

The ORIENTAL WATCHMAN

and

HERALD OF HEALTH

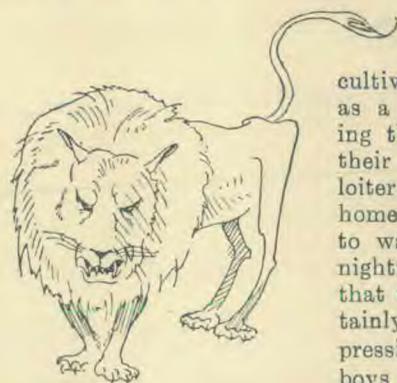
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The Man-Eating Microbe

By Thurman B. Rice

WHEN I was a boy of nine or ten, there was a tradition in the neighbourhood in which I lived that a lion had escaped from a circus menagerie a few years before and was still at large in the vicinity. My friends tell me that a similar story sent prickles up the spines of small boys in their old home town.



Parents must have fostered and cultivated that tale as a means of curbing the tendency of their offspring to loiter on the way home from school or to wander forth after nightfall. However that may be, it certainly made a big impression on small boys of my acquaintance. Yet, as I re-

call, none of them were actually snatched up and devoured.

Sad Day for Dogs

About the same time a mad dog—or at least a dog supposed to be mad—ran through the community snapping and biting. Men followed it on horses and tried to shoot it from afar off. Finally one more brave—or more foolhardy, as some thought—than the others, drew nearer and despatched the poor brute with a shotgun. Great excitement prevailed, and it was a sad day for dogs in that neighbourhood if they stepped from the straight and narrow path for an instant. Every one was in arms ready to protect himself and his family from the terrible menace, and there were potential heroes a plenty—but no one took the disease, as I well remember.

Somewhat later, a farmer heard a peculiar sound in the bushes and discovered there a prairie rattlesnake. Now this species is not very dangerous, but, my! what a scare the report gave us! The efficiency of hired men was tremendously un-

dermined for the reason that each unusual sound had to be intensively investigated before work could proceed.

One man who had a wood prized for its fine berries spread the news that he had seen a snake there as thick as his thigh—and he was a large man too. The story had the effect of saving the berries for his own family, who, strangely enough, did not seem to be afraid of the serpent.

Stories of this kind were quite the vogue for a few months.

Chased by a "Hoop Snake"

A man noted locally for short fiction declared that a "hoop snake" had chased him a long distance by taking its tail in its mouth and rolling like a hoop. He saved himself repeatedly by sidestepping at the very instant that it struck viciously with the sting at the end of its tail.

Another poor fellow barely escaped with his life. He and his three companions had gone to the river on a camping and fishing expedition, and while they were asleep in the tent at night—at night, mind you—a great snake came out of the water and bit him. Of course, it was allowed to get away in the excitement, and none of them really saw it in the dark, but what else could it have been? He recovered only after drinking a quart of the whisky that they had thoughtfully brought along for use in case of an emergency. His companions were so relieved by his survival that they drank the remainder of the gallon. Altogether they must have had a harrowing experience as one might judge by their haggard appearance on their return to civilization and safety. Aside from this last case not a person of my acquaintance was ever so much as bitten by a snake.



But the best tale of all was the one of a strange monster living in a dismal swamp filled with dense underbrush. This creature had been heard many times, and had even been seen indistinctly by those rare souls who have the gift of seeing things or the scarcely less essential genius for narrative.

Indeed one neighbourhood had reenacted the part of Beowulf of old and had gone in search of the fell beast. He had fearlessly penetrated the heart of the jungle and though he did not find the beast—or he would have dragged it back with him—he saw many indisputable evidences of its presence. High school boys speculated endlessly on the possibility of some prehistoric animal with a hard name to remember having been interned there for ages of time; hunters carefully avoided the spot, for what effect would an ordinary gun have on such a beast? The wise ones of the community shook their heads, and we all gave the place as wide a berth as possible.

One time as I was passing near the swamp, and was wondering with no small concern if by any chance the dinosaur, or whatever the thing might be, ever wandered from its lair, a pig jumped up with a loud "woof, woof" and scared me so badly that I didn't get the goose-flesh ironed out for days. But, though it was a wonderful tale and very interesting, no one was ever consumed, and there was only one man missing from the community.

No Fuss About Other Man-Eaters

So we miraculously escaped the lion, the mad dog, the snakes, and even the dinosaur. We survived the lightning and storm, the fire and flood, even Halley's comet passed without a casualty, but in the same community folk died in astonishing numbers in the death dealing clasp of the Man-Eating Microbe, and no fuss was made about it. The Microbe wasn't spectacular enough; it wasn't tangible; it wasn't something that we could fight off with a club or gun.

There was at large in the community the savage and ferocious beast known to naturalists as the *Bacillus dysenteriae*, discovered in its native haunts by a Japanese scientist named Shiga. Now this was, and indeed still is, a most dangerous creature, more deadly by far than a lion or a leopard. While rattlesnakes have killed hundreds, this fellow has slain millions.

During one summer we went on the average of once a week to the funeral of some baby who had fallen victim to its cruel attack. But there was little fuss made about it, because we were so ignorant as to believe that the babies' deaths were unavoidable and due to other than natural causes, the Hand of Providence being prominently mentioned.

The dastardly assassin *B. dysenteriae* has a cousin, who is also a bad actor, the typhoid bacillus. He is a native of human excrement and is

therefore widely scattered over the earth, being found in water, soil, food and indeed in many places which one would scarcely suspect. A flock of these most dangerous creatures got loose and made their home in the family of a neighbour, with the result that five members were made very ill and one died.

The fortitude of the community at this time was perfectly remarkable—if it had not been so foolish—in that no one became excited as people had in the case of the mad dog or the snakes, and no one made any particular effort to hunt down and corral the marauders. Indeed, the descendants of these same man-eating microbes are still at large in the same community, and occasionally claim the life of some useful citizen.

The diphtheria bacillus lies in ambush to choke and strangle school children who pass along the country roads, but there is so little interest in the matter that no precautions have been taken to have the children made immune to its attack, even though this is a simple and inexpensive procedure that has been much advocated by school and health authorities.

The germ of tuberculosis, though far less deadly than of yore, is more dangerous than all the tigers, lions and cobras of India.

The germs of the two venereal diseases are actually aided in their nefarious plans by good people who furnish the concealment and the secrecy that they need.

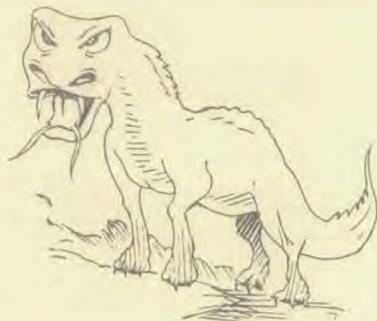
Brings Death to Thousands

These and other death-dealing microbes are responsible for more deaths in a day than all those caused by wild beasts in the entire history of our country.

We have heard it said that certain persons with reputations for being fighters could whip their weight of wildcats. We should like to see the man who could whip one ten-thousandth of his weight of tubercle bacilli. Strong men not infrequently die of a pin scratch, because it opens the door for the man-eating microbe.

It is true that these germs are very small, but they are deadly for all that. What families Mrs. Microbe does have! She makes the old woman who lived in a shoe look like a rank amateur. A baby microbe under favourable conditions is mature in about ten minutes of age; it is a parent at half an hour, and at the end of an hour is a grandparent. Its progeny after twenty-four hours, if it should continue to reproduce itself at the rate of one division each half hour, and under favourable conditions many bacteria can beat that, will be about 17,000,000,000,000 of other man-eating microbes, each a fighter and each a chip off the old block.

Though a single germ is small, the sum of its potential progeny after three or four days of multiplication makes a mass larger than a lion, an elephant, or any prehistoric (*Turn to page 26*)



Instalment-Plan Suicide

By D. H. Kress, M. D.

CIVILIZED man dies at an age when he ought to begin to live, or at a time when he should enter upon the period of real usefulness. The first eighteen to twenty-five years are, as a rule, spent in the acquirement of a theoretical knowledge. About the time he has acquired the practical knowledge which would enable him to be of real value to the world, he dies. He dies at an age when he ought to be at his best.

The time was when men lived to the age of between nine hundred and a thousand years. Now the majority who live to the age of maturity die before reaching the age of eighty, or even seventy. The mortality after the age of forty is constantly on the increase. There are fewer than ever before who reach the age of sixty, or even fifty. Germany, for instance, had six times as many centenarians one hundred years ago, with a population of not above forty million people, as she had at the beginning of the World War with a population of more than seventy million. Only one out of every seven hundred thousand of her people succeeded in reaching the age of one hundred years.

What is true of Germany, is true of all civilized countries. The mortality after the age of fifty is everywhere increasing at a rapid pace. In proportion to the number of inhabitants there are fewer to-day who reach the age of one hundred, eighty, sixty, or even fifty years than there were one hundred years ago.

What is the matter? we may well ask. The fact is that civilized man is committing suicide on the instalment plan. I mean by this, that, instead of deliberately turning a gas jet, with suicidal intent, at night before going to bed, he is killing himself gradually. It matters not whether a man puts a rope about his neck and suspends himself from the limb of a tree or from the rafter in the barn, and destroys his life suddenly, or whether he takes a year to do it, by daily drawing the rope about his neck a little tighter until he dies. In either case it is suicide. The majority of men commit suicide by the slow process. They form habits that they know to be injurious to life and health, but because these habits do not *instantly* kill, they conclude they are not doing any serious harm. But every wrong habit shortens life.

The man who dies at the age of forty or fifty when he should have lived to the age of eighty or ninety, has committed suicide just as certainly as the one who knowingly takes an overdose of some deadly potion.

"Because sentence against an evil word is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The first blow upon the flinty rock does not split it. It may require thirty, forty, or fifty blows. Finally

the blow is struck which splits it. It was not the last blow that split the rock. The first blow had as much to do with it as did the last one. In fact it took every one of the thirty or forty blows to split it. So when a man dies at the age of fifty, it is not the hard work or the hot weather of to-day that caused his death. Neither was it the thing of yesterday alone. It was something he had been doing, possibly for years, under the delusive belief that he was not being injured thereby because he felt no immediate ill effects from it.

It is in this way that whisky and beer kill. The beer drinker has the appearance of robust health. He has a flushed face, and abundance of tissue, but with it high blood pressure and degenerate heart, blood vessels, and kidneys. Should he be stricken down with pneumonia, influenza, or some other acute disease accompanied by a high temperature and a further increased blood pressure, thus throwing an extra burden upon the degenerate heart, the chances for recovery would be against him. Beer drinkers never live to extreme old age. They all die prematurely. The beer drinker commits suicide on the instalment plan.

Any poison, be it what it may, if habitually introduced into the system, shortens life. The vital organs with which it is brought in contact and upon which may fall the burden of eliminating it, wear out prematurely. Men cannot do ill and be well. "Be not deceived:... whatsoever a man soweth, that shall he also reap."

Tobacco, possibly more than alcohol, is responsible for the physical degeneracy in civilized lands and among civilized races, because of its more prevalent use by the young as well as by the old. The poisons concealed in the smoke of tobacco are more subtle and deadly by far than the poison alcohol found in beer and wine. These poisons irritate the tissue with which they are brought in contact, and in time bring about degenerative changes. The soft, yielding and elastic muscular tissue of the heart and blood vessels, which makes possible perfect circulation of the blood through them, is replaced by hard, unyielding fibrous and scar tissue. The calibre of the blood vessels is lessened, the capillaries are obstructed, the blood pressure is increased. It is this that is responsible for many sudden deaths from heart failure, apoplexy, kidney diseases, etc.

"Suicide on the instalment plan," might be written on the tombstone of nearly all who die at the age of fifty or sixty years of heart failure, apoplexy, or other kidney diseases.

Repentance is a good thing even after these degenerative changes have taken place. God freely pardons, and forgives our sins. But this does not restore the degenerate heart, blood vessels, and kidneys. We reap the crop of the seed we sowed. Thus, if we cease to do evil (*Turn to page 25*)

The Other Side of Death

By Carlyle B. Haynes

A KNOWLEDGE of man's past condition can be acquired from history. From a study of current events a knowledge of his present condition can be gained. But his future—who shall tell us of it? And upon what authority shall we rest our confidence that there is to be a future?

The whole scope of human vision is bounded by death. Death brings to a close all human plans, hopes, and joys. Human reasoning cannot pierce its blackness or bring its secrets to light. Its impenetrable darkness is not lightened by any of the innumerable philosophies of men. It is an enigma, a mystery, a black and forbidding cloud, which will reveal its secrets to no one. We may wander through all the mazes of human knowledge, and explore the very depths of thought of the wisest of men, and travel over all the paths which men have trodden for ages, but we shall find not one ray of certain light which will illuminate that untravelled path before us and upon which our feet may enter at any time.

The scientist, studying with methodical exactness the fact which nature presents, announces with calm finality that he finds no evidence at all that man will ever live after death. And he brings a vast array of evidence to show that this is the only possible answer, which science can give to the world-old question, "If a man die, shall he live again?"

The infidel, with his blind "leap into the dark," announces a solution which produces but little deeper gloom. To the black cloud which already obscures the future destiny of mankind he adds the still darker cloud of unbelief. Knowledge could dissolve the cloud of ignorance, but the veil of unbelief cannot be pierced.

The philosopher, swayed by his sentiment and natural instincts, announces with certainty that there is no death; that what others call death is but a change of condition, an advance step in his evolutionary development toward perfection of existence. He offers but vague and unsatisfactory proofs for this, however, and those who are inclined to his view are always without the blessedness of absolute certainty.

Heathenism, with its infinite variety of indefinite answers to all queries concerning the

future, reveals its utter helplessness to provide for us any hope of a certain foundation upon which to build any belief concerning futurity.

The Spiritualist is here with his antibiblical claim of proof for the future existence of man by actual communication with the spirits of the dead. The atheist is here with his "Death is an eternal sleep." The world is so full of babbling voices proclaiming in poetic, oracular, sublime, or ridiculous tones their infinite variety of conflicting opinions that the earnest seeker after truth finds his thoughts in great confusion instead of having them clarified.

The mysteries, the groundless assertions, the foolish vagaries, the ridiculous puerility, and the sublime nonsense of many of these thousand and one theories but make confusion worse confounded and darkness more palpably obscure.



We Remember the Departed Loved Ones. Shall We Meet Them Again?

Amid the maze of theories upon this great question there are three views accepted by Christians which stand out above all others. In fact, it is not too much to say that all who accept the Bible as true can be divided into classes holding to one of these three theories.

There are minor differences, of course, but they are of so little importance as to make them insignificant.

The first of these three views is probably held by a larger class of those who profess the religion of Christ than the other two. In this sense alone it may be called the orthodox view. Orthodoxy then is this: that all men possess immortality regardless as to whether they are good or bad, possess it inherently, by nature, and therefore when death comes their souls will be perpetuated in endless existence, the souls of the good in a condition of joy and bliss, the souls of the bad in a condition of misery and torment.

The second view is similar to the first in its promise that all men possess immortality, but it differs in this, that it teaches that the bad will, at sometime more or less distant and in some way not fully understood, be restored to the divine favour and then will share with the good a perpetual existence in a condition of joy and bliss. This view has come to be known as Universalism, and those who hold it as Universalists, but those who accept it in a more or less modified form are

vastly more numerous than the members of the Universalist organization.

The third view is held by those who deny the premise of the first two classes, the natural immortality of the soul. Denying that immortality is the natural inheritance of all men from Adam, they hold that it is a free gift from God, but only to those who accept it through faith in Jesus Christ, and therefore only those who receive Jesus Christ will ever possess immortality. Further, those who do not get it from this source do not have it at all and never will have it, and therefore, not possessing immortality, will ultimately perish forever. This view teaches that the good alone will live forever, and it may properly be called the doctrine of the survival of the fittest, or conditional immortality.

Practically all Christendom is divided into the three classes holding these views, which are so distinct that no man can hold any two of them at the same time.

Some Ultimate, Authoritative Standard Needed

Where does the truth of this question lie? Must the seeker for truth depend upon his unaided reason for its solution? Must he trace every theory to its logical end before he can acquire any certain knowledge? Would not such a work be far too vast for the finite mind ever to accomplish? No man can do it; eternity itself would not suffice for the doing of it. Would it not be the greatest folly to attempt, by our own unaided reason, to determine whether these theories are true or false?

It is obvious at the very outset of this discussion that unless there is an ultimate, authoritative standard to which all appeals must be taken and by which all theories must be tested, it would be useless even to begin the discussion. This question cannot be settled by an appeal to the belief of any man, to the teaching of any denomination, or the decrees of any church council. It cannot be settled by our own unaided reason. It must be settled by an authority which will be an end of all controversy.

If there is no such standard, authority, or criterion, there is but one thing left to do. The seeker for truth, with his finite, fallible understanding, must take the myriads of conflicting theories one by one, and debate them pro and con eternally—a very bottomless pit of supposition, speculation, and conjecture, a dreary and utterly hopeless task to the soul which is longing for certainty, light, and truth, and a fit illustration of one "ever learning, and never able to come to the knowledge of the truth." If there are no "oracles

of God" there is no means for us to ascertain what the truth is or where it lies.

There Is a Divine Revelation

Is there then a *revelation* from God to supply our need? God understand this matter. "He knoweth what is in the darkness, and the light dwelleth with Him." Eternity discloses its vast extent to His glance. "In Him is no darkness at all." He can solve the problem and remove the obscurity. *But will He do it?* How big this question is with importance. The world-wide anxiety of six thousand years is compressed within it. Will the Divine Oracle, which cannot err, and which will not lie, respond to the eager query of the truth-seeker who waits with such yearning at the portal of the eternal temple? Our all hangs upon the response. The very current of our lives may be changed by it. Into the darkest recesses of the sorrowing heart it may send a flood of brilliant hope, or it may overcast with darkest shadow the remnant of our fleeting years.

We need not fear. "He revealeth the deep and secret things." The God of truth has spoken. "He giveth wisdom unto the wise, and knowledge

to them that know understanding." By inspiration of the mighty God His servants have been given knowledge and understanding. The veil of the future has been torn aside and its secrets revealed by men who have spoken as "they were moved by the Holy Ghost."

Shall we "turn away from Him that speaketh from heaven," and go to the uncertain and dubious oracles of earth for the wisdom for which we are seeking? Not so. Let us subordinate human speculation and all the theories of men to His authoritative teaching in which He has spoken so

clearly and emphatically concerning this very subject.

To the Bible we turn. We will call no man master or teacher. We will pass by the oracles of heathendom. And turning from the foolish babblings of a philosophy falsely so-called, we take our place at the feet of the eternal Teacher to receive from Him the words of everlasting life. All our differences He shall decide. All our difficulties He must settle. All our problems He must solve. Determined to strictly abide by the unalterable decisions of His Word, we shall carefully and reverently examine its teaching.

LET us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—*Abraham Lincoln.*

The Law Of God

This is the first of a series of six articles on the Sabbath question

By Charles Thompson

THE New Testament, as translated by Weymouth, renders Matthew 24:12 as follows: "And because of the prevalent disregard of God's law, the love of the majority will grow cold." In this statement we have revealed one cause of the spiritual declension of the present day. We also have emphasized the truth that God's law is the standard of righteousness and true morality. The apostle Paul, in enumerating the sins combining to make the last days of earth's history perilous, mentions disobedience to parents as one of them. This has direct connection with the fifth commandment of the Decalogue, which says, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." The disregard of God's law causes disobedience to parents. This condition contributes to last-day perils. It requires only an observing mind to see that this condition is now prevailing.



It Was Christ Who Gave The Law Through Moses

Christ Gave the Law

The Old Testament scriptures record the giving of the law from Sinai amid thunderings and lightnings, the noise of trumpets, and a smoking mountain, and from it Jehovah's voice was heard proclaiming His eternal and immutable law. The faithful patriot Nehemiah gives the following record concerning the event: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Nehemiah 9:13. The personage referred to by

the personal pronoun "Thou" is indicated in verse 12, "Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire." Viewing these statements in the light of the apostle Paul's letter to the church at Corinth, we know this personage to be none other than Christ. We read, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10:1-3.

Thus we find Christ to be the great Lawgiver. This is further proved by the statement of the apostle James, who declares, "There is one Lawgiver, who is able to save and to destroy." James 4:12. And the apostle Paul, speaking of this

"Jesus Christ of Nazareth," affirms, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Hence, if the one and only Lawgiver is able to save, and Jesus Christ is the only one having salvation, therefore it is clear that Christ is the one who spoke the law from Sinai.

Christ Did Not Abrogate the Law

We have in the New Testament a record of Jesus speaking again from a mountain. His words

are recorded in the fifth, sixth, and seventh chapters of Matthew, and are correctly spoken of as "the Sermon on the Mount." Among the utterances here recorded is the following: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17. No, Christ did not come to set aside what He had previously proclaimed. This would be contrary to His nature, for of Him it is written, "I am the Lord, I change not." Malachi 3:6. His object is stated in the words, "but to fulfil," which mean to teach in its fulness. We

are warranted in giving this as a definition of "fulfil" from Paul's statement in Colossians 1:25. He says, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." The marginal rendering is, "Fully to preach the word of God." Therefore we conclude that if to "fulfil the word of God" means "fully to preach it," then to "fulfil the law" would mean "fully to preach the law."

This would be in harmony with the prophetic statement regarding Christ's attitude to the law. We read, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." Isaiah 42:21. To magnify is to enlarge upon, and this Jesus did. For, continuing His sayings from Matthew 5, we read, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verses 18, 19. No room is left by the Saviour for human speculation as to what commandments He was talking about, for He took the sixth and seventh commandments of the Decalogue and magnified them, preaching them in their fullness. See verses 21-28.

He gives us here a clear understanding of the immutability of the law, its spiritual significance, and His attitude toward it. This is further elucidated in the recorded dialogue between the Saviour and the young man seeking eternal life. We read, "And, behold, one came and said unto Him, Good Master, what good thing shall I do that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matthew 19:16, 17. Thus spake He Who declared Himself to be the truth and the life, setting forth the commandments as the way of life. The further recital of this dialogue leaves no room for the reader to doubt what commandments Jesus referred to, for He mentions six of the ten spoken from Sinai.

The Place of the Law in the Gospel

The writer wishes not to be understood as teaching salvation by obedience to the law, neither does he wish in any sense to minimize the Saviour's teaching concerning it; his desire is to have it stand out and take the place in the programme of life and salvation that it is ordained to occupy.

The psalmist David said, "The law of the Lord is perfect, converting the soul." Psalm 19:7. From this statement we are warranted in believing that the law of God has a place in the work of conversion. We find this place in the teaching of the apostle Paul, who said, "By the law is the knowledge of sin." Romans 3:20. Again, "I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. The apostle John says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "Sin, when it is finished,

bringeth forth death." James 1:15. "For the wages of sin is death." Romans 6:23.

Hence we find that the law transgressed can not but condemn to death the transgressor. It can not be obeyed so perfectly by one who has transgressed it as to atone for the sin. But it is obligatory that all of us should conform our lives to it, for, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. When man failed to do his whole duty, he passed under a condemnation from which he could not extricate himself, and is represented in the saying, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Romans 7:24, 25. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Jesus declared, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

What the Law Could not do

The apostle Paul gave the keynote when he said, "For what the law could not do, . . . God sending His own Son in the likeness of sinful flesh, . . . condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Romans 8:3, 4. The law being the standard of righteousness, when transgressed, could only condemn. It demands death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Hebrews 2:9. He who thus paid the penalty of the law affirms, "He that believeth on Him is not condemned: but he that believeth not is condemned already." John 3:18. So we who have transgressed can, through the merits of Christ, pass from under condemnation to justification of life by believing in the Lord Jesus Christ. For it is written, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:1, 2. Thus through faith in the merits of Christ's sacrifice we stand pardoned of transgression, having the righteousness of Christ imputed to us for the sins that are past, and are thus accepted in the Beloved as fully as though we had never sinned. But this brings us to the question raised and answered by the apostle Paul, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. That is to say, the merits of Christ, bestowed through faith upon the repentant sinner, upon condition of a full and complete surrender of past sins, conforms the life to the standard of righteousness which is expressed in the Decalogue of Ten Commandments.

I wish to note here the teaching of the apostle James, for he wrote his epistle to the twelve tribes scattered abroad, and began by saying, "My brethren." Hence his teaching is applicable to any child of grace. To such he says, (*Turn to page 26*)

Baby's Food

Natural and Artificial Feeding

By D. A. R. Aufranc, M. R. C. S., L. R. C. P.
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THE question of the best food for baby is one of the vital questions connected with infant welfare, and one which frequently causes considerable anxiety to parents. Beyond all question there is only one ideal food for infants, and that is the one which Nature has provided, namely, mother's milk. This is Nature's speciality for the human offspring. Nothing is there which is superfluous and nothing need be added. It is the complete, ideal body-builder for the first nine months of life. Not only does human milk contain all the elements necessary for growth and development but it varies in composition from day to day to meet the ever-varying needs of the growing child. It is also sterile—a great advantage.

Unfortunately in this degenerate age, a large number of mothers are unable, and a considerable proportion are unwilling, to feed their infants in this way. This, we believe, is largely due to indifference and lack of knowledge. With education and a proper mode of living, this class of mothers would, without doubt, be reduced to a negligible quantity. Any departure, however necessary, from the natural method of feeding must be regarded as a misfortune for the mother and a grave peril and serious handicap for the child.

Nature's Method

Whenever the milk is suitable in quantity and quality, breast-feeding should be adopted without hesitation. To this rule there are hardly any exceptions. In the case, however, of mothers who are consumptive, or who are in a very weak state of health from any cause, including mental strain, this method of feeding is contra-indicated.

When breast-feeding is adopted, regularity must be observed and an interval sufficient for digestion allowed between the feeds. Over-feeding is a great mistake at this stage as at all ages. For the first three days, baby should be put to the breast every six hours, and from this time onwards every three hours. In addition to this he may have drinks of boiled water but no milk.

Perseverance is often necessary but it will bring its reward. If during the first few days Nature's method is not successful, baby may be fed from the bottle, but he should be put to the breast frequently as this will encourage the flow of milk. We have seen children who were practically starved because the mother was unaware that she was giving no milk. Watching how baby swallows or laying the finger lightly on the throat will tell if the supply is sufficient. If baby obtains a mouthful sufficient for swallowing in two or three draws, the supply is good, but if five or six draws are necessary, the supply is poor.

If the child does not seem satisfied, it may be that the milk is deficient in quality or quantity, or

that the feeds are too frequent. Sometimes the breast is too hard or the child too weak to obtain all that he needs. Any soreness of the mouth due to roughly washing, or any defect such as cleft-palate, would act in the same way.

If the milk is found to be insufficient in quantity, the mother should take more fluid. A drink of water half an hour before each breast-feed is very helpful, while boiled milk should be taken liberally.

The Nursing Mother

If the milk is poor in quality, the mother's diet should be enriched. Milk, eggs, soups, rice and milk puddings are beneficial in this connection. Guard, however, against over-eating or the taking of meals too near together. Things which the nursing mother must avoid if she desires the best for her child are alcohol in all forms, tea, coffee, meat, pastry, pickles, and all stimulating and rich foods. A good supply of fresh fruits and green vegetables is essential. Breast-feeding should not be given up during the first eight or nine months without a doctor being consulted.

If the breast is hard and knotty, the milk will not flow readily. Hot fomentations applied over the breast for fifteen minutes before feeding time, followed by gentle massage from the base upwards towards the nipple will render the organ softer and the flow of milk more easy. Cut a hole in the fomentation flannel for the nipples, and, before feeding, wash the nipples with boracic lotion. After feeding, dry thoroughly and apply glycerine or lanoline. This will prevent their becoming sore.

Artificial Feeding

If, for any reason, the natural method of feeding cannot be adopted, the child must be artificially fed with a suitable food.

Wet-nursing is, of course, the nearest approach to ideal conditions, but, as this is a method only applicable to the minority, we will not deal further with this, but consider a method which can be easily adopted by all.

When artificial feeding is resorted to, there is a great tendency for parents to fly from one patent preparation to another, in the hope of finding a suitable food for the child. Nothing could be more disastrous. The majority of patent foods—many of which are widely advertised—besides being deficient in fat, contain unaltered starch, which children of less than nine months are unable to digest. Moreover most of these foods are dried and sterilized, and therefore lacking in vitamins. Consequently, rickets and similar diseases are induced. The result is that the bones are soft, the skin unhealthy, the teeth poorly developed and their eruption delayed. Little wonder is it then, that, like hothouse plants, thousands of these infants never survive the first winter of life, while others linger on to eke out a miserable, sickly existence, and perpetuate disease.

Of artificial foods, cow's milk is by far the best. A glance at the accompanying table will show how its composition corresponds with that of human milk. Proteins are approximately double,

fats equal, sugar is deficient. Therefore in order to make cow's milk resemble human milk more closely, it must be modified. This is done by diluting with water to lessen the protein content, and adding milk-sugar (lactose) and a little cream. At birth, feeding should be begun with one part of milk to three of water, the milk being gradually increased until equal parts are used at three months, and whole milk at about nine months of age. The fact that the child may be thirsty should not be overlooked as milk is a food and not a drink.

Diluting milk with plain water produces a very heavy curd in the stomach which is indigestible to many infants, and barley water will be found to answer the purpose much better in most cases. Lime-water in the proportion of one part to two of milk, and thin, strained and well-boiled oatmeal gruel also may be used as diluents. Barley-water is apt to cause slight looseness of the bowels, while lime-water has a tendency to constipate. Introducing variety into the feeds will often be found of great advantage as enabling the infant to take and digest its food. The addition of one or two grains of sodium citrate to each ounce of milk will often work wonders, and may be tried if the above methods fail.

The greatest care should be used in selecting the milk to see that it is free from adulteration and clean. Even when the greatest precautions have been taken, all milk must be boiled or scalded before being used. *This precaution should never be neglected.* It may be argued that the essential properties of the milk and the vitamins are destroyed by this process, but this loss can easily be made up by the daily administration of fresh fruit juices or a little mashed banana and olive oil as soon the child can take it. The onset of rickets and similar diseases is thus prevented.

Cleanliness in everything connected with the child must be strictly observed, especially with regard to its feeding apparatus. In summer it is important to make quite sure, before feeding baby, that the milk is not *turning* sour. Both the child and its food should be carefully protected from flies.

Weaning the Baby

However perfect a food milk may be, it has its limitations and it ceases to be suitable as the sole article of diet when the child develops a set of teeth. If the child is not provided with solid food, it will form the habit of "bolting" everything taken into its mouth.

The proper time for weaning a healthy infant is from the ninth to the twelfth month. If nursing is unduly prolonged, it is detrimental to both mother and child. The process of weaning should be conducted gradually, and may be commenced about the ninth month by substituting bread and milk, or oatmeal porridge once a day for mother's milk. Simple soups, baked potatoes, ripe fruit and similar simple articles may be added gradually. In this way, nursing may be discontinued by the end of the first year without the child's suffering in consequence. A wheat preparation such as Granose

will often be found most useful at this stage, and frequently children thrive on this when all else fails.

Meat, coarse vegetables, condiments and all artificial foods should never be given to children as they frequently cause digestive troubles and sometimes convulsions. During the first few years, an out-of-door life, with plenty of plain, wholesome food, including fruits, pure water to drink, abundant exercise and sleep, with a freedom from undue restraint, will go far toward building up a sound, healthy body, a clear, intelligent mind, and a perfect set of teeth. In other words, a real bonny baby.

Composition of Milk

	a	b
Protein	2%	4%
Fats	4%	4%
Sugar (lactose)	6%	5%
Salts (calcium phosphates)	0.2%	0.7%

Table showing composition of (a) human and (b) cow's milk. The figures are not exact but are given in round numbers so as to make comparison more easy.

Don'ts For Mothers

Don't take stout or alcohol in any form: it is very harmful for both mother and child.

Don't give baby a purge as soon as he is born; it is unnecessary and harmful.

Don't believe in "growing pains;" growth is a healthy, normal process and causes no discomfort.

Don't truss baby up in a binder. If he is handled properly and kept lying down, he will not need support. If he is made to sit up, a binder will not save him.

Don't let baby sleep in stuffy, damp rooms: he needs fresh air and warmth.

Don't worry the little one by dangling things in front of his eyes or trying to make him laugh.

Don't feed baby each time he cries; but at regular periods.

Don't neglect to cleanse the mouth after each feed, using a clean cloth and water.

Don't wean the baby in hot weather; slight changes in diet may produce serious gastric disturbances at such a time.

Don't allow the child to use a "comforter;" it will cause deformity of the teeth and jaws. Children unaccustomed to them dislike them.

Don't kiss baby on the lips or allow friends to do so.

Don't pick up young babies without supporting the back, nor leave them with their eyes unprotected from strong light.

Don't expect a quiet, good-tempered baby if you are constantly shaking and rocking it. Train it to go to sleep naturally and it will.

Don't act on the advice of your friends without first consulting your doctor. Ninety per cent of what you hear is only fairy tales from the dark ages.

EDITORIAL



"For Such A Time As This"

IN every age since the fall of man through sin, God has employed human instrumentalities to combat the influences of evil. At different periods in this conflict, there have been times—we sometimes call them crises—when it has seemed as though truth would be submerged, and the powers of darkness wholly prevail. But God has always provided deliverance through messages of truth and light equal to the demands of every situation. Strange as it may seem, these messages have been given, in most instances, through some humble or obscure source, and deliverance has come when least expected.

Noah stood alone in his age, a preacher of righteousness in the midst of a perverse and wicked generation. In their eyes his message was illogical, unreasonable, and unscientific. He was scoffed at and ridiculed by those of worldly wisdom. There was just one family that believed as he taught, and they were without social influence or reputation, save for their eccentric ideas. The world scorned his message and turned for help to a "reasonable," "logical," "scientific" salvation, and were at last engulfed in the waters of the flood.

Twice it is recorded that while the people of God were in captivity, once under Nebuchadnezzar of Babylon, and later under Ahasuerus, the Medo-Persian king, (see Daniel 3 and Esther 4), circumstances seemed to conspire to bring about their total destruction, but in both crises deliverance sprang up from an unexpected quarter. Daniel and Esther, both members of a captive race, under God stepped forth at a critical time and saved their people.

When iniquity had reached its flood-tide at the beginning of the gospel era, a strange man subsisting on a peasant's diet, and clothing himself like a hermit, went forth in the desert of Jordan proclaiming with earnestness a message at first destined to be popular, but later to be rejected, and its proclaimer to languish and die in a dreary Idumean prison. But his message cleared a way for the work of Him who was to follow, Whose lips later bore witness, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11:11.

Fifteen hundred years later, the spiritual midnight of the world was illuminated by a message of light coming from a humble monk in his monastery cell at Erfurt, whose teachings based upon the Word of God were later to form the foundation of

the greatest reformatory movement in the history of the world to that time.

But we have now come to the closing days of earth's history, to another period of great moral darkness, notwithstanding the proud boasting of many that we are living in the time of greatest spiritual enlightenment. Jesus parallels this time with the days of Noah and of Sodom, days of such moral disorder and ruin as to provoke the wrath of God to their destruction.

Of all the signs pointing to His second coming, perhaps there is none so significant and wide-spread as those found in the teachings of evolution. This so-called science is being promulgated as an essential truth in the educational programme all over the world. It is not confined to Christian communities but in theory and principle is being taught by pagan religions of the world, and accepted by them as philosophically true. The teachings of evolution find a bitter antagonist in the teachings of the Christian religion because it strikes at the very roots of Christianity. Evolution removes the keystone of the Gospel arch, permitting the entire structure to collapse. Therefore, the enemy of truth purposes to hurl his thunderbolt of deception at the very heart of Christian faith which, if destroyed in the believer, leaves him no better off than the agnostic, atheist, or benighted pagan. It would seem that this wave of evolutionary teaching, is the master deception of the devil, and indicates the nearness of the end. There is nothing left to accomplish the ruin of a soul when belief in a supreme being has been destroyed.

God has made provision to meet this overwhelming tide of scepticism and atheism. Nearly two thousand years ago there was revealed to John on the isle of Patmos a scene of the closing conflict of the church of God with the powers of darkness. He was shown a little body of believers in that struggle (he calls them the "remnant") who "keep the commandments of God and the faith of Jesus." Rev. 14:12. In obedience to the command of the Saviour given in Matt. 28:19,20, to go and teach all nations to observe the things He had taught, John saw this remnant people doing this very work. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. In verse 7 is given the text of their message—the pivotal truth—around which revolves, and in which centres

every phase of gospel truth: "Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Here, then, is a divine provision to meet this master deception which is rapidly sweeping the professed Christian world into rank atheism and infidelity. Looking down to this hour, God saw the world's cup ready to overbrim with iniquity. He saw the church in distress, about to be torn from its moorings by the fierceness of the storm raging around it, and He called a people, few in number, not wise, or mighty, or noble according to worldly standards, to proclaim the Lord God of the Scriptures as the One Who created all things by the word of His power.

In view of the great issues involved in the teachings of evolution, the message proclaimed by the remnant church takes on new and added significance. It is the "everlasting gospel," truth suited to the need of all times, and particularly the time to which we have now come. An unqualified acceptance of the teachings of the whole Bible as the inspired word of God is the only true antidote for the fallacies of evolution or any other false philosophy.

Running By the Signals

AN engine driver is drowsy or asleep and allows his train to run by the flag or light that was displayed to warn him of another train ahead, an open switch, or a bridge out. His train rushes on, and in a moment there is a deafening crash, the mingled sound of rending steel and breaking wood, the hiss of escaping steam, and the cries of scores who have been crushed and imprisoned beneath the wreckage. Rescuing crews are rushed to the scene of the disaster, and after hours of frantic work, fifty dead bodies are removed from the debris along with scores of others maimed and injured. An investigation is held to determine the cause of the disaster, and fix the blame. A verdict is returned that the engine driver failed to see the warning signal, and he is numbered with the dead. "Terrible!" you involuntarily exclaim, and it is.

A captain of a ship is bringing his vessel into port. The channel is winding and treacherous, but well marked. In a moment of carelessness and inattention he misreads the markings, the ship goes against the sharp ledge of a rock, her bottom is ripped open and she sinks with all on board. A few of her human cargo are picked from the water by rescuers from the shore, but the rest perish. "How awful!" you exclaim, as you read the account.

A loaded automobile and fast mail train are approaching the same intersection. Signboards on the highway warn the chauffeur that he is nearing a railway crossing. The mail train driver sees the auto speeding toward the intersection and blows his whistle. The chauffeur, ignoring the signs and the signal, accelerates his motor and tries to get

across ahead of the train. The result is a tie, and —!! A cart load of broken automobile parts and mangled human flesh tells the result. "O horrors!" you cry, "If there is a just and merciful God in heaven, why does He allow such things to happen?"

We could multiply these incidents without end, for they are not imaginary. The loss of life and property caused each year because someone failed to heed the clearly-displayed signals of danger, or because someone had removed the warning signs, is enormous. This is an age of criminal carelessness and recklessness. Life is held cheaply, and people do not hesitate to gamble with their chances. The spirit of utter abandon has so fastened hold of many, that those who are disposed to heed signals and be guided by precautionary instruction, are ridiculed and laughed at as though they were without sense or heroism.

But this story has yet another side, and is being fulfilled in a far more tragic and fatal manner than those cases referred to above. The greatest disaster of human history is but a little distance ahead of us, and the inhabitants of the world are approaching it at break-neck speed. Along the highway God has hung out unmistakable signs of warning and guidance. These He has placed in such a manner that they cannot be removed or counterfeited. They are displayed in those heavenly bodies which were made "for signs and for seasons." They may be seen everywhere in the earth. By fire and flood, by storms on sea and land, by earthquakes and tidal waves, God is speaking to the inhabitants of the world. The increasing disasters that reap so grim a harvest of death; the war and unrest among the nations; the grinding poverty of the poor set off against the ever increasing riches of the wealthy; the slavery of the working classes in contrast with the opulent and idle rich; the rapidly-rising tide of immorality and vice; the rapidly disappearing home with its safeguards to society; the breaking down of the marriage institution; the lowered spiritual standards of the church resulting in turning away from evangelical truth to ritualism and formalism; the marked advance of atheism and agnosticism among the masses, are unmistakable signs and signals telling us that we are close to the end of the world's time-schedule. And yet, with these signs glaring before the eyes and shouting in the ears of all, the majority continue to rush by them in blind and heedless disregard of the world's disaster which is just ahead. Why is it? How can you explain it? Is it because that people actually love death rather than life?

Yes, there is a just and merciful God in heaven, and He has given through His Word and in the world unmistakable warning of His judgments about to take place in the earth. Happy indeed, are we if we heed them, and direct our course by their counsel. Reader, are you among those who, with enlightened vision and understanding, can read the meaning of the signs of the present times? Or are you gambling with your chances?

Christ as Judge of the World

Chapter Ten in the Series on "Foundations of the Faith."

By Carlyle B. Haynes

THE judgment of every human being has been committed to Jesus Christ. He alone, being both God and man, the divine Son of God and the human son of Mary, is capable of judging the world. He will judge both the church and the world.

The judgment of the church is to take place before the second coming of Christ. This is necessary in order to make up the subjects of His kingdom and determine on those who are to be raised from the dead at His coming.

According to the teaching of the Scriptures there will be a judgment of all men, both righteous and wicked.

"I said in mine heart, God shall judge the righteous and the wicked; for there is a time for every purpose and every work." *Eccles. 3:17.*

The time for the beginning of the judgment has already been appointed.

"Because He has appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." *Acts 17:31.*

Some definite time, then, has been appointed by God for the judgment to begin. The announcement of the time appointed, without doubt, is contained in the prophecy of Daniel 8:14. A detailed explanation of that prophecy can be found in the author's book, "What is Coming?" obtainable from the publishers of this paper.

Judgment Begins with the Church

The judgment begins with the people of God, the church of Christ.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God." *1 Peter 4:17.*

Brief consideration will show how necessary it is that this judgment of the people of God should precede the second coming of Christ. At His second coming, Christ brings rewards to His people, and brings forth the sleeping saints from their graves. This work cannot be done, however, until some investigation has taken place which determines who among the professed people of God are worthy of having a part in the resurrection, and also the reward they deserve. It must be remembered that the people of God receive their reward at the second coming of Christ, and that this reward is based upon their work and their lives in this world.

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

This makes it plain that as the reward is based upon what a man's work is, there must be an examination of the record which each man has made before the reward can be properly decided

on; and inasmuch as the reward has already been determined upon at the time Christ comes, and is actually brought by Christ when He comes, this examination must take place some time before the second coming of Christ.

The Resurrection of the Righteous Dead

It is at the return of Christ, also, that the righteous dead are raised from their graves.

"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." *1 Thess. 4:16.*

A great part of the reward of the righteous is the privilege of participating in the first resurrection.

"Blessed and holy is he that hath part in the first resurrection." *Rev. 20:6.*

Before the return of Christ it must be decided who is worthy to have a part in this resurrection. After He comes there is no time to decide this, for the sleeping saints will rise just as soon as He comes. It is therefore plain that this momentous decision must be arrived at before His coming. In order to make such a decision, however, the entire record of each child of God must be examined, and the decision whether he is worthy or not of having a place in the first resurrection is based upon that which is found in the record. Some are to be accounted worthy, some will be accounted not worthy.

"But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage." *Luke 20:35.*

This clearly teaches that an accounting regarding the worthiness of people will be made before the resurrection, that is, before the second coming of Christ. The destiny of every soul with which it deals is to be decided in this accounting, or judgment. Certainly such a solemn work is calculated to impress upon the heart of every thinking child of God a feeling of solemn responsibility.

The Books of Heaven

On the books of heaven is the record of each life, and it is by this record that the characters and deeds of each individual will be judged. The decision made in each case is to be based upon that which is found written in the books.

"And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." *Rev. 20:12.*

There is in heaven, then, a book called "the book of life," upon the pages of which are written the names of the candidates for eternal life.

"And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." *Phil. 4:3.*



"And They Were Judged Every Man According To Their Works."

Recorded on the pages of this book of life is every act which has ever been committed by the child of God. Written down there is every secret thing which we have ever done. These things are now passing in review before God.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. 12:14.

"But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

An Impartial and Accurate Record

Certainly if these verses mean anything they mean that an impartial and very accurate record is kept of the life of every individual. The hidden things in that life will be brought to light, and they will be open to the eye of the Judge of all the earth. Every deceitful thing, every act of injustice, every evil deed, everything dishonest in the life will come before God. All are written down in the records of the book of life. But this record will also contain an account of all unselfish, loving deeds, all the lofty thoughts, all worthy efforts; and above all there will be recorded whether the evil things have been confessed and forgiven, whether the sinful life has been surrendered to Christ and His grace accepted to cover it. And Christ will be Judge Himself.

Two decisions are possible in each case recorded in the book of life. Either the name of the person, or his sins, may be blotted out of the book. If the person has accepted the sacrifice of Christ in his behalf, and has as a result had his life brought into harmony with the law of God, his sins will be blotted out. But if this has not been done, his name will be blotted out, and that person will not come up in the first resurrection.

"He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

garments, and this decree will go forth from the courts of heaven:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

It is at the close of this judgment, at the time when the subjects of the kingdom have been determined, that Christ will receive His kingdom from His Father.

"And there shall be given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve Him." Dan. 7:14.

The subjects of the kingdom of heaven having been determined upon, Christ will then come to receive them and take them to Himself, and they will live and reign with Him in heaven for the thousand years of the millennium.

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

The decisions reached in the investigative judgment will then begin to be carried into effect, and those who have been accounted worthy to obtain the resurrection from the dead will be raised.

"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 will rise first." 1 Thess. 4:16.

They will be made immortal and taken with Christ to heaven.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

The Judgment of the Wicked

At the time of the second coming of Christ the wicked dead are not raised (Rev. 20:5), and the wicked living will be put to death by the second coming of Christ (2 Thess. 2:8). It will be at the close of the thousand years of the millennium that the resurrection of the (*Turn to page 25*)

The names of those which are blotted out are the names of those who persist in sin.

"And the Lord said . . . Whosoever hath sinned against Me, him will I blot out of My book." Exod. 32:33.

Subjects of the Kingdom Selected

The subjects of the coming kingdom of Christ are to be determined by the investigative judgment. When this judgment is finished and every case has been decided for life or death, then it is that Christ will lay aside His priestly

A MEMBER of the Shackleton Expedition to the frozen South, George Marston, was among those stranded upon Elephant Island. The Expedition had left London shortly before England entered the Great War in 1914. The vessel's last port of call was in South Georgia. Then he and his colleagues were cut off from all the news of the world for about two years. When he returned home a war of appalling magnitude was raging. But he became the keen observer, too, of certain aspects of English life which were amazingly inconsistent with the terrible tragedy that was being enacted.



A Full Club But an Empty Church.

He tells his own story, and in his account of his impressions, published in the *Manchester Guardian* and reprinted in the *Madras Times*, January 26, 1917, under the title, "From Nowhere to London," he says,—“At last we are steaming up the Thames—not, as we had dreamed of doing, in our own vessel . . . Two years ago we had left home . . . On leaving our last port of call in South Georgia, we heard of Belgium's fall, of the invader's sweep on Paris, and of their final check. The battle of the Marne had been fought. And there, for us, the curtain fell. With our ship crushed, our gear scattered, we eventually reached land in our boats with a minute supply of food, there to lie in wet discomfort for four and a half months. Getting into touch once more with the outer world, our senses were stunned by the amazing facts we were called to accept.”

The rude intrusion of a stupendous war into modern civilization was, of course, sufficiently startling. But what an amazing spectacle did the home-country present in other respects. We quote Mr. Marston further, from the same article.—“The familiar appearance of our advertisement pages, with their everlasting trivialities, suggested at first that nothing had occurred to break the placid smallness of everyday life.”

The Signs of Christ's In the R

This statement has deep significance when read in connection with a prophecy made by Christ, and recorded in Luke 17:26,27, as follows,—“As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were

given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.”

The truth taught is that the end of the world will come as a great surprise. Many things to-day are confirming the prophecy. There has been no lack of warnings, but the world has not been roused. Few pause to think. The multitudes are immersed in ter-

poral pursuits, and God and His claims are forgotten.

We must understand the precise force of this Scripture. There is no suggestion that the proper and lawful functions of life should cease. “Marriage is honourable in all is the inspired testimony of Heb. 13:4. The error pointed out in Luke 17:26, 27, is evidently that people in the days would display an abnormal interest in very legitimate concerns of life, such as eating and forming marriage alliances, as though such matters were the chief things which attention should be paid. It is likely, too, that Divine forecast contemplated the sinful extravagance that often attends marriage ceremonies. The antediluvians were evidently behaving contrary to the rule,—“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”—1 Cor. 10:31. The Saviour warned His people of the dangers of intemperance to be avoided these words,—“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.”—Luke 21:34,35.

Regardless of this admonition, many members of professedly Christian churches are living lives of self-indulgence. There is a sad decline of vital religion in consequence. The day of Christ's coming will find them unprepared.

We are able to form a clear idea of the contents

Second Coming as Seen in our World

These "advertisement pages" the explorer Marston refers to. We have at hand another clipping, (which happens to be from the same issue of the Madras journal that contained his account of his impressions,) from which we take the following in a news item,—“The National War Savings Committee has had its attention drawn from many quarters, and particularly by women who are seriously trying to economize on patriotic grounds, to the lavish expenditures which are still taking place in connection with weddings. The Committee wishes to bring to the notice of all concerned the desirability of celebrating weddings quietly and without undue expense in this time of national stress. It appeals to them to remember that the publication, broadcast through the Press, of descriptions of expensive gowns and lists of presents, including costly jewels, creates a very bad impression.”—*“Extravagant Weddings;” Madras Times, January 26, 1917.*

There is a spirit of frivolity and amusement-hunger abroad among multitudes who bear the Christian name, which does not comport with the religion they profess. The rising tide of evil were to sweep only against the churches no harm might be done. But it is sweeping right to the churches. They have not escaped unscathed. Thousands are lost in the mad whirl of pleasure-seeking. Multitudes are dragged down by the allurements of sin. There is a spirit of recklessness at the helm of life. Charlesaddon Spurgeon, the celebrated London Baptist preacher, at this time deeply regretted it. He said in an address, afterwards published,—“We ought to have our churches busy for God. What is the use of a church that simply assembles to hear sermons, even as a family gathers to eat meals? What, I say, is the profit, if it does no work? Are not many professors sadly indolent in the Lord's work, though diligent enough in their own? Because of Christian idleness we hear the necessity for amusements, and all sorts of nonsense. If they were at work for the Lord Jesus we could not hear this.”—*“The Greatest Fight in the World”—a Conference Address by C. H. Spurgeon; page 43.*

The Holy Scriptures accurately mirror the conditions of the last days. The following is an excellent translation of 2 Tim. 3:1-5,—“Know this, however, that in the last days there will be impending terrible times. For men will be lovers of self, avaricious, empty, pretentious, libellous, disobedient to parent, ungrateful, senseless; without

parental affections; implacable, calumniators, profligate, inhuman, without love of goodness, traitors, reckless, stupid, lovers of pleasures more than lovers of God; having an appearance of religion, while denying its power.”—*The New Testament in Modern English.* (A new translation from the Greek, by Ferrar Fenton.) The latter part of this prophecy clearly shows that in the last times an appearance of religion would be kept up by many who would not allow them selves to be genuinely influenced and sanctified in heart by it.

To make conditions worse, hosts of preachers and teachers, even in many Protestant churches, are departing from the fundamentals of the Christian faith. Higher Criticism, Evolution and sundry species of infidelity are taught in numerous institutions of learning controlled by Protestant denominations. These things are preached from the pulpit to the undoing of multitudes of misguided hearers. Antinomianism is causing lamentable departure from moral standards. Traditions and teachings of men are honoured above the Word of God even by many adherents of large Reformation Churches; while Spiritism—that terrible delusion—has strongly entrenched itself in the belief of an extraordinary number of those of the religious classes. Arthur T. Pierson, on pages 500 and 501 of his book, *The Modern Mission Century*, says,—“There is spreading in the church—a leaven of destructive rationalism and corrupting scepticism, which, if it is not purged out, will make Christianity a cult rather than a creed, a form rather than a spirit, a mode rather than a life, a civilization rather than a revelation, a development along the lines of natural growth and culture and goodness, rather than an indwelling and inworking of the Holy Spirit.”

“When the Son of man cometh, shall He find faith on the earth?”—Luke 18:8. The Saviour thus prophesied of this departure from true faith. Unbelief will reign, at His Second Coming, even in countries that have been favoured



with much light, opportunity and privilege.

These moral and doctrinal apostasies—these awful inroads made by Modernism and Liberalism, pride and worldliness, and other evils—are striking signs of the times. The Bible throws a strong, clear light upon present-day conditions. Christ is coming soon for His ransomed ones—the purchase of His Blood. There are numerous evidences that the great, glad day is near.

Our age is characterized by the thoughtlessness that so strongly marked Noah's time. Yet this generation is being offered salvation through Him Who sacrificed Himself for Adam's fallen race. Strange the enchantment that holds men to the idols of earth! Instead of sharing this frenzy for frivolity and fun, let us be sensible and serious. We must combat the fearful influences of worldliness. The need of repentance is urgent. We must avail ourselves of the grace of Christ.

The Judge is weighing our motives. "The Lord is in His holy temple, the Lord's throne is in Heaven: His eyes behold, His eye-lids try, the children of men. The Lord trieth the righteous."—Psa. 11:4,5. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do."—Heb. 4:13. "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."—Joel 2:12,13. "Come now, and let us reason together, saith the Lord: though your sins...be red like crimson, they shall be as wool."—Isa. 1:18.

A Bishop and the Bible Speak

By the Editor

IN the study of this Sabbath question we have to help Bishop Warne out of one difficulty after another. Strange how a person can get tangled up and lost when he gets away from God's infallible chart and compass, the Bible. In his bewilderment his powers of logic and reasoning are so affected that the most patent and commonplace facts are interpreted far wide of the truth. This time the Bishop thinks he sees difficulty for those who would want to keep the Sabbath in far northern countries, and he states the difficulty on page eighteen of his booklet thus:

"The Jews were to keep their Sabbath from sunset to sunset, 'from even unto even shall ye celebrate your Sabbaths.' How are those far North to keep the Jewish Sabbath who have neither evening nor morning for months at a time? Further, there was to be no fire built throughout their habitations. 'Ye shall kindle no fire throughout your habitations upon the Sabbath day.' (Ex. 35: 3) In many parts of the earth, for a number of months of the year, if this were attempted the people would freeze. Therefore we conclude that the distinctive Jewish Sabbath was not for the Gentile world, who live under all climates and conditions."

The Bishop here confuses the civil law, which

was to govern Israel during her sojourn in the wilderness of Arabia where the climate was hot, with the moral law of Ten Commandments. Inasmuch as all food for the Sabbath was prepared the day before, there was no necessity for a fire on the Sabbath, either for purposes of comfort or for cooking. That this prohibition against building a fire on the Sabbath was discontinued after they left Arabia, and came into the colder climate of Palestine, is borne out again and again by Jewish historians. Ice and snow were common in Palestine in winter, and extreme suffering from cold was experienced, so it then became an act of mercy to build a fire on the Sabbath for the purpose of keeping warm or preparing food to eat. (See Jer. 36: 22; John 18: 18; Matt. 24: 20). In anticipating the overthrow of Jerusalem, Jesus told His disciples to "pray ye that your flight be not in the winter, neither on the Sabbath day," which is positive proof that He expected the Sabbath to be kept after His ascension to heaven, and that hasty flight from the Roman besiegers thirty-seven years later on the Sabbath, and in the winter, would bring great hardship. In the Bishop's booklet confusion of the moral law of Ten Commandments with the civil and ceremonial laws of the Jews is seen again and again.

We will now answer the Bishop's question, "How are those far North to keep the Jewish Sabbath who have neither evening nor morning for months at a time?" The Sabbath was made 2500 years before there was a Jew in existence. It is not his in an exclusive sense any more than the marriage institution. He who made the Sabbath institution tells us that He made it for man. Mark 2: 27. The apostle Paul, in affirming the brotherhood of mankind, and the extent of his habitation, says that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17: 26.

We conclude from these two scriptures that wherever man is able to live in all the world, he is able to keep the Sabbath which was made for his blessing and happiness. The objections brought forward by the Bishop as reasons why those living far North cannot observe the Sabbath, are purely imaginary. Will the Bishop explain to us how those who observe Sunday in the same latitudes or anywhere else in the world, are able to count their day from midnight to midnight? The recurrence of morning and evening is not altogether necessary for measuring the day, although it is God's plan of reckoning, and far more sure than the midnight to midnight method. Those who live in far northern latitudes have no difficulty whatever in keeping track of the days, or the time of day. This is supported by the testimony of all Arctic and Antarctic explorers from the diaries they have kept while on their expeditions, from their printed reports in the newspapers, and from the dating of their dispatches sent by radio during their more recent expeditions.

Seventh-day Adventists have an organized church at Hammerfest, Norway, the northernmost city of the world, five degrees north of the

Arctic Circle. At Reykjavik, Iceland, the northern edge of which touches the Arctic Circle, we have another church, and still another at Ketchikan, Alaska. There are also members of other evangelical churches in these cities, doubtless some Methodists, who observe Sunday as the Sabbath. We have never heard of either of them having any difficulty in keeping track of the days they observed. The writer himself at one time spent three weeks in Norway attending Conference sessions within two degrees of the Arctic Circle, and he experienced no difficulty whatever in keeping the time of day by the sun.

But suppose that the sun could not be seen for long periods of time. Who does not know that time can be kept in the night by the stars as well as by the sun in the day? Every well-taught Boy Scout has a chart of the stars in whichever hemisphere he may live, by which he can determine the time of night to a fifteen-minute period. From the remotest antiquity people have known this method, and many use it yet. Thousands of people right here in India, who know nothing of clocks or other timepieces, use it every day. But the Bishop is in sore trouble over it. We venture to say that his booklet would have rendered the Methodist Church in India a much finer service had he asked himself Pilate's question, "What is truth!" and had corrected his manuscript with the well known facts of history and science before printing it.

That Bishop Warne holds a vastly different viewpoint concerning the Ten Commandments, and the Old Testament writings, than is held by those who wrote and used them as the basis of their teaching in Bible times, is plain from statements on pages 18-20 of his booklet. We will quote at length that the reader may understand his hostility to God's law, and the unscriptural manner by which he tries to establish his claims.

"Saturdarian teachers, in order to emphasize the keeping of Saturday, unduly exalt the Old Testament teaching and the Ten Commandments. They are spoken of as if they were the highest law in the Word of God; while, as a matter of fact, the Ten Commandments are largely negative, and prohibitory in their nature. "Thou shalt not" is predominant in them. The man who simply avoided crime in the main, kept the commandments. . . . Which of the Ten Commandments forbids pride, boasting, drunkenness, love of pleasure, anger, filthy talk, impatience, selfishness, and the like? Which of the commandments requires us to feed the poor, to visit the fatherless and widow, to suffer long and be kind, to be gentle, meek, temperate and Christlike? They do not teach such things: for they were not given for that purpose, nor to people who were prepared for such teaching."

It is hard for us to believe that we are here reading the words of a great religious leader in a Christian Church of the Twentieth Century, and not words of the cavilling Pharisees of Christ's day. They regarded the Ten Commandments "as largely negative, and prohibitory in their nature;" and they could see no further into their true meaning than to believe that by "avoiding crime, in the main," they "kept the commandments." It was just this kind of false teaching that Jesus so sternly rebuked, and laid bare their hypocritical shams by which they sought to cover up the real meaning of His Commandments. Christ's sermon on the

Mount was meant for that very thing. No one can read that sermon and escape the conviction that Jesus vindicates His Father's commandments. His teachings "magnify the law, and make it honourable." The Pharisees, looking on the surface, saw only the negative side of the law, and were blind to its inward meaning, and this blindness finally led them to condemn and crucify the Son of God.

Now we shall proceed to answer every one of the Bishop's questions in the foregoing paragraph, and clearly prove that the things he says are not in the Ten Commandments, *are there, and spring from nowhere else.* He holds the Ten Commandments in contempt and derision, and feigns to make out that Christ gave commandments in the New Testament that were higher and more spiritual than those of the Old Testament, thus throwing the whole Bible into confusion, making one part of the Scriptures contradict the other, arraying the Father and the Son in opposition to each other, destroying the unity and harmony of inspiration, and making a tangled skein of the whole plan of salvation.

On one occasion Jesus was questioned by a certain lawyer. The rule of his life had been to "simply avoid crime in the main," but his conscience troubled him, and he wanted to make sure that he was right. "Master," said he, "which is the great commandment of the law? Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*" Matt. 22: 36-40. There is no duty that man owes to his Maker, or exists between himself and his fellow-man, that does not grow out of the moral law of Ten Commandments. You may take this whole list of divine graces mentioned by the Bishop—patience, meekness, gentleness, temperance, etc., and you can name none that are not comprehended in the Ten Commandments. Here is our authority.

"Owe no man anything but to love one another: for he that loveth another *hath fulfilled the law.* For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, *namely, Thou shalt love thy neighbour as thyself.*" Rom. 13: 8. 9.

Where, then, is that more "spiritual and higher law" than the Ten Commandments the Bishop tries to make out he finds in the New Testament. It is simply a figment of his own weaving. Listen to the apostle John, "Brethren, I write no new commandment unto you, *but an old commandment which ye had from the beginning.* The old commandment is the word which ye have heard from the beginning." "For this is the message (margin, "Commandment") *that ye heard from the beginning,* that we should love one another. . . . And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment." 1 John 2: 7;

3: 11, 23. Christ and His apostles knew of only one moral standard for all their teaching in either the Old or New Testaments, and that was the law of Ten Commandments. On them rests the "Golden rule." "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for *this is the law and the prophets.*" Matt. 7: 12.

He who loves righteousness and truth rejoices in the law of God. "*His delight is in the law of the Lord; and in His law doth he meditate day and night.*" Psa. 1: 2. Again the Psalmist prophecies of Him Who is the Author of all righteousness: "*I delight to do Thy will, O my God; yea, Thy law is within my heart.*" Psa. 40: 8. "I will delight myself in Thy statutes; I will not forget Thy word. . . . Thy testimonies are also my delight and my counsellors. . . . And I will delight myself in Thy commandments, which I have loved." Psa. 119: 16, 24, 47. The apostle James refers to the Ten Commandments as "*the royal law,*" and again as "*the law of liberty,*" and to those who observe them he commendably says, "*ye do well.*" James 2: 8-12.

There is but one mind that finds itself out of harmony with the law of God—the carnal mind. It is the carnal mind that belittles and misrepresents the commandments of God, and scoffs at those who endeavour to shape their lives by their standards. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because *the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.*" Romans 8: 6, 7.

As to the charge the Bishop "makes against Seventh-day Adventists that they unduly exalt the Old Testament teaching," they plead guilty, and take Christ and His apostles for their example. All their teachings were based on the Old Testament. As a matter of fact, the New Testament is but an explanation of Old Testament teaching. The men whose names are found in the New Testament had no other text or gospel than that found in the Old Testament. There are over 1600 direct references to the Old Testament found in the New. There is not a single phase of the Gospel; not a single grace or virtue found in the New Testament that is not in the Old. The birth, life, death, resurrection, ascension, and second coming of Christ are all beautifully set forth in the Old Testament. Christ's mediatorial work as High Priest, His work of atonement, His relation to the human race through the incarnation are meaningless without the teaching of the Old Testament. One is a counterpart of the other. They are not separate books containing two separate systems of salvation, each opposed and contrary to the other. The Christian Church is founded on "*the apostles and prophets, Jesus Christ Himself being the chief corner stone.*" Eph. 2: 20. The soul-stirring sermons preached by the apostles in Pentecostal times, which converted thousands and began a new order of things, were based upon Old Testament scriptures.

We find Jesus constantly teaching from the

Old Testament writings. He reads from them in the Synagogues (Luke 4: 16-21), and upbraids His hearers for not believing the prophets. John 5: 45-47. He tells them that the way of life is revealed in the Old Testament, and that it bears witness of Him. He goes so far as to tell them that they will be condemned in the judgment by the writings of Moses which they reject, and if they cannot believe Moses' writings, they cannot accept His words; for it was He who spoke through Moses. In the parable of Dives and Lazarus, Dives wanted Abraham to send Lazarus to his father's house and warn his brethren lest they come into the same place of torment with himself, but Abraham replied, "They have Moses and the prophets; let them hear them. . . if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16: 26-31.

Both before Felix and Agrippa, Paul defends himself against his accusers by saying, "after the way which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law and in the prophets. . . and herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.*" "I continue unto this day, witnessing both to small and great, *saying none other things than those which Moses and the prophets did say should come.*" Acts 24: 14; 26: 22.

What, then, is the value of the Bishop's claims that Seventh-day Adventists "unduly exalt the Old Testament and the Ten Commandments." None whatever. They are clever dodges to avoid the binding claims of the law of God, which plainly says that "*the seventh day is the Sabbath of the Lord thy God.*" But in his dodging he crosses his own tracks, and reveals the insincerity of his logic. Later on in his booklet, as we shall point out, he wishes to establish in the minds of his readers a moral sense of obligation to keep the first day of the week holy, in place of the seventh day. But to do this he makes free use of all the strong scriptures of the Old Testament which teach the need of Sabbath observance. He thus attempts to rob the fourth commandment of its spotless and sacred apparel, and with it clothe an interloper and counterfeit and try to pass it off as the genuine. But his camouflage can be easily detected by those who wish to be guided by the Word of God.

PATIENCE is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best not in mere fighting, but in standing for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck and starvation and defeat—all those things ten times worse than fighting—ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's magic—the meekest of men and the bravest, too.—*Kingsley.*



OUR HOMES



To The Plain Girl

“**W**HAT have you to say to a girl who is really plain, ugly even; and who would rather be beautiful than anything in the world? I suppose you will tell me not to think about beauty, to turn my mind in other directions: but I wish you would not. I wish you would really take my problem seriously. What is the plain girl to do to keep from worrying over the fact that she is plain?”

My dear: I was glad to have your letter, and I am glad to “take it seriously,” and I am not going to tell you not to think of beauty. Indeed, I am not! On the contrary, I believe I am going to advise you to think more about it.

First of all let us consider, What *is* beauty?

Of course the trouble in your case is that you are thinking not of beauty in any large or generous way at all, but of a very particular and limited kind of beauty—facial beauty; and that is a little as if you were to fix your eyes on one flower, a very lovely flower to be sure, that grew out of your reach, and were to ignore a hundred others fully as beautiful or more beautiful, that grew all about you; or as if for the sake of that one unattainable flower you should ignore the beauty of trees or grass or stars or the sky.

It is very natural to youth to have a limited idea of beauty; but I think it is very important for you to recognize and admit that it *is* limited. If you are going to live life wisely and happily, you must remember that all things are related and comparative and to find out the real value of facial beauty, for instance, you must compare it with other forms and types of beauty. Suppose, for instance, you were offered beauty of mind, of heart, of spirit, of fine perceptions, of delicate un-

derstanding that would put you in quick and lasting touch with people's lives and hearts, wherever you went; or, in place of any of these, you were offered mere beauty of feature. I do not believe you would choose the latter, would you?

Then, too, there is another thing that is worth thinking about: Beauty of form and feature, wonderful and desirable as it is, really is like a flower—it fades, and in time it usually passes away; whereas the other beauties last and increase and are always fresh. A beautiful mind, a beautiful spirit, a beautiful heart, and a beautiful sympathy, all grow more beautiful with the years.

Then, there is another thing that I would like to remind you of, or tell you about, for you may not have thought of it at all. This intense longing of yours to be beautiful is such a youthful longing. Beauty of the kind you have in mind is a thing that appeals particularly to young people. Why? *Because of young people's lack of experience.*

Let me see if I can make that clear to you: A face that is “strikingly beautiful,” is

easy to recognize as such. Mere clear beauty of form and feature is, so to speak, “easy”—like one-syllable words in the spelling-book. Well-set eyes, clear eye brows, well-modelled features, brilliant colouring, these any one who runs may read. These constitute a simple type of beauty that does not tax the intellect to grasp and understand. It is pleasant reading, so to speak, for young people, whereas older people, who have had more experience in looking at and reading faces, are likely to find this kind of easy beauty insipid and uninteresting.

I had, when I was a girl in my teens, a most strikingly beautiful friend. It was almost embar-



rassing to go about with her; people everywhere turned to look at her. I have always been a lover of beauty in one form or another, and I gloried in her loveliness.

One day a well-known portrait painter came to our town to paint portraits of several well-known people who lived there. He happened to be a friend of my mother's, and was at our home a great deal. He talked much about art, and portrait painting. "Wait," said I to myself, "until he sees her!" I knew he would want to paint her immediately; and I thought with pride of that fact.

One day I showed him several photographs of her, to prepare him for the pleasure that was to be his. You can imagine my amazement when he did not think her beautiful at all, either in her photographs, or later in reality. I was never more surprised. The only explanation he vouchsafed was, "There is nothing in her face."

"Well," thought I, "there is no accounting for tastes."

But there is an accounting for tastes. The accounting for his taste was that he had, through experience and practice, become an expert judge of beauty, especially the beauty of the human face. Later, he gave another instance of what seemed to me his poor taste. There was a little shy person in our community, a woman nearly fifty, who had lived an obscure, but powerful and beautiful life. I had always thought of her as a rather insignificant middle-aged person whom I should never have dreamed of calling beautiful. Yet this artist was quite carried away with what he called her beauty. "What a face!" he said, "How I should like to paint it. It tells everything."

These are the things that will be more and more borne in on you, I believe, as you grow older, and some day I fancy you will look back and wonder how you could have been so unhappy about the lack of physical beauty, when this other better beauty was there for you to cultivate and possess.

ANNE BRYAN MCCALL.

Promiscuous Kissing

By DOROTHY DIX

GET a great many letters from young girls who want to know what they shall do about the kissing proposition. They say it is practically a case of no kiss, no beau, for the young men who take them about demand a good-night kiss as pay for their courtesies, and if they refuse, it is, indeed, "Good night" in the slang phrase, for they never see these osculatory youths again.

Now the innate modesty and delicacy of these girls revolt at yielding their lips to men to whom they are not even engaged; to men who do not even pretend to be in love with them. It violates their sense of what is proper, but, at the same time, they do not want to be regarded as pruders and Puritans. Still less do they desire to be wallflowers, left out of all the fun and parties,

and numbered with those forlorn damsels who never have any attention from men.

So the girl is torn between her instinctive sense of what is right and her knowledge of expediency, and she wants to know what she shall do and how she shall answer the eternal argument of man when he is trying to persuade a woman into doing the thing he knows she should not do. To kiss, or not to kiss, that's the question that troubles her.

There can be but one answer to give a girl to this problem. It is no, no, no! A maiden's lips should be kept inviolate, and the first man's kiss that is pressed upon them should be the kiss of love from the man she expects to marry. For a girl to give her lips to every Tom, Dick, and Harry who escorts her home is something unthinkable. It is as much of a desecration as if she trailed a white rosebud through a sewer.

It is a pity that girls can never be made to realize that the most alluring and attractive thing about them is the aura of innocence and unsophistication that surrounds them. It is the whiteness, the untrodden snowiness of their souls, that is their chiefest charm, and they never make so fatal a mistake as when they throw this away.

If girls were only wise enough to realize how fascinating aloofness is and what an appeal unsullied purity makes to the masculine imagination, they would keep every man at arm's length at least until he had come out and popped the question. They would not think for a minute of putting up with cheap familiarities from men that rob them of their freshness and make them little shop-worn bits of humanity that have been pawed over like the goods on a bargain table. Girls should never forget that it is the shy and shrinking violet that is man's favourite flower, not the brazen sunflower.

My girl correspondent says that she does not know how to answer a man when he begs her to kiss him and tells her that there is no harm in it, and that his arguments make her feel foolish because she seems to be making a great ado over a very little matter. There is one answer that every girl can make to a man's request for a kiss.

She can ask him if he would like his sister to kiss any man good night who happened to call upon her. She can ask him what he would advise his sister to do if his sister were in her place. And she can ask him if he would like to think that the girl that he is going to marry some day had kissed a hundred men who were mere casual acquaintances.

The girl who never touches intoxicating liquors and who never kisses men, needs no other chaperon than just those two things. She can walk through the temptations of the world unscathed, and wherever she goes she is followed by the respect and admiration of men.

"EDUCATE people to eat right, to dress properly, to live true to all the laws of the physical being, but above all, educate them to think right.

Mrs. Chinchilla

MRS. Chinchilla was not a lovely lady, with a dress of soft gray cloth and a great chinchilla muff and boa. Not at all. Mrs. Chinchilla was a beautiful cat, with sleek fur like silver-gray satin, and a very handsome tail to match, quite long enough to brush the ground when she walked. She didn't live in a house, but she had a very comfortable home in a fine chemist shop, with one large bay-window almost to herself and her kittens. She had three cunning fat dumplings of kittens, all in soft shades of gray like their mother. She didn't like any other colour in kittens so well as a quiet ladylike gray. None of her children ever were black, or white, or yellow, but sometimes they had four snow-white socks on their gray paws. Mrs. Chinchilla didn't mind that, for white socks were really a handsome finish to a gray kitten, though, of course, it was a deal of trouble to keep them clean.

At the time my story begins the kittens were all tiny, their eyes having been open only a day or two, so Mrs. Chinchilla had to wash them every morning herself. She had the most wonderful tongue! I'll tell you what that tongue had in it: a hair-brush, a comb, a tooth-brush, a nail-brush, a sponge, a towel, and a cake of soap! And when Mrs. Chinchilla had finished those three little kittens, they were as fresh and sweet, and shiny and clean, and kissable and huggable, as any baby just out of a bath-tub.

One morning, just after the little kittens had had their scrub in the sunny bay-window, they felt, all at once, old enough to play; and so they began to scramble over each other, and run about between the great coloured glass jars, and even to chase and bite the ends of their own tails. They had not known that they had any tails before that morning, and of course it was a charming surprise. Mrs. Chinchilla looked on lazily and gravely. It had been a good while since she had had time or had felt young and gay enough to chase her tail, but she was very glad to see the kittens enjoy themselves harmlessly.

Now, while this was going on, some one came up to the window and looked in. It was the Boy who lived across the street. Mrs. Chinchilla disliked nearly all boys, but she was afraid of this one. He had golden curls and a Faunteroy collar, and the sweetest lips that ever said prayers, and clean dimpled hands that looked as if they had been made to stroke cats and make them purr. But instead of stroking them he rubbed their fur the wrong way, and hung tin kettles to their tails, and tied handkerchiefs over their heads. When Mrs. Chinchilla saw the Boy she humped her back, so that it looked like a gray mountain, and said, "Sftt!" three times. When the Boy found that she was looking at him, and lashing her tail, and yawning so as to show him her sharp white teeth, he suddenly disappeared from sight. So Mrs. Chinchilla gave the kittens their breakfast, and they cuddled themselves into a round ball, and went fast asleep. They were first rolled so tightly, and then so tied up with their tails, that you couldn't have told whether they were three or six little kittens. When their soft *purr-r-r-r*, *purr-r-r-r* had first changed into sleepy little snores, and then died away altogether, Mrs. Chinchilla jumped down out of the window, and went for her morning airing in the back yard. At the same time the chemist passed behind a tall desk to mix some medicine, and the shop was left alone.

Just then the Boy (for he hadn't gone away at all; he had just stooped out of sight) rushed in the door quickly, snatched one of the kittens out of the round ball, and ran away with it as fast as he could run. Pretty soon Mrs. Chinchilla came back, and of course she counted the kittens the very first thing. She always did it. To her surprise and fright she found only two instead of three. She knew she couldn't be mistaken. There were five kittens in her last family, and two less in this family; and five kittens less two kittens are three kittens. One chinchilla kitten gone! What should she do?

She had once heard a lady say that there were too many cats in the world already, but she had no patience with people who made such wicked speeches. Her kittens

had always been so beautiful that they sometimes sold for two shillings apiece, and none of them had ever been drowned.

Mrs. Chinchilla knew in a second just where that kitten had gone. It makes a pussy-cat very quick and bright and wise to take care of and train large families of frisky kittens, with very little help from their father in bringing them up. She knew that that Boy had carried off the kitten, and she intended to have it back, and scratch the Boy with some long scratches, if she could only get the chance. Looking at her claws, she found them nice and sharp, and as the chemist opened the door for a customer Mrs. Chinchilla slipped out, with just one backward glance, as much as to say, "Gone out; will be back soon." Then she dashed across the street, and waited on the steps of the Boy's house. Very soon a man came with a bundle, and when the housemaid opened the door Mrs. Chinchilla walked in. She hadn't any visiting-card with her; but then the Boy hadn't left any card when he called for the kitten, so she didn't care for that.

The housemaid didn't see her when she slipped in. It was a very nice house to hold such a heartless boy, she thought. The parlour door was open, but she knew the kitten wouldn't be there, so she ran upstairs. When she reached the upper hall she stood perfectly still, with her ears up and her whiskers trembling. Suddenly she heard a faint mew, then another, and then a laugh; that was the Boy. She pushed open a door that was ajar, and walked into the nursery. The Boy was seated in the middle of the floor, tying the kitten to a tin cart, and the poor little thing was mewling piteously. Mrs. Chinchilla dashed up to the Boy, scratched him as many long scratches as she had time for at that moment, took the frightened kitten in her kind, gentle mouth, the way all mother-cats do (because if they carried them in their forepaws they wouldn't have enough left to walk on), and was downstairs and out on the front doorstep before the housemaid had finished paying the man for the bundle. And when she got that chinchilla kitten home in the safe, sunny bay-window, she washed it over and over so many times that it never forgot, so long as it lived, the day it was stolen by the Boy.

When the Boy's mother hurried upstairs to see why he was crying so loud, she told him that he must expect to be scratched by mother-cats if he stole their kittens. "I shall take your pretty Faunteroy collar off," she said; "it doesn't match your disposition."

The Boy cried bitterly until luncheon time, but when he came to think over the matter, he knew that his mother was right, and Mrs. Chinchilla was right, too; so he treated all mother-cats and their kittens more kindly after that.

Who Knows?

- Who raised the Shunammite's child?
- In what city Daniel was cast into the lions' den?
- What was a Sabbath day's journey?
- In what city £6,000 worth of evil books were destroyed as a result of Paul's preaching?
- Who was the first shipbuilder?
- Who was bound by two chains and placed between two soldiers and yet escaped?
- To whom Jesus said, "Feed my lambs?"
- Who was the first shepherd?
- On what mountain the law was given?
- Who was buried by God?
- What king by prayer added fifteen years to his life?
- Who said, "Be not among winebibbers?"
- Who succeeded Moses as a leader?
- Who caused an iron head to swim?

"DON'T spurn to be a rushlight
Because you are not a star;
But brighten some bit of darkness
By shining just where you are."



The DOCTOR SAYS

"Do you consider it healthful to have a daily glass of lime-juice prepared from two or three tropical-limes, (about two ounces of juice) diluted with water and sweetened?"

It is most certainly a healthful practice to take such a drink daily as you mention. It not only is a pleasant beverage, but it supplies a considerable amount of those mysterious substances to which the term vitamins is applied. Incidentally the juice contains a small amount of mineral salts which are essential to the well-being of the body.

"I am suffering from Diabetes, so my doctor tells me. I wish to know if there is any cure for this trouble, and what I can do to prevent the progress of the trouble. I have been told that injections of Insulin will cure me."

Medical science can offer you no absolute cure for your disease. It can, however, help you in controlling the advance of the disease, and the control of this disease lies largely in your own hands. Diabetes is caused by the failure of a small gland which lies just below the stomach to do its work properly. This gland is known as the pancreas, and a certain portion of it becomes unable to carry on its work, which has to do with the utilization of the sugar in the muscles. For the reason that the pancreas cannot be removed and a new pancreas put into the body the disease is incurable. The prevention of further progress of the disease depends upon the intelligent understanding of the work which the pancreas does, and of the way in which to aid the diseased pancreas in carrying on its work.

Insulin will not cure Diabetes. It is a wonderful aid to the diabetic patient in certain cases, but is not used with every patient; some patients do not require Insulin; others do. The use or otherwise of Insulin had best be left to the judgment of your doctor; he knows when it should be used and when not. I recommend that you secure a copy of Joslin's Diabetic Manual. This can doubtless be had from Messrs. Thacker Spink & Co., Calcutta. If unable to secure from them, the MEDICAL EDITOR of this paper will be pleased to procure a copy for you from the publishers. This book contains a wealth of information intended for diabetic patients, and is a great help to one in planning the diet.

"A correspondent writes: 'It is usual to choose dietaries based on their caloric values. Now that the vitamins are discovered, do you really think that this old basis should still continue except to indicate the relative amounts of the several kinds of food in the diet?'"

It is very unusual for dietaries to be based upon their caloric values; the average person knows nothing about calories and cares less about them. It is true that dietitians and specialists in certain lines lay great stress upon the calorific requirements of the body, but the average layman, or more properly the average layman's wife, knows not an iota about calories. Nevertheless, we do make use of the calories when working out certain diets, especially diets for diabetic patients. Should we discard the calory tables, we would have no scientific basis upon which to base our diets for the diabetic patients. The present imperfectly understood knowledge of the vitamins renders their use impossible in any system of diet regulation.

"What causes the blue baby? What can be done to prevent the condition? Can a blue baby live and grow normal, and is it born robust?"

Before birth a child gets all its oxygen from the placenta. After the birth of the child, there is a cry and the lungs are filled, and changes take place in the heart so that the blood is aerated through the lungs. There is an opening between the right and the left side of the heart before birth, which closes at birth. If for any reason this opening does not close, part of the venous blood becomes

mixed with the arterial. This causes what we call the "blue baby."

I do not know anything that can be done to prevent it or cure it when it occurs. Possibly the use of a certain amount of pure oxygen might be palliative, although I do not know that this has ever been tried. Some "blue babies" have lived to be nearly twenty years old. So far as I know none live up into adult age.

I see no reason why at birth the baby should not be like any other baby, except that this opening fails to close, and then its trouble begins. It becomes a blue baby after it is born, and I suppose almost immediately.

There is a possibility that this opening in the heart might be slow in closing, and that a baby might show the "blue baby" symptoms for a comparatively short period, and then the opening close and the baby become entirely normal; but I would not know how to effect this change in the heart.

"Are there any exercises that will strengthen a weak heart?"

All muscular exercise tends to strengthen the heart, unless it is taken so severely or for so long a time as to strain the heart. One with a weak heart should never exercise to the point of exhaustion, or until out of breath, or panting heavily, for this puts such a load on the heart that it is strained and weakened.

A "weak heart" should mean a heart that has not had sufficient exercise; that is, such a heart as the ordinary sedentary person may have. Perhaps what you call a weak heart, is really a diseased heart, either because of leaky valves, the result of rheumatism, or because of degeneration of the heart muscle.

If there is a fault in the rhythm of the heart, that is, if the beat is irregular, or if the heart misses a beat occasionally, there is probably present a condition in which you ought to have a careful examination by a physician who is acquainted with the newer knowledge of the heart. Such a physician will be able to watch your case, and prescribe such exercise and rest as would be most advantageous for your particular case. Without more knowledge of the case, I should hardly know what to prescribe for a "weak heart."

"A young man at school says that for an hour after eating the food does not taste sour, but after that it is sour. He wants to know whether this is because of lack of exercise, or overeating, or wrong combinations."

Your trouble is not that the stomach sours. Every stomach sours if it is normal. The normal stomach gets intensely sour during digestion. The stomach that does not sour is a very sick stomach. Your trouble comes from the fact that you taste your food after you have swallowed it. This is not normal. You should never taste the food either by belching it into the mouth or by belching up gas. I can not tell from what you write whether this tasting of food is an old habit, or whether it has come on since you have been in school. Boys who have led a very active life, usually eat a great quantity of food, and probably do not have time to notice any stomach symptoms; but when they go to school and continue eating heartily, they are very apt to notice the resulting stomach trouble; also they are more apt to notice other symptoms than when they were more active. So I judge you are complaining of symptoms which may have been there all the time, but which you did not notice until you entered school.

"For some time following a meal I have distress in my stomach, sometimes bringing up a burning acid in my mouth. What is the cause, and what can I do for relief?"

Distress in the stomach following meals, accompanied by acid eructations, is sometimes associated with gastric

hyperacidity, also with gastric ulcer. If the distress is due to gastric ulcer, it comes on generally about two hours after the meal. It may come on earlier, at times within 15-30 minutes after eating. Vomiting relieves the distress as does also the taking of sodium bicarbonate in 30 grain doses. At times blood is vomited. Taking more food usually aggravates the pain.

The acid eructations may be due to hyperacidity as mentioned. A powder prepared as follows will give relief from the distress:

Sodii bicarbonatis, grs. 30
Calcined Magnes. Pond grs. 10

This powder is to be taken when the distress manifests itself, and relief should be had within a few minutes. I would advise you to go and see a good doctor and find out just what your trouble is. If you have gastric ulcer, it means that you will have to go under treatment for some considerable time. If you have merely hyperacidity, you need to be instructed about your diet, etc.

Methods Of Purifying Water

IMPURE water is unquestionably one of the most common causes of acute disease, especially intestinal disorders. In travelling, especially in rural districts and in foreign countries, it is generally more or less dangerous to make use of water without the employment of some means of purification or disinfection. Boiling for five minutes is of course one of the most dependable methods, but this is not always convenient.

Another means is the addition of three drops of tincture of iodine to the quart. If the water is turbid the quantity of tincture of iodine should be twice as great. The slightly brown colour and unpleasant taste may be removed by the addition of a pinch of hyposulphite of sodium. The addition of a little sugar or fruit juice will also help disguise the iodine flavour.

Leonard Keene Hirshberg, M. D. gives practical directions for disinfecting drinking water so that no cholera, fever, dysentery, or other disease-producing microbes will be left in it, and no unpleasant taste or odour remain. He says to obtain a supply of high-quality chlorinated lime in quarter-pound tins hermetically sealed. Secure also an equal number of half-pound packages of hyposulphate of soda, properly called sodium thiosulphate. Add to a gallon of water a quarter-pound tin of the chlorinated lime, and shake well until thoroughly mixed. In another gallon of water dissolve in the same way a half-pound package of hyposulphate of soda. These solutions may be bottled and kept in stock.

They are sufficient to sterilize 8000 gallons of drinking water. A teaspoonful of each will sterilize eight gallons of water. To use, add the chlorinated lime solution to the drinking water in the above proportion, according to the quantity of water to be sterilized, and fifteen minutes later add the hyposulphate of soda in the same proportion to remove any bad taste or odour. These mixtures may be used in reservoirs, wells, fountains, springs, or gallon bottles of table waters, and will remove from them all danger from water-borne maladies.

HEALTH NEWS AND VIEWS

From "Hygeia"

Diet Important for Expectant Mother

SINCE the demands of the unborn child put an extra strain on the kidneys, liver, heart and other organs of the expectant mother, her diet must be especially planned according to the state of her health and period of her pregnancy. This should be done by the physician who examines and advises her during pregnancy.

Outside of special diets for any disturbance that may arise, certain general rules may be followed. Carbohydrates—sugars and starches, such as rice, potatoes and bread—take the place of the forbidden proteins, but they must be palatable and nourishing and prepared simply. Rich foods, pastries, foods fried in fats, are highly indigestible and should not be eaten by the pregnant woman.

Well cooked cereals, vegetables, especially the salad ones, milk, cream, butter and fruit form the basis of the expectant mother's diet. During the first months, when there is tendency to nausea, it is well to serve small portions of food rich in carbohydrates at frequent intervals. Later, larger and less frequent meals may be taken.

Common Ringworm Often Appears in Children

One of the most common forms of ringworm appears oftenest in children. It begins as a small round red area that enlarges, sometimes to twice the size of a rupee. The centre is normal but the narrow band or ring is usually elevated, scaly and red. Itching may be present, and, of course, ringworm is contagious. This simple form is easily cured by painting the spots lightly every few days with tincture of iodine.

Ringworm, which is caused by a fungus, may also attack the scalp, nails, hands, feet and other parts of the body. Barber's itch is ringworm of the bearded region of the male adult. Ringworm of the nails is disfiguring and difficult to cure. Persons suffering with this form should consult a physician as early as possible. Persons who have ringworm of the hands or feet should take precaution to prevent the nails from becoming affected.

Body Burns Food with Production of Heat

The food we eat is actually burned inside our body by the oxygen we breathe, writes Katherine Blunt in *Hygeia*. This burning gives out heat, just as a fire does, and also produces energy. The process by which food is burned by oxygen to form energy and tissue is called metabolism.

If there is not enough food to feed the fire, the oxygen burns the body substance and weight is lost. This is the case in certain disease conditions. Sometimes the fire burns more quickly than at other times. In order to measure how fast the fire is burning and how much energy is being produced, we measure the amount of heat produced and the oxygen used up.

The amount of heat produced when a person is lying quietly without food is the basal metabolism. The basal metabolism of children is higher than that of grown people. That is why children eat much more food.

Climate has no Effect on Frequency of Colds

While every one has his own belief or superstition about common colds, recent investigations have shown that these beliefs are without scientific basis, says *Hygeia*. Overexercise, cold baths, loss of sleep, drafts, kinds of underwear worn, kinds of shoes worn in wet weather, mouth breathing, sweating after exercise, coal stoves, steam heat, lack of heat, ventilation and climate did not seem to influence in any way the number of colds caught by the subjects.

Right Play Relieves Fatigue in Child

Next to sleep, nothing will so effectively postpone and prevent fatigue as play.

Play furnishes an outlet for the child's surplus energy and at the same time it gives the child an opportunity to imitate somewhat the activities of adults and thus gain experience in doing the things that he will have to do when he is an adult.

Recreation for a child is not the same thing that it is for an adult. Grown people want to be amused. A child should amuse himself by playing. Plenty of motor activity outdoors will improve his health and efficiency and increase his growth. Play may be considered as any activity carried on with no other purpose than to get pleasure.

Children should not be supervised too closely in their play. While the mother is the ideal playmate for the young child, she should be careful to act as a playmate, a partner, not the director of the play.

Mental Changes From Sleeping Sickness

Sleeping sickness is an inflammation of the brain with drowsiness as a prominent symptom. The disease nearly always begins with fever, drowsiness and some trouble with the eyes such as blurring or seeing double. There may be some headache but frequently there is no pain of any kind. The acute stage usually lasts a few weeks.

Although the disease is infectious and usually becomes epidemic, the exact manner in which it is transmitted from person to person is not yet known. The death rate from the disease is not high and there is no danger of permanent paralysis. However, the disease may become quiet and the patient may seem perfectly well for years and then symptoms may develop, and the patient gradually become an invalid.

These symptoms are sometimes physical, resembling those of palsy. More often they are mental and cause normal, well behaved children to become disobedient, irritable and even to commit crimes. The mental changes are more pronounced in children than in adults. Many mild cases of sleeping sickness are not discovered until this second stage.

Most Foot Aches Due to Hard Walks or Floors

Most foot troubles like fallen arches, bunions and foot pains and aches can be attributed to hard sidewalks and hardwood or tile floors and to ill-fitting shoes, says Jane McGownd in *Hygeia*. A proper shoe for every day wear should have round toes, straight inner line, heels of medium height and snugly fitting heels and arches. Patent leather should not be worn every day; a soft pliable leather is best.

Fallen and weak arches may be strengthened by exercise. Arch supports help to relieve the pain, but they do not relieve the condition any more than crutches relieve lameness. In using arch supports it is best to consult an orthopedic physician. Contrast baths are an excellent tonic. The feet are placed alternately in very warm and in cold water for a minute each. The treatment should be kept up for five or six changes.

Hygeia Tells Women to Boycott all Hair Dyes

DID you ever know a callow blond youth who dyed his hair a Valentino black to please the girl he was courting, or the girl whose red hair was not natural but acquired? Of course, everyone is familiar with the peroxide blonde. The use and danger of hair dyes is told in *Hygeia* by Frederic Damrau.

Peroxide and henna, the grandmother of the dyes, are only harmful in that they dry the hair. However dyes containing lead, and many of them do although there is no mention of it on the label, and the aniline dyes which give that glossy, jet black colour are poisonous. They often cause skin inflammations, disturbances of stomach and bowels, anemia and paralysis.

Even henna dyes may contain some of these harmful substances. Therefore, aside from the artistic standpoint, their use is to be discouraged on health grounds.

A MEATLESS DINNER

MRS. E. M. MELEEN

MOCK TURKEY WITH DRESSING

Red Dhal, cooked, 2 cups	Onion minced, $\frac{1}{4}$ cup
Walnut meats chopped, $\frac{1}{2}$ cup	Celery chopped, 1 cup
Milk, 1 cup	Eggs, 2
Celery salt	Bread sliced
Bread crumbs	Sage, Salt

The minced onion and celery should be browned in butter, add to this the dhal, the walnut meats, one egg and breadcrumbs, enough to make it thick. Salt and sage to taste.

Dip thin slices of bread in a mixture of 1 egg and milk, seasoned with a little salt. Make alternate layers of these in a baking pan and bake in moderate oven.

DRESSING

Onions minced, 2	Sage, 1 tablespoonful
Bread crumbs, 1 cup	Eggs beaten, 2
Milk, $\frac{3}{4}$ cup	Parsley chopped, 2 table- spoonfuls
Butter $\frac{1}{2}$ cup, Salt	

Mix, bake until set. Serve a spoonful with each slice of roast.

VEGETARIAN BEEFSTEAK

Red dhal cooked, 1 pint	Oil or butter, $\frac{1}{2}$ cup
Breadcrumbs, 3 cups	Cream, $\frac{1}{2}$ cup
	Salt and sage

Add the oil, salt, sage and cream to the breadcrumbs, and allow to soak for a few minutes. Mix well with the dhal and steam for two hours. Allow to cool, then slice and brown in oiled pan.

NUT LOAF

$\frac{1}{2}$ cup peanut butter	2 Slices stale bread
2 Eggs, salt	$\frac{1}{2}$ Cup hot water
$\frac{1}{2}$ cup strained tomatoes	1 Tablespoonful butter
	1 minced onion

Moisten the bread with the tomatoes and hot water. The peanut butter may be prepared at home and the nuts should be ground very fine and added to the above. Beat in the egg and steam two hours. Serve at once.

MOCK WHITE FISH

Sugee (cooked), 1 cup	Onion grated, 1 tablespoonful
Butter, 1 teaspoonful	Potatoes mashed, 3 cups
Nutmeg, $\frac{1}{4}$ teaspoonful	Salt to taste

The sugee should be cooked in part milk. The potatoes should be mashed with butter and a little milk and added to the sugee while hot. Add the onion, salt and ground nutmeg and put in a pan to cool. When cold cut into slices five inches long and dip in egg and crumbs, bake in an oiled pan or fry. Serve with parsley or butter sauce.

VEGETARIAN SALMON

Sugee cooked in part milk, 1 cup	Bread crumbs, 1 cup
Tomatoes cooked and strain- ed, $\frac{1}{2}$ cup	Red colouring, 1 or 2 drops
Egg, 1	Brinjals boiled and mashed, 1 $\frac{1}{2}$ cups
Grated Onion, 1 teaspoonful	Ground peanuts, $\frac{1}{2}$ cup

Mix all together while hot except the egg, which add when the mixture has cooled. Add pepper and salt to taste and proceed as for "white fish."

"MANY people walk up to the door of opportunity, wonder which way the knob turns, and then are caught napping upon the couch of idleness, hard by the door."

Christ As Judge of the World

(Continued from page 13)

wicked will take place and judgment be executed upon them.

While they are in heaven during the millennium, the righteous will themselves enter into the work of the judgment. This judgment is that of the wicked, not the actual executing of punishment upon the wicked, but the investigation into their records which will determine what their punishment will be. The wicked, too, are to be judged according to their works. In this work the righteous will be engaged during the millennium.

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

This work of judging the wicked will continue for one thousand years, or during the time of the millennium.

"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." Rev. 20:4.

It is at the time this work of judgment is completed, that is, at the end of the thousand years of the millennium, that the wicked dead are called forth to receive their sentence. The work of executing this judgment is given into the hands of Christ.

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God." Rev. 19:15.

Thus Christ is Prophet, Priest, and King. He was a Prophet while upon this earth, and His words last to this day. He is now priest in heaven, our Advocate with the Father, ministering His own blessed life to us, interceding in our behalf, the only Mediator between God and man. He will soon come as King, to rule over an eternal kingdom of peace. (To be continued)

"It is an easy thing to let the lips talk. Words are cheap, and are often spoken without much consideration or forethought. But there is another way of talking—through the life. This is usually impressive. One whose life was clean and noble suddenly joined a company of friends. He never said a word of reproof or disapproval, but for some reason the questionable stories were dropped, and the none too kindly gossip just died out, and very soon everybody was thinking of nice things and saying them about the very ones they had been criticizing just before he came. What wrought this change? There was goodness in his life, and it spoke more loudly and forcibly to them than any mere words of reproof he might have uttered. Learn the lesson. Live a good life, and then it will speak a convincing and helpful message."

Instalment Plan Suicide

(Continued from page 3)

and learn to do well, we may have the privilege later on, even in this life, of reaping the harvest of our well-doing. For this reason the words are given for our encouragement, "Let us not be weary in well-doing: for in *due season* we shall reap, *if we faint not.*" Gal. 6:9.

Nature makes repairs if she is given an opportunity. But do not expect too much of her in a short time. Continue to live right, and in time you will reap the benefits. If the injury sustained is beyond repair, it is a source of satisfaction to know that God freely pardons our transgressions, and with our sins pardoned, we may look forward to the time when this mortal shall put on immortality and this corruptible put on incorruption. The time is coming when all traces of sin and its results will be forever a thing of the past, for in the new earth "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. It is all right to lock the stable door after the horse has been stolen, but it is better to turn the key before he is stolen. Prevention is better than cure; and, "Diet is mair than doctor." the old Scotch adage reads.

When a man has blood pressure or Bright's disease the doctor invariably advises him to give up drink and tobacco. He goes further and says, "You must give up coffee and tea and use little or no flesh foods." Coffee and tea contain an irritant and poison known as caffeine, while meat has concealed within its fibres a poison known as uric acid. Do not wait until the organs which for years have had to deal with these poisons are hopelessly degenerate, before giving up their use. Stop using them before the symptoms appear which make it a necessity to give them up in order to add a few extra days to life; give them up before you feel the need of a physician. Give nature a chance, and you will find she is a friend. Lock the stable door before the horse is stolen. It is the more excellent way.

The word says: "Whatever a man soweth, that shall he also reap." If you have sown weed seeds, you are now reaping an inevitable harvest of weeds. It is a law of the spiritual world as well as of the physical world.

Begin at once to sow good seed, and keep it up faithfully and unremittently, and in good time you will begin to reap a good harvest. If you have sown bountifully, you will reap bountifully.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.—*John Ruskin.*

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The Law Of God

(Continued from page 7)

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law which said [margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12. James here recognizes the existence and perpetuity of a "whole law." This law is composed of "points," the existence of the "whole" depending upon the perpetuity of every point. The law under discussion is the Ten Commandment law, for he also uses the sixth and the seventh commandments, illustrating his line of teaching, the climax of which is that they (his brethren) would be judged by that law which he denominates "the law of liberty."

This being true in the day of the apostle James, it is likewise true to-day. Therefore we are safe in concluding that the law of God expressed in the Ten Commandments and known as the Decalogue is the rule of life for the believer and the standard of righteousness for all.

In my closing paragraph I wish to suggest, by a parity of reasoning used by the apostle James, that the law that says, "Honour thy father and thy mother," says also, "The seventh day is the Sabbath of the Lord thy God." Now if we honour our parents, and do not observe the Sabbath day, we are transgressors of the law.

In our next article we shall consider in a definite way this fourth precept of the imperishable ten.

Man-Eating Microbes

(Continued from page 2)

monster. It would be a comparatively simple and easy matter to start with one germ of certain kinds and after two days of cultivation have enough to kill the entire population of large cities.

Fortunately these dangerous creature have no legs or wings. They cannot walk or run or fly, though many of them can swim. To get from one place to another they must be carried; they must have a vehicle. While the microbe itself is far too small to be seen, the vehicle is tangible enough.

Practically all germs that cause disease are carried in one of four ways; (1) in filth, excrement from the bowel; (2) in discharges from the mouth and nose; (3) by contact with persons or things having the germs, or (4) by the bite of insects that have bitten the sick person. If one could guard well against filth, saliva, contacts and insects, Mr. Microbe and his family would be left out in the cold as they so richly deserve.

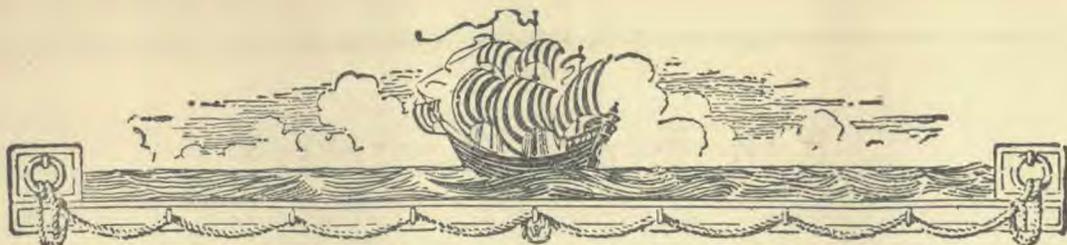
Now, one does not set out to hunt and bag the man-eating tiger until he knows a great deal about the object of his search—where it is commonly found and how it looks and acts. He does not go with a pop-gun or a bean-shooter in his hand, and his family will feel much better about it if they know that he has had some practice in the gentle art of Nimrod, since it is rumoured that inexperienced hunters make juicy steaks for the tiger family. Likewise, knowledge, training and equipment are necessary to the successful termination of an expedition against the microbes of man-eating calibre.

The next time any of my readers feels like going hunting for really big game, I hope they do not go to Africa with high powered rifles to shoot lions and elephants. If they like something hard and dangerous, let them go gunning for the germ that causes influenza, or let them help run down the other man-eating microbes that prey on men and women and helpless children here at home.

The Lost Pipe

GRANDPA was very fond of smoking, and for convenience' sake he kept more than one pipe. One of the pipes was laid on the window sill near the porch swing. This particular one was much used during the long evenings of the summer months. A night came, however, when grandpa's hand failed to rest upon the pipe when he reached for it. A careful search showed that it was not on the porch at all. None of the older members of the household knew anything of its whereabouts. Little Virginia, aged five, then said, "I know where it is." Upon being asked where it was, she said, "Out in the street." "How did it get there?" queried grandpa. The reply was, "I threw it there." "But why?" persisted grandpa. "I smelled it, and it was spoiled," she answered.

H. H. VOTAW.



Around the World

Punch, England's famous humorous weekly, has yielded a point to prohibition. Liquor advertisements are hereafter to be banned from its pages. Contracts already made with advertisers will be carried out, but no new ones will be taken, and with their expiration the weekly will be absolutely "bone dry." This announcement has created a mild sensation, and marks a new departure in British advertising.

The dictionary makers have a hopeless task in trying to keep up with the English language, which grows, nowadays, with the speed of Jack's bean stalk. It is said that radio alone has added 3,000 new words to it. By the time the lexicographers have them all defined and set into type, some other scientific novelty will probably have added a thousand or two more.

There is one country in the world where Dame Fashion seems to hold no sway. It is hard to believe, but it is a fact. Holland is the country, and, only twenty-four hours distant from Paris, the stronghold of this relentless dictator of apparel, pays no attention whatever to her edicts. Clinging to the picturesque costume of their ancestors, as quaint and distinctive as their windmills, these independent, courageous people go serenely on their way.

Lenin, though dead, is not a corpse to Russia, whose Soviet government he led through years of bloody strife. Enshrined as one of the "immortals," and called the "George Washington of the Soviet," he is exerting a more powerful influence in death than he did in life. His body, embalmed at huge expense and more successfully than were the bodies of the old Egyptian kings, lies dressed in a simple Soviet uniform, exposed to view as if in peaceful slumber. His colour is natural, his features unshrunk. Each night from eight until nine o'clock, thousands form in line in front of Lenin's tomb in Moscow, and for an hour, in pairs, they pass before the glass canopy under which his body rests. Hundreds of the pilgrims are boys and girls, members of organizations the Soviet has formed to perpetuate its doctrines.

The oldest newspaper in the world is probably the *Tsen-Fou-Koun-Pao*, now the official government journal published in Peking, China. This newspaper recently celebrated its thousandth anniversary, and apparently has made a good start on its second millennium without showing any traces of age.

London is solving one traffic problem—the necessity for frequently repainting white road lines—by making the marks on the asphalt permanent. Into holes drilled into the pavement short steel tubes are placed, and into each of these a white porcelain button is glued. The buttons are secured firmly with bitumen. These porcelain markings, it is said, have the advantage of not wearing off, like paint, and after rain look even brighter and whiter. Moreover, the buttons are easily replaced.

The Metropolitan Life Insurance Company has compiled the following fourteen points or rules of health: 1. Have fresh air where you live and work. 2. Wear light, loose, porous clothes. 3. Get out of doors. 4. Have lots of fresh air where you sleep. 5. Eat different kinds of food. 6. Use milk in various ways. 7. Do not eat too much or too fast. 8. Have your bowels move at least once each day. 9. Stand, sit, and walk erect. 10. Avoid poisonous drugs. 11. Keep clean and avoid catching diseases. 12. Go to your doctor for a health examination once a year. 13. Work hard, but play and rest too. 14. Be cheerful, and learn not to worry.

For the first time in twenty centuries, the Sphinx is now entirely visible. Accumulations of sand which covered all but the head, back, and shoulders of this ancient Egyptian monument have been removed by an army of workers, and to-day this seventh wonder of the world stands fully revealed. Barriers are being erected about the Sphinx so that the sand will not again hide it from view. For months more than 800 labourers, working in gangs, dug the sand away from the Sphinx and carried it away. The giant paws have been uncovered in their entirety, and between them has been found still intact a tiny shrine built about 2000 B. C. One of the rulers of Egypt incased all but the head of the Sphinx in limestone about a foot thick, to protect it. This incasing still is perfect on the paws and lower parts of the monument. The Sphinx as now uncovered is 240 feet long from the end of the paws to the end of the haunches, and is about 65 feet high from the base to the crown of the head. In the head, near the left side of the forehead, is a hollow about six feet deep, the mark of attempts to discover treasures said to have been hidden in the Sphinx at some unknown period.

A native Christian in Japan has copied the entire Bible in Japanese characters on a paper scroll about 110 inches long and 30 inches broad. It took him four years and three months to make the more than one million characters.

Determined to diminish the number of deaths by drowning, the Swedish government has taken measures to make every person a swimmer. Only teachers who can swim will be employed, while boys who cannot pass swimming tests will not be passed in other examinations. The annual average of drowned is 340.

A humble black cricket will really tell you the temperature, at least in the summertime, if there are any crickets chirping. All you need is a watch with a second hand. Perhaps you have noticed that crickets chirp in unison, and that they chirp fast when it is hot, and slowly when it is cold. Count the number of chirps that the crickets make in fifteen seconds, then add forty, and you will have the temperature. Suppose you try it on a warm evening, and find that the crickets are chirping thirty-two times in fifteen seconds. Add forty, and you have seventy-two, which equals the degree of temperature. If you test this method with a thermometer, you will find that you can come within one or two degrees of the actual temperature.

Ten Health Restorers

Mrs. W. M. Adams

I

Do not think too much about yourself. Think of others whose burdens are heavy also. They may need your help. In helping and cheering others you will help yourself.

II

Do not worry. When troubles come upon you like a flood, when they grow to be like large mountains, and you cannot go forward or backward, then think of the children of Israel. There was a way made for them; there will be for you.

III

Do not fear. When you rise up in the morning, or when you go to bed at night, when you walk in the road, or when you ride in a car, when the nerves tell you that something dreadful is coming upon you, do not fear, for the Lord has said, "Fear thou not; for I am with thee."

IV

Do not think unpleasant, unhappy thoughts. Think not of all your troubles. You can find many pleasant and happy things to consider, if you will but search a little. If you will count the blessings, the blues will be banished shortly. If you can sing, even though the tears be flowing, sing on; you may be helped, and the tears will dry. It will not hurt you to laugh. Be not too serious, but cultivate a happy disposition.

V

Do not be oversensitive. If your friends hurt you, misunderstand or misjudge you, do not be depressed. There are many who care for you, and will stand by you. The Saviour was hurt, misjudged, and often abused. He understands, and will help you. Do the best you can, and leave the rest with Him. If you have made mistakes and have confessed your faults, then believe that they are forgiven, and you shall find peace.

VI

Do not remain indoors too closely. Rather be out and enjoy God's sunshine. Spend some time in this way every day if possible.

VII

Sleep when you go to bed at night. Think not of everything you have done during the day, and of the many things you have not done. Yesterday is past, and tomorrow has not come. Just forget yourself and all the world. If you have a tendency to worry, then remember the verse which says, "Cast thy burden upon the Lord." Just leave it with Him.

VIII

Eat for strength and health, not merely for pleasure or taste. Do not eat between meals, or eat too much rich food. Chew your food thoroughly, and be as cheerful as possible while eating. A wise Creator has planned a good menu for you,—fruits, grains, nuts, and vegetables.

IX

Secure plenty of fresh air, when you are sleeping and when you are awake. Remember to breathe deeply, so that all the good air goes to the extremity of the air cells.

X

Trust in the Lord. Even though the way seems hard and rough, and the path steep and long, and you are ready to give up, remember to ask God to help you. Has He not said, "Ask, and it shall be given you;" "Come unto Me, all ye that labour and are heavy laden, and I will give you rest?"