the power to move mountains—to fly the air as birds—to gain the wealth of Croesus.

I am the secret of happiness. Without me the years are but a menace; old age a tragedy.

I offer myself to you and you do not heed. I bide my time. Tomorrow you will come begging, but I shall turn aside. I can not—I will not—be ignored.

I am the sunlight of the day; the star-dotted heaven of the night.

I hold your future in the hollow of my hand.

I can make of you what I will. I am the Door of Opportunity—the Open Road to the Fairyland of Dreams.

I am the most important thing in the world—the one thing without which all else is impossible.

You ask me who I am and I shall tell you:  
I am GOOD HEALTH.

—Life Extension Institute.

## Tommy Grant's Dream

TOMMY GRANT was only six, but he was quite clever for a boy of his age. However, Tommy had one naughty little habit—he would *not* eat his crusts. No matter how much Mother or Father would say, when the meal was over they always found a little ring of crusts tucked under the edge of Tommy's plate.

"I should think those crusts would haunt you," Father declared one day. "Why don't you eat them? You are leaving the best part of the bread."

Tommy just hung his head and said nothing. Tommy was lying asleep in his bed, when all at once he heard a faint "tramp, tramp, tramp," as of someone marching. Nearer and nearer it came, right into the patch of moonlight upon the bedroom floor. And then Tommy's eyes nearly popped out, for there was the strangest procession you ever saw—a procession of crusts! Big crusts, little crusts, thin crusts, thick crusts—crusts, crusts, crusts! There were so many they filled the whole room, and still they came, tramp, tramp, tramp.

The very biggest crust of all came to the side of the bed, and leered at Tommy. Then he turned to the others. "This is the fellow that left us like this," he announced. "What shall we do with him?"

"Let's eat him!" shouted all the others.

"A very good plan," agreed the leader. "It is our turn now. We shall eat him all up; but remember to leave the crust. One, two, three, go!"

The crusts began to hop upon the bed, dozens of them. Poor Tommy began to shiver.

"Oh, please, Mr. Breadcrust, don't let them eat me!" he whispered.

"Be still!" commanded the crust leader. "If you had not left us, we couldn't be here, could we? Well, then, it is your fault if the crusts you have scorned come back to haunt you. Your Father warned you."

At that, Tommy hid his head under the covers, and began to scream for Mother. And presently Mother was there, shaking him by the shoulder.

"Tommy, Tommy, what is the matter?" she inquired anxiously. "Oh, those horrid crusts!" Tommy sobbed. "They tried to eat me."

How Mother laughed then!

"Why, you have just had a bad dream," she assured him. "Go back to sleep now. You're all right."

"Well, maybe it was a dream," Tommy doubtfully agreed; "but just the same, no crust is going to get a chance to haunt me, after this. I shall eat every single one."

And he did.—Nina Willis Walter, in "Our Little Friend."



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# MEATLESS RECIPES

## Ways with Oranges

**F**RUITS are not only the most delicious of foods, but in them is stored valuable medicinal and healing properties. The demonstrated value of using some raw food as part of the daily diet has given new interest to fruit as an essential part of a sound dietary. Ripe fruits supply nutriment in a form most easily and readily absorbed and their juices are converted into blood and energy quicker and with greater ease than any other form of food.

The orange is one of the most healthful of fruits and the richest in vitamins. It is also considered to be the safest of all fruit for young children and the juice can be given to quite small infants.

In this issue the recipes given are those which suggest a few of the many ways in which oranges may be used in the daily diet.

### ORANGE, PRUNE AND CHEESE SALAD

6 oranges,  $\frac{1}{2}$  teaspoon paprika,  
1 lb. prunes, 2 cups mayonnaise,  
 $\frac{1}{2}$  lb. cheese.

Peel oranges, removing all white membrane, slice thin. Use one-half orange to a serving. Wash and scald prunes. Soak in cold water until soft, drain and wipe dry. Remove stones and fill cavity with grated cheese to which paprika has been added. Arrange slices of orange on lettuce leaf. Place filled prune on orange and garnish with mayonnaise.

### ORANGE OMELET

Peel an orange, taking care to remove all the white portion of the rind. Separate the orange into sections. Cut the sections into small pieces. Sprinkle with sugar, and allow to stand one-half hour. Put some of this orange on the omelet before it is rolled, and serve the rest around the omelet on the platter. Garnish with parsley.

### ORANGE SNOW

2 tablespoons lemon juice,  $\frac{3}{8}$  cup water in which to  
 $\frac{1}{2}$  cup orange juice, dissolve the gelatine,  
1 cup sugar, 3 egg whites,  
 $\frac{1}{4}$  ounce vegetable gelatine,  $\frac{1}{4}$  teaspoon salt.

Prepare the gelatine by soaking and draining three times. After draining the last time, boil it in the two-thirds cup of water till dissolved. Strain it into the lemon juice, orange juice, sugar, and salt, which have been mixed together. Cool till nearly ready to set, then beat it into the stiffly

beaten egg whites, and continue to beat till nearly ready to set again. Then quickly pour into cups wet with cold water. When cold, unmould and serve with a custard sauce in which the yolks of the eggs are used. This is so tender that in unmoulding great care must be taken not to break the desserts.

### ORANGE AND COCONUT TRIFLE

Six oranges,  $\frac{1}{2}$  coconut,  $\frac{1}{4}$  lb. coconut cake,  $\frac{1}{2}$  pint custard (adding 1 gill of cream if a rich sweet is wanted.) Cut the cake into thin slices and use it to line a glass dish. Pour the strained juice of 2 oranges over it and leave for an hour. Slice the oranges, removing peel and pips. Grate the white part of coconut finely. Place on the soaked cake first a layer of coconut, then a layer of orange slices, until all the slices are used. Then pour over half a pint of good custard, sprinkle grated coconut over and serve, or decorate with stiffly-whipped cream. Ordinary sponge cake will do just as well as coconut cake.

### ORANGE JELLY

$1\frac{1}{2}$  cups orange juice,  $\frac{1}{2}$  cup sugar,  
3 tablespoons lemon juice 1 cup cooked vegetable  
4 tablespoons water, gelatine.

Mix all ingredients and add the hot vegetable gelatine. Stir until sugar is dissolved. Pour into moulds wet in cold water and allow to stand until firm.

### ORANGE DELIGHT

Take the juice of three large oranges, three well-beaten eggs, one pint of milk, nutmeg and cinnamon to taste, a little sugar. Stir over the fire until it is as thick as melted butter, but do not let it boil. Pour into custard glasses and serve on ice.

### ORANGE BUTTER

Beat together 2 eggs,  $\frac{1}{2}$  cup sugar and 2 tablespoons butter. Add the juice and grated rind of 2 oranges. Bring slowly to the boil, stirring well all the time, as for custard. As soon as it has thickened take it from the fire and let it cool in the saucepan. Then put into jars for future use.

### ORANGE PUNCH

$\frac{1}{2}$  cup lemon juice,  $\frac{3}{4}$  cupful sugar,  
 $1\frac{1}{2}$  cupfuls orange juice, 4 cupfuls water,  
1 tablespoonful grated yellow orange rind.

Cook sugar and water for five minutes, and add other ingredients. Strain and serve cold.—F.



The

# DOCTOR SAYS



This medical service by competent physicians is free to our subscribers. Please enclose a stamped, self-addressed envelope if a personal reply is desired.

**Stammering. Ques.**—"What is stammering due to?"

Stammering in children which develops during the growing period is most frequently a nervous manifestation and suggests some imbalance in those functions contributing to a normal balanced development.

The fact that in the case mentioned there exists enlarged tonsils, this would suggest some endocrine deficiency.

It is quite possible that this child is also backward and underdeveloped which would be a part of the same constitutional problem.

The need in such cases is for a careful examination as to endocrine deficiencies, a checking up of the diet to make certain this is correctly balanced as to vitamins, mineral salts and acid alkaline ratio.

In some such cases there is definite need for circumcision to overcome irritation which sets up nervous reflexes.

Also the bowels need to be considered as three regular movements are necessary to avoid a reflex irritation from that source.

**Diabetes. Ques.**—"Is it not correct that an excess of carbohydrate (starches and sugars), gives rise to diabetes?"

**Ans.**—It is quite correct that the effect of excessive carbohydrate intake is to overtax the carbohydrate digesting functions with a gradually decreasing ability to take care of carbohydrate. This condition is called diabetes.

There is a still more prevalent effect of excessive carbohydrate intake which is due to the effect of its acid ash in the body. This acid ash in order to be eliminated through the kidneys and liver must be neutralized by combining with alkali salts. These alkali salts are withdrawn from the tissue reserve. Any excessive and continued withdrawal of reserve alkali is reflected in the form of chronic illness and lowered resistance to infection.

The acid ash forming foods are starches, sugars, proteins and fats. The alkali ash forming foods are fruits, vegetables and milk. The normal ratio in a well balanced diet should be four parts of alkali ash forming foods to one part of acid ash forming food. As you will observe this means that fruits and green vegetables with milk should form the major part of the daily food intake. The remaining items to be added in proportion as stated above.

**Lucoderma. Ques.**—"Where may I obtain an effective remedy for white patches on the face and other parts of the body commonly known as Lucoderma."

**Ans.**—Lucoderma is a constitutional disorder and not a skin disease. The active cause is believed to be a functional failure of certain glandular structures like the thyroid, adrenals and sex glands. Most likely the liver also is involved. The remedy is not to be found in applications made to the skin but by ascertaining the constitutional imbalance and directing the treatment to a re-establishing of normal functioning.

It is also believed that an unbalanced diet is a factor in producing this condition. This is particularly true if the diet is excessive in acid ash forming foods such as starches, sugars, meats, eggs and fats.

A well balanced diet requires an abundance of fruits, green vegetables and milk. Other foods being added only in proportion of one part to five of the former.

You need to consult a well qualified physician who can

ascertain the deficiency in your endocrine glandular functioning and prescribe a glandular formula suitable to your case.

Maintain two or three free bowel movements daily.

**Perspiration. Ques.**—"The soles of my hands and feet perspire profusely. What should I do to be cured from it. Should I take exercise? or is there any medicine against it?"

**Ans.**—Excessive perspiration of local parts very often indicates toxic absorption from the digestive canal. If your bowels are not moving three times daily you are most likely suffering from colonic stasis.

The best plan is to adopt a diet of milk, fresh fruits and vegetables. The vegetables should be taken both raw and cooked, but the cooked vegetables must be water cooked and not ghee cooked. The green leafy vegetables may be eaten raw quite freely as these supply very essential nutritional and remedial agencies.

Bread or meat or sweets should not be taken more frequently than three times a week and then only in moderate quantity.

As a local measure it is helpful to have two small bath tubs one containing hot water of a temperature which can be borne and the other tub with cold water. Place the feet in the hot bath for five minutes, then dip them into the cold, remove again and repeat the hot bath for another five minutes, repeating this for fifteen minutes and ending up with a dip in the cold bath. This measure has often proved very helpful.

**Lemon Juice. Ques.**—"Is it harmful to drink lemon juice and water—one lemon to a glass of water? I have to be careful in what I eat, to prevent sour stomach. Sometimes I have sore mouth."

**Ans.**—Lemon juice diluted with water is an excellent drink. Some persons have trouble from drinking lemon or orange juice, but this is unusual. You may receive help by rinsing your mouth with a cup of water containing a heaping teaspoonful of baking soda.

**Bad Taste. Ques.**—"As far back as I can remember I have had a bad taste in my mouth on waking. I have a good appetite, and am seldom sick enough to go to bed. I am five feet seven inches tall, weight about 175 pounds, and am fifty-two years old. I see a dentist often. I am quite constipated. Please send diet and other directions."

**Ans.**—The last thing before retiring at night use an antiseptic mouth wash and gargle after carefully brushing the teeth. If you have plates, take them out for the night.

The average weight for your age and height is 157 pounds, but the optimum weight, that is the weight that is most likely to be followed by a long life and ripe old age is 142 pounds. You might do better and have less trouble with your mouth if you took no supper or at least some little thing, like an apple.

Be careful to use no sugar at night; in fact, it would be better for you to use no sugar at all. You should cut down very materially on your bread and cereals, using no desserts containing sugar and flour. A lighter diet, provided you have milk and plenty of green vegetables and fruit, and little, if any, sweets, would be much better for you. Such a diet might help in the matter of your constipation. I am enclosing some leaflets which may be helpful to you.



## The Emptied Tomb

(Continued from page 17)

and many whom Christ had healed. There was Peter's mother-in-law, the centurian, Jarius' daughter, the grateful leper of Samaria and others. When they saw Him "they worshipped Him." Why? because they knew that He was the one who before His death had healed them. Could all these people—people from different ranks of life, of different ages, have been mistaken? Were they day-dreaming? Was it all an imagination? Was it a myth or mirage?—Impossible.

These people could not have manufactured such a story for they lived to corroborate and to testify to what they had actually seen and heard. Their eyes could not have deceived them all. The ears of all could not have been mistaken. "The resurrection is the only natural sequence to Christ's incarnation and His perfect life."

### Saul of Tarsus—a Roman Citizen—Testifies

Let us now look at a man by the name of Saul. He was a man of influence and prestige and a member of the Sanhedrin Council. He was foremost in persecuting, even to death, the followers of Christ. But, one day, when he was on his way to Damascus, a light shone from heaven and Saul was smitten blind. Falling on his knees, Saul heard a voice that said, "Saul, Saul, why persecutest thou me?" Saul, answering said, "Who art thou Lord?" And the voice said, "I am Jesus whom thou persecutest." Then, when the whole mistake of the past darkened with all its horror was realised, the agonised Saul could only bow in humble penitence before the crucified, risen, persecuted Master and cry, "Lord, what wilt thou have me to do?" The devout enemy and persecutor of Christianity became the champion of the Faith.

Paul (Saul) spent the rest of his life in preaching the gospel of the resurrected Christ. Throughout Asia Minor, in Greece, and in Rome; to the Gentiles and to the Hebrews he preached what he actually saw and heard, and what his mind and thought had experienced. The resurrection of Christ was a reality to him. For it "Paul became homeless, friendless, misunderstood, persecuted and a martyr." Was he preaching an imaginary gospel? Was the resurrection of Christ an illusion? Would Paul have sacrificed everything he had, and suffered what he did for the sake of deception? Paul, "an eye-witness, speaks of what he saw: his witness comes through an authentic document from his own hands . . . a testimony of the writer appeals for corroboration to two hundred and fifty living witnesses. Surely all the tests of credibility may be successfully applied to this testimony.

### The Apostolic Church Testifies

The history of the apostolic church testifies to the resurrection. "History reveals no more deadly struggle than the war of extermination waged by the Roman Empire against Christianity. The conflict covered a period of nearly three hundred

years. It was a life and death struggle, the sword against the cross." Thousands were burned to death; thousands were flogged and persecuted; and thousands were eaten by wild animals. These people suffered for the gospel of the resurrected Christ. Could all these, from different ranks of life, different types of men and women, have been deceived? "Does fraud engender such moral and physical courage?" Does delusion create such men? Would thousands of people have suffered and met an untimely death for a moral myth—for a mythical, imaginative and a fictitious saviour?—Not likely. The resurrected living Christ must have been the impulse.

### Thousands Today Testify

Then today there are multitudes of doctors and scholars; of merchants and artists; of philosophers and poets; of statesmen and artisans who have witnessed a transformation of life. Their lives pulsate with a living fire of purity. Criminals, drunkards and men of the lower status of life have experienced a new birth. This spiritual change cannot be over-estimated neither can it be overlooked. Cannibals, headhunters, barbarous tribes and outcastes have been brought up from the depths of degradation, from superstition, from moral and spiritual chaos; and made into desirable citizens and brought into the fold of the brotherhood of man.

These transformations—these living witnesses of a miracle cannot be the result of a moral myth. It did not come from within. The inner incentive is carnal. There must have been a force working upon the heart from without—from above. These people testify to the indwelling Christ. His life is real to them. Could a dead character bring about this change?—Impossible. It is the living Christ working upon the hearts of men that causes such changes. The testimony of millions of competent and credible witnesses; the testimony of men who have really experienced a change of heart and mind; of men whose lives have been unquestionably changed and whose lives radiate with the Saviour's love and self-sacrifice cannot be legitimately doubted. "By their fruits ye shall know them."

### The World-Wide Missionary Movement Testifies

We must not forget the divinely implanted motive of missions. "No one doubts that the Christian missionary movement is the highest type of altruism known to mankind." The life of Carey, of Judson, of John G. Paton, of Livingstone, of Henry Martyn, of Moffatt, and hundreds of others must have been instilled with this highest type of altruism of the one concerning whom they preached and for whom they even died. The resurrected Christ is the key-note of all missionary enterprise. I am emphasising the missionary motive. This motive is not greed, neither is it earthly gain. The motive is to uplift the resurrected Christ. He is their propelling force and they speak of what they have experienced.

Christ said, "I am come that they might have life, and that they might have it more abundantly."

John 10:10. This abundant life, this eternal life is possible only through the resurrected Christ. John in his epistle writes, "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11,12. The importance of the resurrection is clearly stated by Paul, "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:14. If Christ be not raised,—we have no Saviour; no High-Priest; no Intercessor; no Pleader; no second coming; no hope and no hereafter. *The world is dark—the future still darker.*

Friend, listen to a sweet singer of old. He is singing the glorious refrain, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." St. Paul picking up the echo says, "But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20.

The resurrection of Christ is fast and is a reality.

### From Bench to Throne

(Continued from page 19)

"Jah," is found in the American Revised Version of the Old Testament nearly seven thousand times, but in the Authorized Version it appears, with few exceptions, as "Lord" spelled with a capital L and small capitals thus, LORD.)

In the Old Testament many statements about Jehovah are quoted in the New Testament and applied directly to Jesus Christ, and it is clearly evident that "the New Testament writers, the authorized interpreters of Christianity to subsequent ages, directly identify Him with the Jehovah of the Old Testament." It follows, of course, from this fact that when we read about Jehovah (or LORD) in the Old Testament, we are reading about the same Person who was manifested in the flesh as Jesus of Nazareth. Note the justifiable conclusion: it was Jesus who delivered Israel out of Egypt and brought them through the Red Sea; it was Jesus who spoke the law at Sinai; it was Jesus who instituted the sanctuary service in which He later in the flesh became "a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people;" it was Jesus who appeared to Joshua and gave him instructions concerning the capture of Jericho—that outstanding example of victory gained by faith; it was Jesus who through all the centuries of their experience watched over the people whom He had redeemed, and declared through the mouth of His prophet, "All flesh shall know that I, Jehovah, am thy Saviour, and thy Redeemer."

Can we make very real to ourselves the fact that this "Jehovah, the Creator of the ends of the earth," is the meek and lowly Nazarene who offers Himself to each one of us as our personal Saviour, and asks for our love and devotion? I earnestly urge every one of you to become acquainted with Him, for to know Him is to love Him. "Whom

have I in heaven but Thee? and there is none upon earth that I desire besides Thee."

### How to Keep Well

(Continued from page 7)

intelligence brought into such work will aid in the symmetrical development of both body and mind. The great difficulty today is so many are attempting to earn their bread by the sweat of the *brain*, instead of the sweat of the face, as God designed they should. When God made man, He did not intend that he should be an idler, neither did He intend that he should be shut up within walls seated on a revolving chair for ten or twelve hours out of the twenty-four. He placed him in a garden "to dress it and to keep it."

Every family should aim to have a small piece of land to cultivate. A portion of time spent each day in such occupation would be highly beneficial.

Exercise creates the demand not merely for air, but for food. The working man never complains of lack of good appetite, neither is he troubled with sleepless nights; for the sleep of the one who has honestly earned his food by the sweat of his face is sweet. "The sleep of a labouring man is sweet, whether he eat little or much." It is the abundance of the rich, who feels no need of out-of-door labour, that will not suffer him to sleep.

The one who spends his time on a swivel chair in a poorly ventilated office loses his appetite. It is this class that appeal to the physician for an appetizer,—something that will improve the appetite. Nature takes the appetite away, for an idler is not in need of much food. The one who works little should eat little, and the apostle said, "He that will not work, neither shall he eat," and he might have added, neither shall he sleep.

I know of no better way of improving the appetite than to engage in out-of-door work. I know of no better means of inducing sleep than work in the soil. In my practice of medicine nearly forty years in connection with medical institutions, I have had a great many patients who were troubled with insomnia. Among them all, I am not able at this moment to recall *one* who had a large family and who had to work hard to provide them with the necessities of life.

Civilization has made it impossible for all to engage in work on the farm or in the garden or to do physical work in the open air. Many will have to continue to earn their bread by the sweat of the brain, and are doomed to indoor, nerve-wrecking office work. Those who are so unfortunate can, however, derive some benefit by taking a few simple exercises. Seated at the desk, the body may be kept erect and energized, and the head kept erect instead of permitting the body to relax and the head to bend forward. This posture interferes with respiration, and makes it impossible to think clearly. Walking erect and sitting erect cause a freer circulation of the blood through the brain, and sweeps the cobwebs from it.



Surrounding the Beloved City

### The Devil is about Due a Vacation (Continued from page 9)

and the voice of Christ summons the wicked dead of all ages to awaken from their long sleep. (Rev. 20:5; John 5:28,29.) The resurrection of the righteous occurs at the beginning of the thousand years; the resurrection of the wicked marks its close. Christ referred to the second resurrection as "the resurrection of damnation." Naturally, the mighty host of the unconverted come forth from their graves with the same sinful hearts and rebellious spirits that controlled them during this life. The arch-rebel's vacation then terminates, and for "a little season" (verse 3) he will resume his activity of deception. "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle; the number of whom is as the sand of the sea." Verse 7, 8.

Just how long the "little season" continues, we are not told. Evidently, there is time to construct munitions and engines of war, and to organize the mightiest army this world has ever seen. Then follows the last act in the seven thousand-year controversy between Christ and Satan: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Verse 9.

Here for the first and last time, the whole human race meet, the righteous inside the city, and the wicked without. The infinite love of God is manifest to all. His justice in terminating the lives of the finally impenitent who have despised His mercy is fully vindicated. The lake of fire ends the age-long warfare against God's government, with

Satan and his host consumed "root and branch." The Word declares, "This is the second death."

The fatal experiment with sin is forever finished. "There shall be no more curse." "Affliction shall not rise up the second time." "And He that sat upon the throne said, Behold I make all things new." Out of the smouldering ruins of this old world, a glorious "new earth" arises, in which the grateful, happy millions of the redeemed find an eternal inheritance. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." Rev. 21:2, 3.

#### Victory in Christ

Let it be emphasized that Satan's enforced vacation has not yet commenced. Realizing, moreover, that the time of his long imprisonment draws near, he works today with the fury of desperation. To you and to me, the word is spoken: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. In his own strength, man is no match for the strong, wily foe that withstands us. Yet none need be downcast or discouraged. A Stronger than he has already met the adversary, and vanquished him in every encounter.

You may have suffered defeat times without number; but in the name of the Conqueror, "resist the devil, and he will flee from you." Your leader says, "Fear thou not, for I am with thee"; "Lo, I am with you always, even unto the end of the world." Trust Him; follow Him humbly, loyally; He will pilot you safely past all the



"Fire Came Down . . . and Devoured Them"

storms and dangers of this life, and in His own good time will welcome you as guest and citizen at the grand millennial gathering in the re-created homeland.

## *How the Earth was Protected when the Sun was Seven Times Hotter*

*(Continued from page 5)*

and even to see the fish in the water! (Read Gen. 1:11, 12, 20, 21, 24-27.)

But what was it that finally made this shell, or super-heaven, of enveloping clouds transparent? All that is necessary to make clouds transparent is a little more heat. Why may it not have been the turning on of the solar activities of our moon, which is so close to us, that supplied this additional heat that made these clouds transparent, and thus permitted the light of the stars and the sun and the moon to shine directly "upon the earth"?

Direct sunlight is necessary for the healthy existence of many forms of life. This seems to have been provided for them on the fourth day when the turning of the moon's solar activities heated the earth's enveloping clouds sufficiently to make them vaporize and become transparent. That the solar light from our moon contained more heat than the sunlight by the time both reached the earth seems to be implied in the statement: "Neither shall the heat nor sun smite them." (Isa. 49:10.) The expression "the heat" seems to be a synonym for "the moon." (Compare Ps. 121:6; Isa. 30:26; 60:20; 66:23.) And also you will notice that one of the great things established on the fourth day was "seasons." In another place we read: "He appointed the moon for seasons." (Ps. 104:19.) Seasons that were ideal and dependable were essential as day and night. They were made ideal and dependable by placing them under the control of three things; namely, (1) The self-luminous moon; (2) the steadily and brightly burning sun; and (3) the transparent water-vapours above the atmosphere of the earth—which filtered out the excess of heat above the earth's equatorial regions. When this great vapour shell of clouds became transparent from the heat of the moon and the sun, the prophet in the vision could then see the sun and the moon and the stars for the first time. *That is why he does not mention them until the fourth day!*

The rotation of this great shell of water vapour above the atmosphere must have caused it to become thicker at its equator and thinner at its poles, due to the centrifugal power generated in it by its rotation with the earth or even independently of it. Being, therefore, thinner at its poles it would permit more of the light and heat from the moon and sun to reach the vicinity of the earth's poles and would thus let them warm up to a temperature that was about equal to the equatorial regions. And being thicker at its equator it would naturally filter out the excess of heat above the

earth's equatorial regions where the combined rays from the moon and sun at times of new moon and eclipses of the sun were intense and would have otherwise destroyed plant and animal life in the earth's equatorial regions.

### *A Vapour Sunshade*

Thus the great Creator prevented extremes of cold at the poles and extremes of heat at the equator of the earth by making an arrangement of natural substances and forces that would produce an equable and non-zonal climate of sub-tropical temperature over the entire earth. In paleobotany, as we have already shown, we have a scientific record of the existence of just such a world-wide climate before the great deluge of rain and snow—before the Flood and the great Ice Age.

According to the Biblical version of this story, this transparent shell, or super-atmosphere, of water vapour above the air remained there until the time of the great Flood in Noah's day. At that time the sudden stopping of the solar activities of our moon and the rapid diminishing of our sun's brilliancy caused the entire earth to be chilled severely. The first effect of chilling transparent water vapour is to condense it into clouds; then, still more cooling condenses it into rain; and still more cooling transforms it into snow and hail. The sudden extinguishing of the moon and the rapid dimming of the sunlight would not affect simply one locality on the earth, but the resulting catastrophe would of necessity be world-wide. However, in some places it might be less severe than in others. And the Bible version seems to indicate that it was less severe in some places, for we read:

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows (the margin reads, 'floodgates') of heaven were opened. And the rain was upon the earth forty days and forty nights." Gen. 7:11, 12.

### *Snow as well as Rain*

Thus in Noah's locality it rained for over a month. But near the polar regions of the earth and elsewhere there must have been smothering snow-storms and stinging hail-storms accompanied by terrific displays of lightning following the first torrential downpour of rain of several days' duration. Much of the rain and snow and hail must have come from the condensing and collapsing vapour shell that anciently protected our planet from the scorching heat of the moon and the sun.

Now that our planet is no longer protected by a super atmosphere of transparent water vapour, it is fortunate for us that our sun does not shine any brighter at the present time than it does. If it should shine brighter, as it will during the time of the seven last plagues (Rev. 16:8, 9), we would be scorched with great heat and life would be impossible in many countries. The present brilliancy of the sun seems to have been predetermined by the omniscient, almighty Creator

of the starry heavens. Certainly we are greatly indebted to Him for His complete knowledge of scientific facts in advance of His deeds.

In conclusion, the words of the prophet Isaiah are very appropriate: "Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; *the God of the whole earth shall He be called.*" Isa. 54:4, 5.

The next article will be on "The Reserved Hail" of the seventh plague. The Bible has much to say about this astronomical subject. It seems to be a reserved remnant of the earth's former protecting shell of water vapour, which remnant did not fall at the time of the Flood.

## Treat Your Stomach Right

(Continued from page 15)

about whether or not this or that food is going to agree with us, is a direct road to bad digestion. Food eaten under such conditions is quite likely not to agree with us. Worrying the stomach about its work is pretty certain to hinder it; almost any stomach will fail under too close observation.

We should enjoy our food while eating it, and have no after disturbance from it. We ought not to have to worry about whether it is going to hurt us or not. With all the digestive disability that may lay hard upon people of today, there is still enough of the natural stomach power left to do reasonable work. Foods in their natural state are still good and suited to human consumption. The average stomach can ordinarily take care of a decent meal, and is more or less adaptable to varying conditions. With fair care, most stomachs will do good work on most foods.

In general, diet regulation follows fairly uniform lines, conforming to a sensible selection of nourishing, wholesome, palatable food, with not too great a variety at a single meal, but with varied meals, regularity in meals, eating when not worried or hurried, with proper mastication, and then letting digestion alone. Indoor and sedentary workers cannot eat as much food, or of all the kinds of food, as outdoor and vigorous workers. Invalids, of course, need to observe special care in diet.

Exercise is a good sauce to aid digestion. Man was told that "in the sweat of thy face shalt thou eat bread," and to really sweat in the face a man has to do some real work—one means of assuring good digestion. The wise man says, "The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." Eccl. 5:12. While exercise is good for digestion, it is not good to eat when fatigued.

Probably no one thing is harder on the stomach than eating between meals. And this applies to the things we consider titbits, and which we may not class as food. Sweets, nuts, ice cream, and the various soda fountain concoctions carry considerable food value, and hence require considerable digestive attention. Sweets at best should be eaten in moderation, and only at meal-time. Nuts are a very hearty form of food, quite difficult of digestion, especially if not well chewed. A dish of ice cream has food units equal to a dish of custard. It can be eaten by most persons only with care and caution. Eaten between meals it tends to retard digestion by chilling the stomach and adding a considerable amount of food in not the best combination, for milk and sugar together do not make for good digestion.

Highly seasoned foods are not a help to any stomach. They may whet the appetite for their kind, but dull it for the simple, natural and wholesome foods. As irritants, spices and condiments may act as a whip to a jaded stomach, but they hinder digestion by overstimulation and a consequent debility.

The question of drinking with meals has its pro and con arguments by some authorities. All are agreed that washing the food down with some liquid is positively harmful, and that large quantities of water taken with meals hinder digestion. The body needs several glasses of water a day, but these should be taken through the day and not with meals.

A regard for the capacity of the stomach for doing work not only calls for periods of rest but for moderation in the amount of food given it at a time. It may pass as a pleasantry to rub or pat the stomach after a big dinner and grunt in satisfaction, but it is not a joke to the stomach to carry an overload and work out all the digestive difficulties put upon it by an overhearted eater. The digestive system not only has to work unduly hard in disposing of a surplus of food, but it is taxed to take care of the wastes and poisons that result from this food jam. The habit of overeating proves ere long one of the most serious violations of health regulations, with consequences that often prove grave.

Treating the stomach right means to regard it for what it is. If you treat your stomach right your stomach is most likely to treat you right.

LOVE your enemies. They may be worth more to you than your friends. Your enemies may attempt to hurt you, but you can compel them to help you. By their criticisms they may seek to wound you, but you can profit by their bitter words and increase your humility. Your friends may fear to tell you the truth about your weaknesses lest they lose your friendship through frankness, but your enemy has no such fears. He will never stupify you with flattery nor lull you into complacency with false praise. Therefore, love your enemies.—*Roy L. Smith.*

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## *A Story of the Nile*

*(Continued from page 13)*

### The Besom of Destruction

It seemed, at last, that his spirit was broken and the slaves about to be liberated; but before the order could be carried into effect, the king revoked it. It seemed that the fury of the storm had taken possession of his mind and with redoubled energy he commanded the taskmasters to lash the slaves to their toil.

Then came the locusts. Before them were green fields and ripening grain, but behind only the desolation of the desert. Once more the king entreated the prophet, and once more he revoked his order that the slaves should be free.

For three days darkness, fearful darkness, seemed to blot out every luminous body from the universe; and then the last appearance of the prophet before the king, the last stubborn revoke on the part of the monarch.

At midnight the king awoke. He had dreamed of fearful shrieking. No, it was no dream; he heard it now! The wife of one of the servants of the palace had awakened to find her babe dead by her side. Other lamentations were added to this as others, on arousing, found their children dead. With awful forebodings in his heart, neglecting even to call his attendants, the king went to the bed chamber of his firstborn. A

hastily prepared light showed that the angel of death had passed that way.

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead." Ex. 12:29, 30.

### History Repeating Itself

This great world of ours is today repeating the history of this ancient king. Warning after warning of God has been rejected. The ancient sun's day—always the mark of apostate religion—is being enforced by civil law and those who would obey God today find themselves, in many instances, in conflict with the laws of the land. Because of this persecution of His people, a fearful curse has been pronounced against those who persist in the defiance of heaven, and awful plagues similar to those which came upon Egypt, only, terrible in their effect, will soon be poured upon all the world who do not have "the seal of God" in their foreheads. Rev. 7:1-4.

These plagues are recorded in the sixteenth chapter of Revelation. Terrible sores, the turning of water into blood, the scorching of men's bodies with the rays of the sun, awful darkness, the final Armageddon, and terrific hailstones, join in their terrible destructive power.

Men today are denying that God made His world, and it is at this very time that He is sending a message bidding all to return to the obedience of His Sabbath, which is the memorial of His creative power and in the observance of which, we recognize our allegiance to Him. Sunday, the counterfeit of the true Sabbath, comes to us christened with the name of the sun god, sanctioned and bequeathed by the papal apostasy as a sacred legacy to Protestantism.

The time is soon coming when the world must meet their Creator over the subject of His violated law. In that day, dear reader, will your name be Moses or Pharaoh?

## *Did the World Make Itself?*

By E. Hilliard

**T**HERE are persons that say it did. They deny the statement in the first verse of the Bible that, "In the beginning God created the heaven and earth."

The mechanism of the visible heavens bespeak design, order, and systematic arrangement that are unanswerable arguments as to the existence of a personal intelligent Creator. No more truthful words were ever uttered than the words of the inspired Psalmist, "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. To declare that the works of creation have no maker would be considered inconsistent when applied to the things made by man.

For instance, a man in passing through a desolate wilderness finds a watch. On his return to his fellow man, he is greatly surprised when told that it had no maker; but by a natural process of evolution certain particles of fine sand evolved into brass wheels, and other inanimate material formed the dial, figures, and hands. It would be utterly impossible to convince, even the feeble minded, of any such nonsense. But the best constructed watch cannot compare with the wonderful mechanism of God's great universe. The sun has not varied one thousandth part of a second in its rising and setting for nearly six thousand years. The mariner at sea regulates his time piece by it every day.

He that created the earth created man from the dust of it. Now "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" Ps. 94: 9. A deaf god could not make a hearing man; or a blind god a seeing man. The eye is the most delicate member of the body and it required an all-wise skilful Being to create it. As He has given us an eye to look from earth to heaven, so His eye sees from heaven to earth. "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy." Ps. 33: 18.

The most absurd, and ludicrous theories have been set forth relative to creation, even by intelligent men, such as the fire mist theory. They tell us that millions of years ago the world existed as a vast cloud of fire mist, which after a long time,

cooled down into granite, and the granite by means of earthquakes got broken up on the surface, and washed with rain into clay and soil, whence sprang up plants of their own accord, and the plants gradually grew into animals of various kinds, and some of the animals grew into monkeys, and finally the monkeys into men.

It seems that many in these days of infidelity, skepticism, and rank unbelief are ready to accept any unreasonable, vaporous theory if it only contradicts the Bible and gets rid of God. A little study brings the conclusion that the Creator of all things is a personal being, endowed with a wonderful mind and omnipotent power. It would require just such a being to create, not only this world, but the universe with its innumerable worlds that are so precisely controlled by natural law. The Scriptures declare that God the Father, conjointly with His Son made the worlds, upholds them by His infinite power, and further states that the Son is the express image of His Father's person. See Heb. 1:1-3; Col. 1:13-18. Creative power is vested in no other beings but God the Father and Christ His son. Christ is Redeemer by virtue of His power to create. The same power that creates is the power that reanimates our dead. Outside of Christ—both Creator and Redeemer—we have no hope of heaven. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

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*by Edwin Keck Slade*

It is not the glory and honour of earthly monarchs that is mentioned here. Their pomp and pageantry would not be suited to that paradise home. They would add neither glory nor honour to that place. It is only for those who have been restored to the image of Him who created them.

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THE author of this treatise deals with a "live issue" and with certain basic principles in a most interesting and fascinating style. The proposed universal calendar, which vitally affects the habits, customs, and religious beliefs of the people in every part of the world, is perhaps less understood by the great majority than any other public issue now pending before legislative assemblies. The author, through his simple and lucid style, his incontrovertible logic and clear statements of facts on both sides of the present calendar controversy, has succeeded in making the subject understandable and heart-gripping as to the issues and consequences involved.

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*by Alonzo L. Baker*

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