

# The ORIENTAL WATCHMAN

and

HERALD OF HEALTH

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## Sunlight, the Universal Benefactor

By A. E. Clark, M. D.

IT has been said, and truly so, that the most precious things in life are those which are free for the asking. These may not be the exact words, but they express the idea. And what might these most precious things be? I have in mind three, to which others can be added;

—Sunlight, Air, and Water. Who cannot secure these? And what price can purchase them if they are missing? It is true, we can manufacture artificial sunlight; we can also produce liquid air, and even water can be made by combining two gases under proper conditions, but these are all expensive processes, and they cannot hope to compete with

Mother Nature in her legitimate business of supplying mankind with a continuous stream of sunlight, air, and water.

Long before man realized the value of sunlight, the plants were making use of the sun's rays to build up their structures. It is in only comparatively recent years that science has recognized in sunlight one of man's greatest benefactors. We find that only about twenty-five years ago did the use of sunlight as a curative agent begin to receive attention. Finsen of Denmark called the attention of the medical profession to the value of the light rays in the treatment of disease. Rollier in Swit-

erland advocated the use of the sun's rays in the treatment of disease, especially tuberculosis. From the work of these two men particularly has the importance of the sun's rays as a remedial agent become known, and so to-day we find that in every civilized country natural and

artificial sunlight is being made use of in the practice of medicine and surgery.

The animals have been trying to teach us for a long time that sunlight is beneficial. Have you ever seen a dog with a bad sore on its leg, sunning itself? The animals recognize the fact that there is something in the rays of the sun which not only

warms up the injured part, but hastens the healing process. Man is such a superior animal, though, that he fails to recognize what the dog well knows. However, we are waking up as a medical profession to the fact that the practice of medicine is about 90% the work of Nature, in which we take but little part, and the remaining 10% represents the really, honest-to-goodness cures which we are able to effect by our own efforts, but in which Mother Nature also plays a part. This 10% represents surgical cures which Nature seems to have left to us, such as ruptures, (herniae); various bony deformities, etc.



Giving Artificial Sunlight Treatment to Children in a London Hospital

The beneficial effects of sunlight are derived from two different sources; the heat rays and the light rays. Both of these are contained in the sun's spectrum, but each exerts a different action. We know that the plant kingdom requires warmth in order to grow—and this warmth is derived from the heat rays of the sun. In addition to the heat rays plants require another form of energy which we term the ultraviolet rays. These rays are not visible to the eye, but are contained within the sun's spectrum, however, and exert their effect upon both the vegetable and animal kingdoms.

A great amount of experimental work has been done along the lines of the prevention of disease in chickens, etc. It has been found that by feeding young growing chicks with an impoverished diet and keeping them shut up in the coops, they develop a disease quite similar if not identical with the disease known as Rickets, a deficiency disease of babyhood and young childhood. The chicks become weak and unable to stand; fail to gain in weight, and ultimately die if the diet is not changed. But the strange thing is that these same chickens, if allowed to have free access to the sunlight, recover their strength, put on weight, and become as strong and vigorous as their fellows. So also it has been found that if two sets of young chicks from the same nesting are raised in identically the same manner as regards food, water, etc., but one set is allowed free access to the sunlight, and the other set is deprived of sunlight, one set develops Rickets, and the other set does not. In brief, these invisible rays of the sun, the ultraviolet rays, prevent the development of Rickets, and cures Rickets when present.

Something even more interesting in the line of experimental work has been done by a woman physician in Vienna. She has proved by means of experiments that if hens are allowed free access to the sunlight, the eggs which those hens lay will contain a substance which we term Vitamine D, and those eggs in turn if fed to young growing babies will prevent the development of Rickets. But if the hens are kept shut up in their coops, so that the sun's rays cannot reach them, or even if they are allowed to go into the sunlight, after the sun's rays have been filtered through ordinary window glass, their eggs will not contain enough of Vitamine D to prevent the development of Rickets in young growing babies.

What do these experiments mean, and of what practical value are they to us? Briefly they mean that the ultraviolet rays of the sun are disease-preventing rays, and are essential to the life of all growing organisms, of which the human baby is one member. Moreover, it means that babies which rarely get the opportunity to be bathed in direct sunlight, but are allowed to have the sun's rays filtered to them through window panes are losing the beneficial effects of these rays. We know that growing babies require sunlight. We know that direct sunlight will prevent the development of Rickets. We know that Rickets can be cured by exposing the baby to the action of the sun's rays. Rickets can also be cured by other

means, but for the purpose of this article we shall say nothing of these other means.

Sunlight is death to disease germs. Few germs can withstand the sun's rays for one hour. Sunlight is also of great benefit in the treatment of Tuberculosis (Consumption). The same invisible ultraviolet rays are responsible for the cure of certain skin diseases, chronic leg ulcers, etc.

In the absence of sunlight, which is a real problem in England at certain seasons of the year, artificial sunlight can be utilized in the treatment of Rickets and Tuberculosis. There are certain types of electric lamps, particularly the quartz lamp, which produce a great quantity of ultraviolet rays. These lamps are extensively employed in the treatment of and prevention of Rickets and other deficiency diseases. They are also valuable in treating some forms of skin diseases.

For growing babies, five minutes exposure to the sunlight twice daily is an excellent practice. It has been found that daily exposure in this way increases the amount of phosphorus in the blood, and phosphorus, we know, is an essential element for growth. The amount of iron in the blood has also been found to be increased after exposure to the sun's rays for a time. So we see that sunlight is of great value, not only to the vegetable kingdom but to the animal kingdom as well, of which kingdom the human animal is a member.

(The author is indebted to Hygeia for May, 1927, for some of the facts contained in this article.)

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PLANTS are the only true food producers. With animals food is produced only as a by-product. Plants take water (which is not a food) and carbonic acid gas (which is not a food) and sunlight (which is not a food) and out of these produce starch (which is a food). Animals cannot produce starch. They may themselves become food, through a perversion of the Creator's original intent, but are not of themselves food producers. What of milk then?—Milk is a by-product of life, diverted from its specific use, and so does not disprove our argument. The animal is a food consumer, an expender of energy. When a wolf eats a lamb, we have one food-consumer consuming another food-consumer. When a man eats a mutton chop, or calves' brains, we have the same incongruity—just as incongruous as for one plant to consume another. Man's original menu is found in Gen. 1: 29. It reads, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Fruits, grains, and nuts are the diet selected and apportioned for the race, by the One who created the race. When man added flesh to this menu, he did not improve it and a weakened and diseased race is the consequence to-day.

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"A PART of what we might term the optimist's philosophy is: If you can mend a situation, mend it; if you can't mend it, forget it."

# The Lessons of the Sanctuary

By Frederick Lee



The Altar of Incense

THE climax of the sanctuary service is reached in the most holy place, but the foundation of that service is to be found in the court. The groundwork of salvation was placed in the earth, where Christ laid down His life for us; while the pinnacle of this salvation is

reached when Christ comes the second time, and we are taken into the very presence of God. In the tabernacle court were placed the altar of burnt offering and the brazen laver, which typified the work Christ would do in the earth to prepare sinners for salvation.

The instruction concerning the making and placing of the altar of burnt offering is found in Exodus 27:1-8; 38:1-7; 40:6,29. Here we find that an altar large enough to provide for the needs of every sinner was placed at the very entrance of the court, to which the sinner might find ready access. That which enlivened the service of the sanctuary was the sacrifice. Without the sacrifice, the ceremonies would be dead and worthless. From it all ceremonies radiated. The great object of the sanctuary service was to fit the sinner to stand in the presence of God, by ridding him of sin. This was done by a substitute's bearing his sin and paying the penalty in his behalf.

## A Lamb Without Blemish

We read in the instruction which God gave to Moses that the sinner who was willing to recognize and confess his sin should take a lamb without blemish, and lead it to the altar at the door of the court. There, before the altar, he was to place one hand on the head of the offering, and confess his sin; while, with the other hand, he was to slay the offering with a knife. The blood, which was to substitute for the life of the sinner, was sprinkled on the horns of the altar, and poured out at the foot of the altar. Thus was typified the death of the substitute and the forgiveness of the sinner who went to his home a free man. (Lev. 4:27-31.)

This ceremony was but a shadow and an example of good things to come (Hebrews 8:5; 10:1), a figure for the time then present (Hebrews 9:9), the pattern of the things in heaven (Verse 23). Christ is the true Lamb (John 1:29), without spot or blemish (1 Peter 1:19), who was slain for us (Acts 8:32; Isaiah 53:7), and is now the slain Lamb before the throne of God in the sanctuary above (Rev. 5:1, 6). The blood of calves and goats was unable to cleanse the sinner of his guilt (Hebrews 9:9; 10:4), but it was typical of

the perfect sacrifice of Christ who entered into the perfect tabernacle in heaven with His own blood (Hebrews 9:11, 12). Christ, the Lamb of God, was offered once to bear our sins (verse 28), and is now before the throne of God as the substitute sacrifice of those who believe. (Hebrews 10:12) Therefore, we may come boldly before the throne of God, and obtain mercy and forgiveness of sins. (Hebrews 4:16.)

Passing the altar of burnt offering, we next come to the laver. The description of this is found in Exodus 30:18-21; 38:8; 40:7, 30-32. The laver was used for washing and cleansing. In this, we have a type of the cleansing God offers to every sinner who first confesses his sins and obtains forgiveness. (1 John 1:9.) We are cleansed now with the blood of Christ (1 John 1:7; Rev. 1:5), of which the water in the laver was a type in ancient times, and baptism is the sign in Christian times. (Acts 2:38; Rom. 6:3-5.) In the laver, we thus have revealed the gospel, which is the power of God unto salvation. (Rom. 1:6.)

## Guilt Washed Away

When we closely consider the construction of the laver, we find another phase in the plan of salvation. We read that the laver was made of the brass looking-glasses of the women. (Exodus 38:8) In the highly polished surface of the brass laver was reflected the appearance of the one who came for cleansing. Every unkempt and unwashed spot was revealed in the mirror, and the one who went away unwashed, could offer no excuse for his condition.

James, using this illustration, tells us that the mirror of a man's soul is the perfect law of liberty. (James 1:23-25) How apt this il-



The Ark

Altar of Incense

Candlestick and the Tables of Shewbread

illustration of the laver, which provided a mirror for the revelation of uncleanness as well as the water for cleansing. "By the law is the knowledge of sin." Romans 3:20; 7:7. The object of God's law is to point out man's need of cleansing. (Galatians 3:24.) When the sinner sees his sin and confesses it, then Christ is at hand with His blood, to cleanse and purify. Thus, in the type of the laver, is illustrated the beautiful lesson of the relation of the law to the gospel. May we all study the reflection of our character as revealed in the law of God; and if we find that we stand condemned, let us not faint or be discouraged, but let us reach forth and claim the cleansing there is in Jesus.

#### Leaving the World Behind

Having obtained forgiveness of sins and cleansing, we leave the articles of the court behind, and come to the door of the tabernacle. Here we stand a moment and contemplate its meaning before we pass through that veil and enter into the holy place. The veil represents a separation between the life of this world and the life without sin. It separates between the court, which represents the earth, and the holy place, which represents the heavenly state.

Passing by faith through the veil of separation, we come to the table of shewbread on the right, or north, side. For a description of this table, read Exodus 25:23-30; 37:10-16; 40:4,22,23. We find that every Sabbath day twelve loaves of bread were placed upon the table. The old bread was then taken away and eaten by the priests. (Leviticus 24:9.) Christ tells us that He is that true manna which came down from heaven (John 6:48-50), and that if any man eat of this bread he shall live forever. (John 6:48,51.) Here we have the daily food provided for the Christian. Christian experience is not to be an affair of the past; but it is to be a daily matter. Only by daily renewing our experience in Christ, partaking of the heavenly food which He has to give (John 5:39), shall we be among those who are to live forever. In the study of the Word of God we may obtain this bread from heaven. (Deut. 8:3.)

Having received of the life of Christ by partaking of the food which He also freely offers, we turn and face the golden candlestick, which is on the south side of the tabernacle. Shining in its undimmed and continual brightness, we have here a type of the life of the Christian. Christ said to His disciples, "Ye are the light of the world." Matthew 5:14. For the record of the construction, read Exodus 25:31-40; 37:17-24; 40:4,24,25. The candlestick was made for shining, and it was to shine continually. So the Christian must be like a light, shining and witnessing for God. (Matthew 5:16.) As the candlestick was made in the form of an almond tree, with buds, flowers, and fruit, it fitly illustrates the life of the Christian, which is to be like a fragrant and fruitful vine. (John 15:1-8.)

The next step brings us to the second veil and the altar of incense, in close proximity to the dwelling place of God. The altar stood directly

before the veil, and typified the communion of earth with heaven. Though man may not yet stand in the full light of God's countenance, he may communicate with the Holy one, and thus receive power from on high.

#### Our Prayers Acceptable

The record concerning the altar of incense is given in Exodus 30:1-10; 37:25-28; 40:5,26,27. Morning and evening, when the priest went into the tabernacle to perform his daily duties, incense was burned upon the altar in front of the holy of holies, thus enshrouding the ark of the covenant and its glory. At the same time the people of the camp met without the court for morning and evening worship. (Exodus 30:7,8.) While the sweet incense ascended from the altar, the prayers of the people accompanied it.

That which makes our prayers acceptable to God is the grace of Christ and His atonement. If we ask in His name, we are heard and answered. (John 16:23,24.) The merit and the blood of Christ is the sweet incense we must use when seeking help from God. (Rev. 8:3,4.) The pledge of the crucified and risen Christ, Who is now before the throne of God, as it were a lamb slain, is all that we need to present when reaching out after divine help. He is there to make intercession for us. (Heb. 7:25; Rom. 8:34.)

Thus, in the articles of the sanctuary, we have illustrated the ample provision God has made for every need of man. It is no wonder that the apostle Paul exclaimed, "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. In Christ is our every need supplied.

#### Our High Privileges

Are we appointed unto death?—In Christ we find the substitute as typified by the altar of burnt offering.

Are we in need of cleansing?—In Christ we find the water and the blood, as typified by the laver.

Are we desirous of separation from the world? Christ is the door to the sheepfold, which separates us unto holiness as typified by the first veil.

Do we need spiritual life and vigour?—Christ is the bread of heaven, which will sustain and nourish us, as typified by the continual shewbread upon the table.

Do we desire to shine and witness for Christ? Christ is the light; and through the ministration of the Spirit and the Word, we receive that light, as typified by the golden candlestick.

Do we desire fellowship and communion with God?—Christ is the medium of this communion as typified by the altar of incense.

Do we long to pass through the veil, into the very presence of God?—Through the veil, "that is to say, His flesh" (Hebrews 10:20), Christ has opened up a new and living way. We may pass through this veil at the second coming of Christ.

Upon the holy ladder of Christ's body (Gen. 28:12; John 1:51), we are to ascend, round by round, until we reach the (Turn to page 22)

# You Can Avoid Kidney Trouble

Frederick Rossiter B. S., M. D.

**I**N the year 1827 an English physician by the name of Richard Bright, wrote a paper in which he associated certain symptoms and signs appearing in sickness with certain definite changes occurring in the kidneys. In other words, he had discovered that when these certain symptoms were present, the kidneys were diseased; hence the cause of those symptoms. Ever since that time the disease indicated by this group of symptoms has been called Bright's disease, in honour of the man who first recognized it.

While there are a number of other diseases that affect the kidneys, there is none that so frequently produces organic changes in the tissues of these organs as does nephritis, or Bright's disease. Both kidneys are always involved. When there is tuberculosis or cancer or stone in the kidney, usually only one is involved.

There is something strikingly singular about many of the serious and fatal diseases that occur in the kidney or affect the heart. When a few little pus germs begin operations in a little appendix, there is a tremendous uproar, and there isn't any waste of time, no "if's" or "and's" about it. The victim of those germs knows that there is something doing, and he has no difficulty at all in locating the spot of activity. Not so with the kidneys. The most serious diseases may fasten upon these vital organs, either in acute forms or of chronic nature, and there be no local warnings at all.

Strange as it may seem, most people who think that they have "kidney disease" do not have it; and many who are unconscious of their condition, may have some organic disease. The same is true with troubles of the heart.

People who go to the physician, worried for fear they have some heart disease, seldom have one. When symptoms appear from actual kidney trouble or heart trouble that cause one to take notice, the disease is, in all probability, well established.

## Pain in the Back Not an Indication

There is a very popular idea, and one that has been handed down from father to son and from mother to daughter, that pain in the back indicates that there is something wrong with the kidneys. Those who hold to this opinion are not at fault, for medical quacks have made great gain out of that false statement for a great many years. Patent medicine concerns are striving with might and main to perpetuate this fraudulent

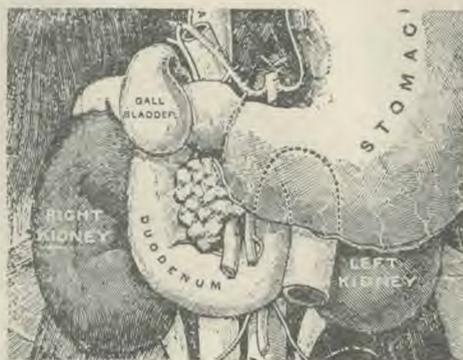
notion, so that they can continue to deceive the public and fill their coffers by extracting the hard-earned money from people, and in return sell them some worthless medicines put up in a good percentage of alcohol, and advertised to cure any or all of the diseases that afflict the kidneys. It is well to remember that there is no medicine known to science that will cure any disease of the kidney.

## Reasons for Increase

The question arises naturally, What are the causes of organic kidney disease and why is this disease on the increase? In determining the causes of disease, a number of factors must be taken into consideration. All the acute diseases are due to a definite infection. Some we know absolutely, and others only by deduction. There can be no diphtheria without the Klebs-Loeffler bacillus. But all children exposed to diphtheria, even all who have the germs in the throat, do not have the disease; likewise with typhoid, and smallpox, and other infectious diseases. So we must conclude from this that there is a personal equation in each individual either favouring a disease or putting up a resistance against it. Whether this unknown quantity, this weakness or strength, is hereditary or something that is acquired, we do not know; nevertheless it must be considered.

In seeking the cause of a chronic disease, this unknown factor must be taken into account. Not all people who suffer from constant auto-intoxication have Bright's disease; not all men who drink alcoholic liquors excessively have Bright's disease; not all who are addicted to narcotics and live a most strenuous life, have Bright's disease; not all who eat meat excessively and other high proteid foods have Bright's disease; yet observations and investigations by the best men in medicine in various countries, and extending over a long period of years, show clearly that these practices are causes of this disease to a very large extent. So we might say that one or all of the conditions mentioned, plus the natural weakness of the kidney, are the cause largely of Bright's disease.

How large a factor the acute infectious diseases in childhood are in laying the foundation for Bright's disease in the fifth decade of life, no one has worked out fully, but it is very possible that they have much to do with it. The poisons in scarlet fever and other diseases are very hard



on the kidneys, and frequently cause acute Bright's disease.

Alcohol has long been looked upon as one of the most important causes of kidney disease. A small amount of alcohol is destroyed by the defensive forces of the body, but any over and above this circulates in the blood; and as alcohol acts as a poison, especially to the blood vessels and glands, and as the function of the kidneys is to cast poisons out of the blood, and in so doing they suffer injury from the irritation, so those who are worshippers of Bacchus and friends of the "flowing bowl" are much more liable to have organic kidney disease than those who let them alone.

Poisons formed in the intestines from the putrefaction of flesh foods and other highly proteid foods, are absorbed by the blood and circulate through the body. These poisons cause what is known as auto-intoxication. All medical writers regard these poisons as a prolific cause of Bright's disease, as well as of many other diseases in the body. The quickest way to kill a patient with organic kidney disease is to let him eat all the meat he wants, or even a moderate amount.

These intestinal poisons are absorbed by the veins, and carried to the liver. We know that the liver is the gateway or the door to the body. To poisons it is a closed door. That is, it keeps out of the blood all the poisons it can, by destroying them; the rest, passing on, do all the damage possible. But our bodies are supplied wonderfully with defensive forces, and so while the liver is a closed door and tries to keep out of the body everything that is injurious, the kidneys are open doors, and hasten to get all poisons out of the body. When they become diseased, they lose this important function, and so the poisons remain in the blood, and even cause convulsions and coma, two of the last symptoms of Bright's disease. In their faithful attempt to keep the entire body from being poisoned seriously, the kidneys are overwhelmed and become diseased. So intestinal poisons, due to overeating and mistaken notions about foods, lead to very serious results. If men and women in the prime of life were willing to give consideration to health matters, Bright's disease could be prevented as effectually as typhoid fever.

#### The Table Salt Theory

Whether or not common salt has anything to do in producing Bright's disease in human beings is not known, but the disease in an acute form has been caused in animals by injecting salt solutions into the blood. This we positively know: Salt is injurious to one who has this disease. As a part of the treatment of Bright's disease today, the patient is given a diet that is free from salt. Salt makes the dropsy worse. It causes the tissues to take up water, the patient gains rapidly in weight (all water), and dropsy appears. Before the time when the disease has become hopeless, there is a direct relation between the use of salt and dropsy in Bright's disease.

But if even the early symptoms of the insidious disease can be recognized, the life may be pro-

longed for many years by proper living. If taken in its incipency, much can be done. The man who is threatened with Bright's disease, has the choice of deciding whether or not he will actually have the disease. This is not true of smallpox or pneumonia, for instance. One either has it or not. People do not "have a touch" of pneumonia. They either have the real thing, or they do not. Who ever heard of "having a touch" of smallpox? If the early manifestations of Bright's disease and other organic disease are discovered, one may by proper living and right habits of life, be able to die from old age, or at least to prolong the life with comfort for many years.

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## Colon Hygiene

### *A Cleanser that is not a Cathartic*

BY R. MANNING CLARK, M. D.

THIS series of articles on colon hygiene could be continued without end, in the discussion of the various cathartics. Their number is certainly many. But there would not be very much profit in such a discussion.

In recent years, the matter of oil has come to be a great subject. In fact it is a subject for diplomatic and international relations, and a commodity in which many have made millions. But out of it all has come a matter of interest to those who have trouble with the digestive tract, and especially to those who are troubled with constipation. I refer to "liquid petrolatum" oil.

This is sold under a great many different names. Companies are putting it forward because it is a great money maker. However, they have done us no harm. On the contrary, the oil is a real service, for it has provided a means of assisting the colon, without in any way irritating it or producing the action of a cathartic. I recently saw a list of two hundred different names under which this was sold. It is, however, all of it, the same material.

This is simply a high-grade oil. It is of a high specific gravity, and is not absorbed in any way. The blood takes up nothing from it. It acts by mixing freely with the fecal matter and forming a sort of emulsion, thus preventing the feces from becoming hard. It is of great assistance to the bowel movement, and does no harm; this cannot be said of other cathartics.

On account of the above facts, it is very easy and simple to advise anyone to use it. It helps keep the "garbage can" in good condition, and is of great assistance. It does not act by lubricating the bowels, because it is impossible to put a film of oil over a water-soaked membrane, such as that which lines the bowel. It acts, as explained in the previous paragraph, by making a sort of emulsion, and mixing very freely with the fecal substances.

The oil should always be taken at mealtime, and in small enough doses, so that a certain amount of it may be mixed with the food at each meal. This greatly assists in its action.

# THE WAGES OF SIN

By Carlyle B. Haynes

**T**HE belief in the natural immortality of the soul, which has been shown to have no scriptural foundation, has led men to accept many other hurtful errors.

Accepting as an established truth the devil's first falsehood that all men are immortal, and reasoning from this as a premise that the souls of all who have died are now conscious either in a condition of bliss or torment, for they cannot die, many have concluded that it may be possible to establish some system of communication between the souls of those who have died and the living among whom they once lived. Then coming into contact with the phenomena of Spiritualism, the professed communication of the spirits of the dead with the living, they have been swept away from their moorings into this terrible last-day delusion of the father of lies. Spiritualism is one of the fruits of the doctrine of the natural immortality of the soul.

The belief of our Catholic friends in purgatory rests upon the same foundation, the conscious state of the dead. If the falsehood of Satan were not believed in the place of the truth of the Bible no one could ever accept the teaching of purgatory, and therefore could never be deceived into paying money in order that the souls of their loved ones might be prayed out of purgatory.

The errors of Universalism and Restorationism may also be charged to this false doctrine of the immortality of the soul, for they have come into existence because of a reaction against the terrible belief in eternal torment, which is a necessary result of believing in natural immortality.

## Fosters Infidelity

And this doctrine has greatly hindered the progress of the gospel by fostering infidelity and scepticism, for such a doctrine as eternal misery and torment drives men away from the gospel instead of winning them to it.

For it follows as a necessary corollary to the doctrine of natural immortality that sin, having once gained a foothold in this earth, can never be expelled or exterminated, and those who refuse to accept the gospel of Christ but continue in sin, being immortal, must ever continue in sin and misery and torment, God Himself being unable to blot them out because of their immortality.

Thus has been born the baneful error of everlasting torment, the teaching that the fires of the last day, which are intended to purge this earth of sin and sinners forever, will rather perpetuate sin and sinners forever. For having once been started to feed upon immortal souls and finding them indestructible these fires must rage on forever, not to devour and consume, but only to torment the miserable victims upon whom they are ceaselessly preying. Therefore so long as the righteous live in heaven, this theory teaches us that the

wicked will be tormented in hell, and that throughout all the future ages holiness and sin, happiness and misery, praises and curses, and life and death will run parallel with each other.

## An Appalling Belief

Accepting this view many believe that heaven will resound with the songs of the ransomed while in hell is echoing the curses and groans of the damned through all future ages; that the time can never come when the love of God, the wisdom and almighty power of God will have so successfully triumphed over the works of the devil as to have destroyed them utterly, nor over death and hell as to have destroyed them; that the justice of God will never have so satisfied itself by the suffering of the lost as to permit them to expire; that the foundations of His government can never be so secure, and the loyalty of His children so assured that this awful exhibition of His wrath, rolling up like the smoke of a furnace forever, can be permitted to stop.

But when intelligent, thinking men stop to consider all that is involved in the fact of suffering that is absolutely endless, what it must mean for creatures just like themselves to writhe and toss in billows of flame without dying forever and ever or without the least possible hope of relief, and that countless millions have already sunk into this place of torment and are being followed by great multitudes every day, and when they take in the thought that this means not only the vast host of sinners whom they have not known, but their own children and loved ones and friends who go out of life without giving any indication of having accepted the gospel, they are so appalled at the necessary conclusions which their creed and their logic force upon them that their faith cannot endure the terrific strain put upon it, but gives way to infidelity, or at best to Universalism or Restorationism.

## This Revolting Belief Stated

Believing that it will be interesting and helpful to the reader to see to what lengths those who teach the natural immortality of the soul have gone on this point of the punishment of the wicked, before we consider what the Bible teaches concerning it we shall quote at some length from the writings of prominent theologians.

In the Presbyterian Confession of Faith the following passage occurs:

"The bodies of men after death return to dust and see corruption; but their souls (which neither die, nor sleep), having an immortal subsistence, immediately return to God Who gave them. The souls of the righteous, then being made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness reserved to the judgment of the great day."

In the second volume of "Sermons" by Jonathan Edwards, he says:

"Those wicked men who died many years ago, their souls went to hell, and there they are still; those who went to hell in former ages of the world have been in hell ever since, all the while suffering torment. They have nothing else to spend their time in there, but to suffer torment; they are kept in being for no other purpose."

And this dreadful picture of the torments of the lost is given us by the Rev. Isaac Ambrose, who says:

"The damned shall be packed like brick in a kiln, and be so bound that they cannot move a limb, nor even an eyelid; and while thus fixed, the Almighty shall blow the fires of hell through them forever."

The writer does not remember ever having seen the doctrine of predestination put in a more forceful way than in the following quotation, which is taken from the "Works of Samuel Hopkins," D. D., Vol. III, p. 145.

"God has revealed it to be His will to punish some of mankind forever. You know not but you are one of them. Whether you will be saved or damned depends entirely on His will. And supposing He sees it most for His glory and the general good, that you should be damned, it is certainly His will that you should be damned. On this supposition then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will."

Spurgeon, the great Baptist evangelist, in a sermon on this subject, said:

"Only conceive the poor wretch in the flames. See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth, as if it were a firebrand; Behold him crying for a drop of water. I will not picture the scene, suffice it for me to say that the hell of hells will be to thee, poor sinner, the thought that it is to be forever. Thou wilt look up there on the throne of God—and on it shall be written 'Forever.' When the damned jingle the burning irons of their torments, they shall say 'Forever.'"

And this from John Whitaker:

"The bodies of the damned will be salted with fire, so tempered and prepared to burn the more fiercely, and yet never consume."

And Jonathan Edwards again says, in his seventh volume of "Sermons," p. 166:

"The world will probably be converted into a great lake or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and they shall also eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousands of millions of ages, one after another, but forever and ever, without any end at all, and never, never to be delivered."

And Rev. Robert South, in his sermon on "The Wages of Sin," declares:

"And lastly, eternal death fills both body and soul with most intense pain, and the highest torment and anguish which can be received within a created, finite capacity. All the woes, griefs, and terrors which humanity can labour under, shall then, as it were, unite and really seize upon the soul at once. . . . Surely a bed of flames is but an uneasy thing for a man to roll himself upon to all eternity! The suffering which shall attend this estate, no tongue can

express, no heart can conceive. Pain shall possess the body; horror, agony and despair shall rack the mind; so that the whole man shall be made the receptacle and scene of misery, the tragical scene for vengeance to act its utmost upon, and to show how far a creature is capable of being tormented, without the loss of his being, the continuance of which, under these circumstances, is but a miserable privilege, and would gladly be exchanged for annihilation. For every lash which God then gives the sinner shall be with a scorpion; every pain which He inflicts will be more eager than appetite, more cruel than revenge; every faculty, both of soul and body, shall have its distinct, proper, and peculiar torment applied to it, and be distinctly struck there, where it has the quickest, the tenderest, the sharpest sense of every painful impression."

Fearful as these descriptions are they are not the worst. Men seem to have exhausted their powers of description to uphold this false doctrine. Listen to that great preacher, Jeremy Taylor, in his sermon on "The Foolish Exchange:"

"If a man were condemned to lie still, or to lie on a bed in one posture, without turning, for seven years together, would he not buy it off with the loss of all his estate? If a man were put upon the rack every day for three months together (suppose him able to live so long), what would he not do to be quit of his torture? Would any man curse the king to his face were he sure to have both his hands burned off, and to be tormented with torments three years together? Would any man in his wits accept of a hundred pounds a year, for forty years, if he were sure to be tormented in the fire for the next hundred years together without intermission? Think, then, what a thousand years may signify; ten ages; the ages of two empires. But this account, I must tell you, is infinitely short. . . . A thousand years is a long time to be in torment; but when the duration of an intolerable misery is forever in the height, and forever in beginning, and ten thousand years have spent no part of its term, but it makes a perpetual efflux, and is like the centre of a circle which ever transmits lines to the circumference, this is a consideration so sad, that the horror of it, and the reflection upon its abode and duration, make a great part of the hell; for hell could not be hell without the despair of accursed souls; for any hope were a refreshment and a drop of water, which would help to allay those flames, which as they burn intolerably, so they must burn forever."

Again we quote from Spurgeon, from his sermon on "The Resurrection of the Dead." He says:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul and then thou wilt have twin hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth, thy body will lie, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament."

Master of language as he was, Spurgeon could not surpass the following, taken from a sermon on "The Judgment," by Rev. Ebenezer Erskine:

"Think now, O sinner, what shall be thy reward when thou shalt meet thy Judge? How shall the adulterer satisfy lust when he lies on a bed of flames? The swearer shall have enough of wounds and blood when the devil shall torture his body and rack his soul in hell. The drunkard shall have plenty of his cups when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of air. . . . Oh! what a bed is this! No feathers, but fire; no friends, but furies; no ease, but fetters; no daylight, but darkness; no clocks to pass the time away, but endless eternity; fire eternal always burning, and never dying. Oh! who can endure everlasting flame? It shall not be quenched night nor day; the smoke thereof shall go up forever and ever. The wicked shall be crowded together like bricks in a fiery furnace. . . . What woes and lamentations shall be uttered when devils (Turn to page 26)

# What About the Meat Diet

By H. W. Miller, M. D.

**U**PON what grounds do those who practise vegetarianism base their claims for its advantages? Do those who subsist on fruits, grains, and vegetables find such a diet adequate? Is a vegetarian diet better than a meat diet? and if so, what are its superior qualities? Is it enough better to warrant those who relish savoury meats in exchanging them for the simpler articles of diet?

There are many important hygienic principles of diet which cannot be mentioned in this article, but careful consideration will be given to the practical questions in the preceding paragraph.

While experience is not always trustworthy, being largely dependent upon the interpretations of men and women who are often unable to judge rightly, on the whole, it seems to bear a very strong testimony in favour of the benefits to be derived from a vegetarian diet.

Historical records of all peoples subsisting upon a vegetarian diet show that they are a hardier and longer-lived race than those who use meat, and that they are comparatively free from certain types of illnesses, especially those affecting the gastrointestinal tract (the stomach and intestines).

## Length of Life

When, after the flood, man was first permitted to partake of the flesh of animals, he was told that his life would be required at the hand of every beast. Before this time, men had lived close to one thousand years. After the flood, we are told, Abraham lived to "a good old age," and yet he lived only 175 years. This was but a few centuries after man began to use flesh.

The real standard by which to judge the longevity of any race is the proportionate number of persons who live to a great age. In some nations, where the total span of life reaches only to sixty or seventy years, the average length of life is longer than that of other nations where it runs from eighty to ninety, and even to one hundred years.

This difference is due to sanitary and quarantine regulations, by which weak, sickly children are spared from the ravages of epidemics; the longer these live, the longer will be the average length of life for the people of that race.

Taking as a standard, race vigour, physical development, and present length of days, we find among those nations consuming the least meat the greatest proportion of long-lived people, and to the extent that they subsist upon meat, do we find the span of life shortened.

## The Cause of Disease

There are very few persons who try to subsist or who do subsist upon an exclusive meat diet. Where this is done voluntarily or where necessity compels them to live upon meat exclusively, even for a short period of time, there is a rapid develop-

ment of scurvy, diarrhoea, intestinal intoxication acute Bright's disease, apoplexy, hardening of the blood vessels, fatigue, nervous exhaustion, and a host of other similar maladies.

In at least ninety-five per cent of all localities where meat is consumed, there exists a predominance of vegetables over meat in the dietary; and generally, fruits, grains, and vegetables are used in a sufficient quantity to provide the necessary elements of nutrition which are lacking in meats. If the people living upon a purely vegetarian diet were compared with those living wholly upon a flesh diet, the difference would be so great that no argument need be sought in further support of the nonflesh diet.

## The Economical Side

Among arguments against a flesh diet is the cost. Flesh foods are all comparatively low in nutritive value, ranging from twenty to thirty per cent in nutrition; whereas cereals average from eighty to ninety per cent. The ratio of cost is about ten to one, meat usually costing about ten times as much a pound as the cereals which are fed to the animals to make flesh.

From eight to nine pounds of cereal are required to produce one pound of flesh, which, when produced, contains only one third the amount of nutrition found in a similar quantity of the cereal fed to animals. This makes flesh food prohibitive to a large extent in thickly populated countries, for in these populous districts the soil is wholly inadequate to produce sufficient grain to feed animals to provide flesh as an article of diet.

## Nutritive Elements

Practically all meats, whether fish, flesh or fowl, contain only two of the four essential elements of diet—proteins and fats. The starches are wholly absent, and the mineral salts are deficient, the principal element in meat being protein. In adult life the protein element is the least necessary of the four elements which make up the complete diet. Proteins repair tissue and aid in growth. The growing infant or child requires a larger percentage of protein than the adult, but the child has by nature a distaste for flesh foods, having often to be taught and encouraged to eat the flesh of animals. Even in the perfect food—milk—which nature provides for the growing child, there is found but two per cent of protein, there being in mother's milk three times as much starch and twice as much fat as protein.

If fats are taken in excess of the amount consumed, the body stores them to be drawn upon for future use, as may be necessary. If starches are taken in excess, the digested starches in like manner are assimilated into tissue to be held as a surplus of energy for time of stress.

(Turn to page 12)

# EDITORIAL



## "The Curse Causeless Shall Not Come"

IN the *World's Work* for June, 1927, Homer Croy devotes eight pages to an article entitled "Atheism Rampant in our schools," in which he sets before the reader an array of facts which should arouse and alarm those who have the least regard for things religious or moral.

We are accustomed to attacks made here and there on religion by those of mature years, and we usually account for such things because of the hardening processes brought gradually to bear on men and women through years of infidel teaching, and distorted outlook on the philosophy of life, but it shocks us to a point of serious anxiety when we hear those who have not yet come to the threshold of mature years, or have possessed themselves of a seasoned experience, giving free vent to the teachings of Atheism in its pronounced and most violent form, and we ask ourselves in all candour, What does it mean? What has brought it about?

Mr. Croy points out in his article, that this pronounced defiance of God, and all things religious, is not just the idle chatter of unthinking youths that will pass off as a misguided fancy in later years. It is being definitely organized and promoted with a determined purpose, and the field chosen for its activities are the Schools, Colleges, and Universities of the land. The organization which seems to be giving it guidance and inspiration is known as the "Association for the Advancement of Atheism, Inc.," the younger society taking the name of "The Junior Atheist League." This Junior League is only a year and a half old, but it already has Societies organized in twenty-two Colleges, and is planning to push its activities into every educational institution in which Christianity is taught or acknowledged.

The name adopted by these Junior societies in different schools will indicate something of their character. They all refer to their Honorary president as "His Satanic Majesty." The Society in one College has chosen for its name, "God's Black Sheep." Another would like to be known as "The Devil's Angels," another, "The Circle of the Godless," while still another has chosen the name "The Dampned Souls."

The five main tenets of these societies are:

*There is no God.*

*The idea of the virgin birth is laughable.*

*There is no heaven and no hell.*

*Religion is the worship of the supernatural and should be abolished.*

*The church is a dangerous institution.*

The two chief objectives of these societies are to divorce the boys and girls from the influence

of Christian teaching, and to realize the Epicurean motto, "Let us eat, drink, and be merry, for tomorrow we die."

That these societies are militant in spirit is seen from the fact that in the schools where they have established themselves, they hold regular meetings, conduct lectures and debates, and maintain papers and magazines for the promotion of their ideas. One inexplicable feature of this Junior Atheist League is that they have an organization and carry on strongly in Colleges and Universities under the supervision of well-known Evangelical bodies.

The moral status of these societies can be measured largely by their estimate of the greatest of all moral institutions—marriage. In a debate on that subject recently, the speaker warmly defended the proposition that "Marriage is an Antiquated Institution and Should be Abolished." "We must get rid of the idea," said he, "that marriage has anything to do with religion.....the church grabbed marriage, and for centuries has had a throttle hold on it. Now, thank goodness, we're beginning to tear its fingers off."

A deep sense of reverence for that which is pure and holy, forbids us from reproducing in this magazine, some of the violent, blasphemous, and God-defying statements freely indulged in by members of this Junior Atheist League, and found in their literature, and heard in their public lectures. When the youth of our generation, many of whom are scarcely out of their teens, organize themselves in atheistic bands, and strike out so boldly and defiantly at the very foundation of religion and morals, it is not to be wondered at that sane, sober people are beginning to concern themselves as to the cause, and arrive at some means of removing it. We believe we can give in part a true diagnosis of this atheistic flare-up among the young people, a flare-up not destined to die down after having burned itself out, but to take on a form more pronounced and menacing with the coming of each year.

While the youth may not be a seasoned reasoner, he is a keen observer, and with his inherent sense of right, honour, and justice, together with a high regard for that which is sacred and holy, he seldom fails to measure correctly the object of his investigation or criticism. The openness and frankness of the youthful nature hates sham and hypocrisy, and this he sees on every hand from his earliest discerning moments. His greatest shock comes when he discovers it being practiced in his own home as a fine art be-

tween his father and mother, and the neighbours. He is told that social conventions and business expediency demand that it be done. He soon learns the art of "white lying" and "wooden swearing," which is speedily discarded for the more emphatic and positive forms. He discovers that most of his home life is covered by a thin, cheap veneer. There is no prayer altar in his home. Religion is only discussed in connection with funerals or disasters, and then it is very shallow and short-lived. The Bible, if not an absent book altogether, is seldom read or referred to. The chief virtues of church membership are realized in social prestige or business advantage. It is not infrequent that moral lapses occur either with his father or mother. A home life such as builds and conserves the filial instincts of the family, and erects a moral barrier against evil of every sort, is broken down. The father and mother forsake their homes for their clubs and lodges, while the young folks resort to the "movies" or some other questionable place of entertainment or association where vice and immorality are played on the screen or acted out in real life. By immodest dress, sentimental literature, improper eating and recreation, the sex impulses are stimulated and abnormally developed. The proper relation between the sexes is scouted, and he sees men and women living together out of wedlock. Through the slackness of marriage laws, and the easy methods by which divorce may be secured the marriage institution is rendered a burlesque and a farce. From the time of the first stirrings of love in his own breast he has been taught false notions of matrimony, until he has come to look upon the choice of a life companion as a mere lottery—an uncertain sea upon which to cast his bark to be subject to the winds of chance or fate.

But there remains yet one means of rescue and protection for the youth from these constant dangers—the Church—and to this he turns with glad hope. But alas! he no sooner enters its doors than he is sadly disillusioned, and his confidence and faith put to a still greater test. He is shocked to find that the pride, worldliness and hypocrisy he was accustomed to see among those professing no religion, had found a large place in the bosom of the church. Feasting, dancing, and card parties are defended and encouraged. The church is made a community centre of social activity. In place of a clear-cut, fearless, definite gospel message that convinces and regenerates the human heart, her ministry has espoused a milk and water gospel, weakened a pure faith with creeds and traditions, and through scepticism and Higher Criticism has been rendered powerless for any righteous warfare. She is no longer mighty in prayer and in the Scriptures. In place of that quality of preaching that made the careless and indifferent tremble, and the ungodly sinner cry out for mercy, we hear essays on philosophy and ethics, politics and social welfare. Men ordained to preach the gospel of salvation, stand in the sacred desk and boldly deny the inspiration of the Scriptures, question the creative power of God,

scout the evidences of Christ's divinity, and ridicule the narratives of miraculous power.

It is taught openly and without fear, that that great moral code—the Ten Commandments—upon which our Lord said the teachings of all the law and the prophets hung, and the breaking of which the apostle Paul says is sin, are no longer binding on the conscience, and need not be kept by the Christian believer.

Failing to find satisfaction at home for that characteristic mental hunger and spirit of candid investigation, and having their queries and doubts intensified a thousand times by the negative influence of a Scriptureless, Christless, man-made Christianity, is it any wonder that we hear of young men and women in large numbers in our Colleges and Universities, organizing themselves into societies or guilds of atheism and infidelity, and choosing for themselves such blasphemous titles as have been mentioned before at the beginning of this article. While we deeply deplore such things, and have no apology to offer for the course these young people are taking, we must confess that we have little of the spirit of blame or censure for the way they have chosen.

"The curse causeless shall not come." This is the fruitage of an evil sowing; and terrible indeed will be the account some homes and churches will have to render in the day of judgment for the stumbling blocks that have been placed before the feet of the innocent and unwary youth.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matthew 18:16.

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## Two Masters

ONE master calls to ease and pomp and pelf  
 The Other calls to hardship and—Himself.  
 One master calls to sunny luxury,  
 The Other calls to dark Gethsemane.  
 One master calls to power and to pride,  
 The Other Master is the Crucified.  
 One master leads on flowery paths and gay,  
 The Other Master walks the narrow way.  
 One master summons us to silken bed,  
 The Other had no place to lay His head.  
 One master calls us to a golden throne,  
 The Other to a desert leads His own.  
 One master calls where throngs their roses strew  
 The Other humbly walks with very few,  
 But he, the master of luxurious ease,  
 Leads at the last to gloom and agonies;  
 While He who bids us toil alone with Him  
 Leads at length to throngs of seraphim.  
 Yet, blessed Master, were Thy toils and tears  
 Extended ever through the endless years,  
 Still would Thy servants welcome poverty,  
 And fare through any wilderness with Thee;  
 For though Thy servants find the world their own,  
 We seek it not; we rest in Thee alone.

*Amos R. Wells.*

## What About the Meat Diet

(Continued from page 9)

After mature growth, protein is required only for the repair of tissue. The body cannot store an excess of proteins as it can an excess of fats and starches; it is but a needless expenditure of nature's energy and a waste of secretions to digest and absorb it. Since all protein in excess of a small amount, must be thrown off as waste, this puts an added burden on the liver and kidneys, the organs which care for the removal of excess nutrition as well as of the wastes of the body.

### Overworked Organs

We thus find early evidence in heavy meat users of degenerative changes in these hard-working and overburdened organs, the disease of which is a serious menace to the health and life. The constant bathing of the nerve cells of the body with these nonassimilated protein elements gives rise to sensations of fatigue, leading to a benumbing of the sensibilities, a tired lethargic condition of the individual, and an inability to endure the stress and strain of hard labour.

### Elements Lacking

The lack of mineral salts in a flesh diet is manifested in the delayed development of bone tissue, leading to bony deformities in children and youth. It is especially noticeable in adults in the early decay of teeth, to such an extent that, at the present rate of teeth decadence, the race is destined at an early age to become toothless.

### Digestive Difficulties

On the other hand, meats are the most difficult class of foods to digest. There is no mouth provision whatsoever for the digestion of meat, since the saliva of the mouth acts only on starch, and meats contain no starch. Chewing, therefore, is utterly unnecessary from the standpoint of mouth digestion; and furthermore, the longer meats are chewed, the more insipid and tasteless they become.

Meats are acted upon in the stomach by the hydrochloric acid, which, in the meat eater, is usually stronger and in an excessive amount than in the vegetarian. In view of the fact that the body must gain nourishment from protein, nature supplies an abundance of strong acid for its digestion. However, herein lies another danger, as the acid frequently becomes so strong and virulent in its action, that it digests the wall of the stomach, causing ulcer of the stomach.

From the stomach, the digested and undigested flesh passes into the intestines. When, by the action of the secretions poured out into the intestines, the undigested portions of meat become alkaline in character, they quickly decompose. Gases are formed which dilate and stretch the thin intestinal walls, preventing their normal muscular movements, thus causing constipation. This leads to the absorption of these poisonous products which so often irritate the nerves and the walls of the blood vessels, producing nervous indigestion, de-

pression, hardening of the blood vessels, and increase in blood pressure.

### A Question Mark

It is the continual action of these digestive juices over a period of years that produces the serious results here stated; while these juices are weak at first and long in developing their maximum effect, the disastrous results are nevertheless sure. Many hygienists are becoming more or less reluctant about classifying meat as a food, claiming that the term "food" should be applied only to such substances as, while containing nutrition, have no harmful elements which outweigh their usefulness as nutrients. In view of the fact that meats do contain animal poisons and that these poisons are oftentimes found to be a menace to the health of the consumer, they have placed a great question mark against meat as a food.

### Poison Products

It must be borne in mind that meat is dead flesh, and that during life there is ever present in the tissues waste matter and broken-down tissue, which, if not eliminated, would so poison the organs that their activity would soon cease. This is illustrated in the case of particular types of waste material that should be eliminated by the kidneys. If this exists in too great excess to be removed by them or if the kidneys are too impaired to do their work and the poisons are permitted to accumulate, an unconscious state soon supervenes, known as uremia, which ends in death. These wastes are always present in the flesh of all animals.

Other wastes accumulate through the immediate chemical changes that take place in the flesh immediately following death and during the period of stench, and all flesh foods contain a considerable amount of these poisonous extractives. Though comparatively not felt in the early life of the moderate meat eater, this addition to the body wastes becomes, in later years, a most serious menace to the action of the kidneys and liver and other eliminative organs. Thus the idea is seriously intimated that these poisons have a destructive element far outweighing the nutritive elements offered by flesh foods.

### Diseased Animals

Attention is further called to the prevalence of diseases to-day in all types of animals, fowl, and fish. A full discussion of this prevalence of diseases cannot be entered into, but I shall quote a statement of a leading authority:

"If all diseased flesh was excluded from the markets, there would be such a small supply of flesh food available that the expense would make it prohibitive, except for the extremely rich, to afford."

Fruits, grains, vegetables, and nuts, affording a clean, wholesome, nutritious diet, are always within the reach of the average classes. Their selection as food is on the basis of their merits. Those who desire to escape the diseases, physical disability, mental weakness, and general frailties of body and mind that may be attributed to flesh eating, may choose a vegetarian diet.

# The Sabbath and Sanctification

Charles Thompson

**J**EHOVAH spake unto Moses, saying, Speak thou also unto the children of Israel, saying, . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:12-17, A. R. V.

Here Jehovah declares the Sabbath, the day upon which He rested from His work of creation, to be a sign between Him and the children of Israel forever. The all-wise God must have had some very definite and important reason for this pronouncement, and some special blessing for His people if they strictly conformed to the requirement here set forth.

## The Danger of Idolatry

The first commandment of the Decalogue says, "Thou shalt have no other gods before Me." The second commandment says, "Thou shalt not make unto thee a graven image: . . . thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God." Exodus 20:3-5. Again we read, "Thou shalt worship no other God: for Jehovah, whose name is Jealous, is a jealous God." Exodus 34:14.

From these Scriptures we learn that Jehovah saw that His people were in danger of departing from the true and living God, to worship idols, and thus another god, which is not Jehovah. Note His admonition upon this point. "Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them." Deuteronomy 11:16. The danger here pointed out and warned against is the worship and the service of something in place of Jehovah.

This danger is not confined to Old Testament times or to ancient Israel. The apostles found it necessary in their day to warn against similar idolatry. The experience of Paul and Barnabas in their gospel work at Lystra is illustrative of this. They found a man impotent in his feet, a cripple from birth. This man was healed,— "made whole" we are informed; and when the multitude saw him walking, leaping, and praising God, they said, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker." Acts 14:11, 12. These names given to the apostles revealed that the gods these people worshipped were the heavenly bodies. When Paul and Barnabas saw that the people were about to worship them, they proclaimed against it by saying, "Sirs, why do ye these things? We also are men of like passions with you, and bring you tidings, that ye should turn from these vain things unto a living God, Who

made the heaven and the earth and the sea, and all that in them is." Acts 14:15, 16. "The living God" the apostles cited. The evidence they gave identified Him as distinctive from all false gods; and to safeguard them from idolatry was the fact that "He," "the living God," made the heaven and the earth and the sea, and all that in them is. This brings us definitely to the theme before us. The evidence of Jehovah's supremacy over all false gods, with the distinguishing characteristic brought forth by the apostles in the above narrative, is the golden cord of identity running through the sacred volume of the Scriptures.

## God as Creator

Read Paul's experience with the idolaters of Athens. He saw a city full of idols. His spirit was provoked, and he was stirred to action; so he said, "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands." Acts 17:22-24. Here again the apostle brings forth the facts of creation to distinguish the true God from all idols.

Reference to another instance in the Old Testament will suffice upon this point. In the first nine verses of Jeremiah 10, Jehovah deals with the idolatry of the nations, the customs and vanities of the people in worshipping gods made by their own hands. Then Jeremiah comes forth with the following facts in reproof of their doings. He says, "But Jehovah is the true God; He is the living God, and an everlasting King. . . Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens." Verses 10-12. Thus the fact that Jehovah created the world in six days and rested upon the seventh, is the mark of identity by which He is known, and by which He stands forth as the "I AM" over all gods of the nations or peoples. And this fact is the reason given for the observance of the seventh-day Sabbath.

Note the commandment, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work: . . . for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

## Because God Created

By observing the weekly memorial because Jehovah created the world in six days and rested upon the seventh, and this fact being the identification of the true God, the people would be kept from idolatry and the worship of false gods. Therefore the Lord commanded, saying, "Verily ye shall keep My Sabbaths: for it is a sign between Me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you." Exodus 31:13.

The expression "Jehovah Who sanctifieth you" presents another view into this mine of sublime truth regarding Sabbath keeping. Sanctification is an experience wrought by divine grace. It comes through the redemptive work of Jehovah. The prophet Isaiah expressed this thought when he said, "But now thus saith Jehovah that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine." Isaiah 43:1. In this Scripture the Creator and Redeemer is set forth as the same Being, "Thus saith Jehovah that created thee: . . . I have redeemed thee." This statement is not an isolated thought, but a recognition of a divine principle that needs to be emphasized. The psalmist David voiced it in his prayer for purity when he said, "Create in me a clean heart, O God; and renew a right spirit within me." Psalms 51:10. The apostles recognized that salvation from sin was a work of creation. Paul, in writing to the Corinthians, said, "Wherefore if any man is in Christ, there is a new creation." 2 Corinthians 5:17, margin. In his letter to the Ephesians, he said, "For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Ephesians 2:10. Again, "And put on the new man, that after God hath been created in righteousness and holiness of truth." Ephesians 4:24.

Thus we find redemption to be recreation. The apostle Paul rises to the majesty of this thought in his letter to the church in Colosse when, speaking of Christ and His work, he said, "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love; in whom we have our redemption, the forgiveness of our sins: . . . for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." Colossians 1:13-17.

### Creator and Redeemer

Webster gives the word "because" as a synonym for the word "for." Using this familiar synonym, we have the statement of the apostle, that we have our redemption in Jesus Christ and have been translated into His kingdom because by Him were all things created in the heavens and upon the earth. In other words, Jesus is the Redeemer because He is the Creator;

for redemption is a work of re-creation, and those who are redeemed by the blood of Jesus Christ are created in Christ Jesus, and He has both the power and the authority thus to transform, because by Him were all things created in heaven above and earth beneath. Therefore we are admonished by the word of the Lord, "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am Jehovah that sanctifieth them." Ezekiel 20:12. Therefore "remember the Sabbath day, to keep it holy."

Thus we find the seventh-day Sabbath,—the day upon which Jehovah rested from His six days' work of creation, the day He blessed, sanctified, and hallowed,—to be the sign between Him and His people as the distinguishing mark of His being the "I AM," the God above all gods, the everlasting King; it is also a sign to His redeemed people,—spiritual Israel, the church,—that He is the Redeemer and Sanctifier. It has been given to man as a safeguard against false worship and degenerating into idolatry and heathenism; for it is designated to keep fresh in the mind of the observer the fact that the world was created in six days, and that the Creator rested and was refreshed upon the seventh day, which facts will keep alive in the mind the true God, the Being he must forget in order to drift into idolatry.

The seventh-day Sabbath is also the safeguard against present-day heathenism, clothed in the guise of evolution, and christened Modernism; for the keeping of the Sabbath is an everlasting and weekly reminder that the statements regarding creation recorded in the first and second chapters of Genesis are facts. These statements are facts; and remembering them as facts protects one from being hoodwinked by the sophistry of the evolutionary hypothesis.

May God help us to take our feet off His holy Sabbath, and put it into our heads, and into our hearts, and into the practice of our lives, and thus make us to honour Him through the obedience of the life.

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## Scarlet Made White

"We have some little difficulty," said a scientific lecturer, who was explaining the process of paper making, "with the iron dyes, but the most troublesome of all are the Turkey-red rags. You see I have dipped this rag into my solution; its red is paler, but it is still strong. If I continue to steep it, the fibre is destroyed before the colour is effaced."

As I went home, I thought that it must have been the Spirit of God that led the prophet Isaiah to write, not, "though your sins be as blue as the sky, or as green as the olive leaf, or as black as night;" but "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He chose the very colour which modern science, with all its appliances, finds to be indestructible.—*Selected.*

# Glaucoma or Hardening of the Eyeball

By Edward Jackson

WHEN a balloon is being filled with gas the sides of the flat, folded, collapsed bag begin to separate, straighten out and bulge. At first perfectly soft, they make more and more resistance until the balloon keeps its shape against the wind and the net that encloses it.

If the eyeball is cut and its contents run out, it collapses like the empty balloon. If it gets soft, the lids and the muscles that move it press it out of shape. The eyeball has to keep its shape in order to focus light, so that one can see distinctly. The white of the eye, called the sclera, and the clear front of the eye, the cornea, form together a closed bag. This bag collapses when it is empty, and only takes its proper shape when filled with liquid contents. A certain amount of pressure is necessary to round it out, so that the cornea will keep its exact shape to bring the light that goes through it to a perfect focus.

## Pressure in the Eye

The soft contents of the eyeball include the retina, the delicate lining of the eye, which is sensitive to light like the film in a camera. When a picture has been taken on the retina, the film cannot be taken out and a new one put in to replace it, as can be done with the camera. The picture is sent instantly from the retina to the brain, and the retina is instantly made ready for a new picture, by material brought to it in the blood. The eye must be hard enough to keep its shape against the ordinary pressure made on it by the lids and muscles and so keep its perfect focus; but it must not be so hard as to prevent the blood from coming into it and keeping the retina supplied with fresh material to continue taking its pictures as fast as may be required.

By pressing firmly for a moment on the eye through the closed eyelids, one will find, on opening the eye again, that the sight is dimmed. It will take several minutes for the condition to clear, so that the sight is as good as usual. This is because the pressure interferes with the blood bringing nourishment to the retina. Pressure on the eye increases the pressure within it.

In a healthy eye pressure is kept high enough to keep the curve of the cornea right, and yet not to interfere with the nourishment of the retina. This is done by a delicate arrangement within the eye that keeps fluid coming into and going out of the eyeball at the same rate and that brings it back to perfect balance when the pressure has been disturbed.

If the safety valve does not work, the boiler blows up, which is a very serious matter. If the regulating mechanism of the eye does not work perfectly, the pressure in the eye gets too high, and that is equally serious. The heart keeps pumping into the eye, as into every other part of the body.

If fluid is not getting out of the eye fast enough to keep the pressure down, the eye gets harder and harder; until, if the action of the heart is strong enough and the pressure of the blood in the arteries is high enough, it will burst the eyeball. This has actually happened when the very tough scleral coat has been weakened by disease.

## Preventing Pain and Blindness

But, usually long before it can burst, the eye has become blind, and so intensely painful that few can bear the torture. They have the eye taken out, simply because of the pain, although it does not threaten the sight of the other eye. All the causes that upset the delicate mechanism that regulates the pressure in the eye are not known, but some of them are and can be avoided. Some methods of bringing the eye back to balance are understood.

Glaucoma cannot be prevented with certainty, but in most cases its worst effects—blindness and intense, continuing pain—can be avoided. To do this, one must know about the danger that threatens. It is a danger of middle and late life.

Glaucoma is rare before 40 or 50 years of age, although sometimes it occurs in childhood. Its beginnings are always insidious. In what is called simple glaucoma, there is no change in the appearance of the eye, and there may be no pain; only the sight gets a little dimmer. The dimness does not in the beginning affect the part of the eye that is used to look directly at a thing, the centre of the field of vision. It begins at the edge of the field, especially toward the nose, in the direction seen with the other eye. Or it begins at the edge of the natural "blind spot" of the eye, where one is least likely to notice the dimness.

Gradually the dimness creeps in toward the centre of the field of vision and gets greater and greater. This comes so gradually that the victim may scarcely notice it or may think it is only the usual loss of sight that comes with age. Later there is a sudden drop in the sight and generally pain, which may be severe. Then it is too late to regain what sight has been lost.

A different form of glaucoma begins with sudden dimness of sight, all over the field of vision. But this acute glaucoma, too, is deceptive, as to the approaching danger of pain and blindness. In a few hours, or a few days, the attack passes off; the eye recovers its full sight, and the discomfort, which may have been only slight at most, entirely ceases. The eye seems as well as it ever was. There comes a feeling of relief and the attack is forgotten.

Such attacks are warnings; but, if repeated, they receive less and less attention, until, when the danger actually arrives, it is as unexpected as if there had been no warning at all. (*Turn to page 21*)

**T**HE subject of evolution is naturally and rightly one of great interest to all thinking people, for there are no more important questions than those concerning the origin of our earth, of life, and of ourselves. In former ages only theologians and philosophers essayed to answer these tremendous questions. But to-day we have a group of men, called evolutionists, who set forth the claim that they have solved the riddle of the universe in the test tube of the laboratory; that they have removed the problem completely from the realms of faith and metaphysics; and have presented an explanation so clear that only an ignoramus could fail to see it. As Professor H. H. Newman of the University of Chicago declares: "The evolution doctrine is not a creed to be accepted on faith as are religious faiths or creeds. It appeals entirely to the logical faculties, not to the spiritual, and is not to be accepted until proved."—*Readings in Evolution*, page 8.

In other words, evolutionists claim that it calls for no profound conception of philosophy, no exalted understanding of theology, to appreciate the arguments in behalf of evolution, but simply the possession of logical faculties that are able to appreciate objective evidence.

The evolutionist declares that the earth and all life upon it are the result of evolution. It is immediately evident that this question of evolution encompasses a tremendous field; we must take in the whole stretch from "star dust to the mind of man." But no smaller field could logically be examined, for one portion of the evolutionary process can be discussed only in terms of the whole.

#### Life From the Non-Living

The theory is that the higher forms of life came from the lower, and that the lowest forms of life came from the non-living earth, and that this earth of ours came from something else.

That the starting of the earliest, simplest forms of life from the dead earth is a necessary part of the evolutionary theory, is acknowledged by Herbert Spencer, when he said: "That there once took place gradual divergence of the organic from the inorganic, is, indeed, a necessary implication of the hypothesis of evolution."—*Essays, Scientific, Political, and Speculative*, page 459.

So, then, if the evolutionist is to establish his case in logical order, he should offer a solution to the three following problems:

1. The origin of our present earth.
2. The origin of life.
3. The origin of species.

What answer does the evolutionist give to them? And it is not speculation or hypotheses that we wish in answer, but facts. The evolutionists declare that science is on their side. Now the word "science" comes from a root meaning "to know." What, then, does the evolutionist really know on these three basic questions?

First, on the origin of the earth. We shall let the evolutionists speak for themselves. And right at this point let me digress a moment to

## Evolution's Witness

By F. J.

*The first of a series on the liveliest subjects are written with the*

state that almost without exception the only authorities we shall quote will be evolutionists. This will make the reference of unusual value, because admissions from an opponent are the best kind of evidence that can be obtained.

#### The Origin of the Earth

Returning now to the question: What of the origin of the earth? Listen to Dedgwick and Tyler, in their "Short History of Science:" "The modern theory of evolution makes no pretense to solve the problem of the origin of the cosmos." Page 384. Professor Joseph Barrell of Yale University, writing under the title, "The Origin of the Earth," declares: "The problem of the origin of the earth is within the domain of scientific investigation, but as yet the pictures which may be drawn are varied." *Evolution of the Earth and Its Inhabitants*, page 3. Dr J. H. Jeans, a famous British astronomer, is quoted in the 1922 edition

of the *Encyclopædia Britannica* as declaring: "The time for arriving at conclusions in cosmogony is not yet come."—*Encyclopædia Britannica*, Vol. 31, page 210. Well, if the wisest astronomers are not yet prepared to come to a conclusion, we must infer that the first question is still unanswered.

What, then, of the second question, that of the origin of life? One sweeping confession from a leading American apostle of evolution will suffice on this point. We quote from Dr. Henry Fairfield Osborn of the American Museum of Natural History: "The mode of the origin of life is a matter of pure speculation, in



*Dinosaur, Supposed by Evolutionists*

# Cross-Examined

Nichol

fore the public to-day. These articles  
scientific reader in mind



Exist Before Man

which we have as yet little observation or uniformitarian reasoning to guide us."—"The Origin and Evolution of Life," page 67. This statement is characteristic. But as we are not interested in matters of "pure speculation," we pass on to the third point.

## Life Only From Life

But hold one moment. Dr. Vernon Kellogg, another evolutionist, after describing the scientific experiments which have given us one of the most certain of axioms, that "it is only life that produces life," proceeds in the next paragraph, with astonishing frankness, to say: "The thoroughly logical evolutionist . . . simply says, some time, somewhere, some way, living matter in its simplest form, arose from non-living matter . . . But he has not seen that happening, nor does he attempt to say when, where, or really how, it happened. He does occasionally amuse himself by guessing at possible 'hows,' but that is chiefly because of the pressure of his consistency."—"Evolution,

the Way of Man," page 111.

Here is a strange situation: The evolutionist who carries his theory to the logical end, comes to a conclusion that is contradicted by the best proved fact of science; namely, that life comes only from the living. Now if the soundness of a theory depends on the conclusion it logically provokes, then the evolutionary theory is discounted at the very start of our investigation

What of the origin of species? Of course, we need life before we can have species; but we shall pass over that little difficulty for the time being.

All about us are different forms of life. How did the primeval germ—as the evolutionists say—come to assume all the varied and complex forms we see about us to-day? We quote again from Dr. Osborn: "It is best frankly to acknowledge that the chief causes of the orderly evolution of the germ are still entirely unknown, and that our search must take an entirely fresh start."—"The Origin and Evolution of Life," page X (preface).

## Dr. Bateson Speaks

We will now listen to Dr. William Bateson, as he delivers the presidential address to the British Association for the Advancement of Science. Surely he is competent to speak on the subject. Here is a paragraph from his speech: "Although we must hold to our faith in the evolution of species, there is little evidence as to how it has come about, and no clear proof that the process is continuing in any considerable degree at the present time. The thought uppermost in our minds is that knowledge of the nature of life is altogether too slender to warrant speculation on these fundamental subjects. Did we presume to offer such speculations, they would have no more value than those which alchemists might have made as to the nature of the elements."—"Science," September 4, 1914.

About three years ago, Bateson reaffirmed this statement in a speech before the American Association for the Advancement of Science, in which he confesses that "that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. . . Variation of many kinds, often considerable, we daily witness, but no origin of species."—"Science," January 20, 1922.

Let us hear what Dr. Vernon Kellogg says in his latest book, published in 1924, entitled "Evolution, the Way of Man:" "The principal thing needing now to be known about evolution, is to know what causes it."—Page 94.

One more quotation must suffice on this important point. Dr. Thomas Hunt Morgan of Columbia University, one of the foremost biologists of the day, declares: "Within the period of human history we do not know of a single instance of the transformation of one species into another one. . . It may be claimed that the theory of descent is lacking, therefore, in the most essential feature that it needs to place the theory on a scientific basis. This must be admitted."—"Evolution and Adaptation," page 43. That is quite an admission, to say that their theory is lacking in the most essential feature necessary.

That is the state of affairs in the year of our Lord, 1925, on the three primary questions that evolutionists should answer if they are to establish their theory. But they have not always been in this desperate plight. Though to-day, they have no answer, yesterday they did. A generation ago you would have received from them a ready, dogmatic reply to these questions. Next month we shall examine the explanations of a former generation of evolutionists.

# From B. C. 603 to Eternity in 213 Words

By John L. Shuler

**B**EFORE Herodotus, who is known as the father of profane history, had begun to amass his confused materials, the prophet Daniel had told in a few terse sentences the world kingdoms that would arise, and the order of their succession to the end of time. Twenty-five hundred years ago this Hebrew prophet foretold in two hundred thirteen short words the story of the rise and fall of nations from his day to the day when "Finis" will be written on the last page of human history.

Ponderous and almost endless volumes have come from the historians' hands in their endeavour to tell this story of the course of empire which the prophet had set down beforehand in so few words.

"Abridge It!"

When young prince Zemire succeeded his father on the throne of Persia, he summoned a convocation of all the learned men of his kingdom, and addressed them thus:

"My revered teacher has impressed upon me that kings would be less liable to error if they were acquainted with the history of the past. Write me a history of the world, and make certain that it is complete."

After the lapse of twenty years, the learned men reappeared before the king, followed by a caravan composed of twelve camels, each bearing five hundred volumes. The secretary of the society made a short speech, and presented the six thousand volumes.

The king, whose time was fully occupied with the affairs of the state, expressed his gratitude for the trouble taken, but added: "I am now middle-aged, and even if I live to be old I shall not have time to read such a long history. Abridge it!"

After labouring twenty years longer, the learned men returned, followed by three camels bearing one thousand five hundred volumes, and said: "Here is our new work; we believe that nothing essential is omitted."

"That may be; but I am an old man now. Abridge still further, and with all possible speed!"

After the lapse of only ten years, they reappeared, followed by a young elephant, bearing only five hundred volumes. "This time we have been exceedingly brief."

"Not yet sufficiently so," replied the king.

"My life is almost over. Abridge again!"

But this fourth laborious attempt at abridgment was unsuccessful, so far as the king's ever learning the contents of the history written was concerned; for, after five more years had passed, when the secretary returned alone, walking with crutches and leading a small ass, whose load was one large book, the king was dying, and could not read it.

More than one historian has found difficulty in recording the story of the past in brief form. Thus we find the modern historian, Prof. James Harvey Robinson, declaring: "One who undertakes to condense what we know of Europe's past, since the time of Theodosius and Alaric, into the space of six hundred pages assumes a very grave responsibility."—*History of Western Europe*, page 2.

In contrast to all this, read the brief words spoken by Daniel to Nebuchadnezzar, the Chaldean king, in his explanation of that great image, with head of gold, breast and arms of silver, sides of brass, legs of iron, and feet and toes composed partly of iron and partly of clay.

In those seven short verses is compressed the history of the world. Here is the story of the past, the present, and the future. A few moments will suffice to read it over; but do we realize the sweep of vision it covers? Beginning with the days of King Nebuchadnezzar in B. C. 603, more than six centuries before Christ, or more than twenty-five hundred years ago, it reaches on down through the ages, past the rise and fall of nations, past the establishment and overthrow of earthly dominions, past our day, unto

the everlasting cycles of eternity. In these brief verses, the prophet not only tells the story of the past twenty-five hundred years, but in the forty-fourth verse his prophetic description embraces the endless ages of eternity under the eternal rule of the kingdom of God.

Which one of earth's celebrated historians ever devised so brief and so comprehensive a record which embraced so much? Where on the pages of profane history do you find so great a volume of historical information set forth in so few words? Ah, friend, the Spirit of the Eternal One has caused these words to be inscribed upon the heavenly



The Image of Nebuchadnezzar's Dream

Scroll, and we do well to consider them carefully!

#### The Metals are Appropriate

A study of history reveals that there was a special fitness in the respective metals that were chosen to represent the four successive world powers of this prophecy.

1. The gold. Gold is regarded as the finest of all metals. Likewise Babylon was the grandest, the richest, the most magnificent of all earthly kingdoms.

In Isaiah 14:4 the capital city of this first world kingdom—the city of Babylon—is called “the golden city.” In Isaiah 47:5 it is called “the lady of kingdoms.” In Isaiah 13:19 it is said to be “the glory of kingdoms, the beauty of the Chaldees’ excellency.” In Jeremiah 51:41 it is spoken of as being “the praise of the whole earth.”

2. The silver. On the pages of history it is recorded that the “Immortal Guard” of Persia wore silver corselets, or cuirasses.

3. The Brass. When classic writers speak of the Grecian army, they use such words as these: *Chalkachitones achairoi*, that is, “brazen-coated Greeks.”

4. The iron. As schoolboys and schoolgirls we have read of the “iron legions of Rome.”

As to the appropriateness of the metal chosen to represent Rome, Prof. Gaussen, in his “Discourses on Daniel,” bears this testimony:

“The fourth empire was iron. Iron—no better definition than this can be given of the character of the Romans. Everything in them was iron. Their government was iron—merciless, hard-hearted, inhuman, inexorable. Their courage was iron—cruel, bloody, indomitable. Their soldiers were iron—never was there a nation more fearfully armed for battle; their breastplates, their helmets, their long shields, their darts, their javelins, their short and heavy two-edged swords,—all their weapons were ingeniously terrible. . . . Their yoke upon the vanquished was iron—heavy, intolerable, and yet unavoidable. In their conquests they crushed everything; they made Roman provinces of all the subjected countries; they left them nothing of their own nationality, and in a short time had even deprived them of their language. It was soon commanded to speak Latin not only in all Italy, but in Germany, south of the Danube, in all France, in all Belgium, in Switzerland, in Geneva, in Spain, in Portugal, and even in Africa. . . . When Julius Cæsar, who took all France and made it a Roman province, finished the assault of the last city, he ordered that both hands be cut off from all the men that were found in it, which cruelty he proudly mentions in his Commentaries. They wanted human blood in all their joys.”—*Vol. I, pages 146-148, Toulouse, 1850.*

#### Gibbon Uses Same Words

In describing the Roman conquests, the historian Gibbon, even though he was a sceptic, uses the very imagery employed in the prophecy of Daniel 2. He says:

“The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced

with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.”—*The History of the Decline and Fall of the Roman Empire,* Edward Gibbon, chap. 38, general observations, at end of chapter, par. 1.

It is very interesting to note the striking comparison between Daniel’s prophecy concerning the third kingdom and what took place in this same city of Babylon two hundred seventy years afterwards.

Note these two scenes:

First, the prophetic picture: In the year 603 B. C., Nebuchadnezzar, king of the empire of Babylon, sits in his wonderful palace in the city of Babylon. Before him stands a young Hebrew, speaking earnestly. This young man is interpreting a remarkable dream that the king had dreamed a few nights before. This young prophet declares that God gave the king this dream in order to make known what would happen in the days to come; and that one among these things would be the rise of a “third kingdom” that would “bear rule over all the earth.”

Second, the historical scene: Two hundred and seventy years afterwards, in that same city of Babylon, possibly in the same palace where the Chaldean king had sat, there sits Alexander the Great, king of the third kingdom from Nebuchadnezzar, holding the “states-general of the world.” “The whole earth was echoing so much with the terror of his name,” that “ambassadors from all parts of the world” had come to appear before Alexander, to pay homage to him as “their sovereign,” “to propitiate his anger, to celebrate his greatness, and to solicit his protection.” See *Rollin’s “Ancient History,” Alexander, sec. XVIII, par. 1.*

#### Alexander’s March

In speaking of his march to the city of Babylon, the *Encyclopædia Britannica*, article, Alexander the Great, says:

“As he advanced on his road he was met by ambassadors not only from Illyrians and Thracians, from Sicily and Sardinia, from Libya and Carthage, but from Lucanians and Etruscans, and as some said, from Rome itself. *The lord of all the earth could scarcely look for wider acknowledgment or more devout submission.*”

Arrian, in speaking of Alexander as the greatest man of the ancient world, says: “I believe that there was in his time no nation of men, no city, nay, no single individual, with whom Alexander’s name had not become a familiar word. I therefore hold that such a man, who was like no ordinary mortal, was not born into the world without some special providence.”—*Quoted by Creasy in “Fifteen Decisive Battles,” Arbela, par. 4.*

Now look at the prophetic picture and then on the historical scene, as described above, and who can deny that the scene pictured by the historian in the second is not the perfect realization and complement of that which (*Turn to page 21*)



## OUR BIBLE READING

*"The entrance of Thy Word giveth light"*



### *The Promise of His Coming*

1. *What blessed hope buoyed up the hearts of the people of God in all ages?*

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

2. *When Adam and Eve had sinned, what promise of a coming deliverer was given before the pronouncing of the penalty?*

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3: 15; compare Hebrews 2: 14, 15.

3. *To what event did Enoch, as early as the seventh generation from Adam, point the antediluvian world?*

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

4. *Stripped in one dark hour of the savings of a lifetime and bereft of his ten children, what blessed assurance sustained the patriarch Job in the hour of affliction?*

"Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 23-27.

5. *When about to leave His disciples, what most cheering promise did our Lord make?*

"Let not your heart be troubled: ye believe in God, believe also in Me. 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: 1-3.

6. *As Jesus was ascending to heaven, in what definite form was this parting assurance repeated by two of the angelic escorts?*

"When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

7. *What hope of final reward does the apostle Peter hold forth?*

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

8. *How specific is the promise that Jesus will come again?*

"As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 27, 28.

9. *With what promise does our Lord close the volume of inspiration?*

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Revelation 22: 20, 21.

### *Speak, that I may Speak*

LORD, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children, lost and lone.  
Lead me, Lord, that I may lead  
The wandering and the wavering feet;  
Feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.  
O strengthen me, that while I stand  
Firm on the Rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

—*Frances Ridley Havergal.*

## *From B. C. 603 to Eternity in 213 Words*

*(Continued from page 19)*

was spoken in the first? Truly "the dream is certain, and the interpretation thereof sure."

We now come to a most important point. God caused this prophecy to be recorded that we might know to-day where we are. Just as the hands on your watch point out the time of day, so this prophecy tells where we are in our journey through the history of this world.

Beginning with B. C. 603, when this prophecy was given, the head of gold takes us down through the history of ancient Babylon to 538 B. C., when the sovereignty of the world passed to the Medes and Persians. The beast and arms of silver bear us down through the two hundred and seven years of the Persian supremacy to the battle of Arbela, when the Greeks became the undisputed rulers of the world. Then the sides of brass cover the career of Grecia from 331 B. C., to 168 B. C., when Rome was fully established as the fourth world kingdom. The legs of iron take us forward again from 168 B. C. past the first advent of Jesus Christ down to the fall of Romulus Augustulus, the last emperor of Western Rome, in 476 A. D. The feet and toes, part of clay and part of iron, carry us down through the history of those kingdoms which were established upon the ruins of the Western Empire, which now constitute the nations of England, France, Germany, Spain, Italy, Portugal, etc. Thus we are brought down to our own day.

What may we next expect according to this prophetic time-table? The prophecy declares: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.

This verse foretells the establishment of the fifth universal kingdom—the everlasting kingdom of God. The time for the setting up of this divine kingdom was to be "in the days of these kings." This cannot refer to the four preceding world kingdoms because they were not contemporaneous but successive and consecutive. It can not refer to an establishment of the kingdom at the first advent of Christ, for the ten kingdoms which arose out of the ruins of Western Rome were not yet in existence. They had not yet appeared in the days of Christ and His apostles. The image was not complete in their day. They lived under the power represented by the legs of iron. The setting up of God's eternal kingdom as predicted in Daniel 2:44 will take place in connection with the second coming of Christ and the events that will follow.

Then according to this prophecy we have reached the time when the kingdom of God will soon overthrow and supplant all existing earthly kingdoms and will usher in the long-looked-for, everlasting era of peace and righteousness.

History's course has nearly run its way.  
The first four acts already past:  
The fifth shall close the drama of the day,  
Christ's eternal kingdom is the last.

It is plain from this prophecy that we are now approaching the climax of earth's history. The time has come for the kingdoms of this world to become the kingdom of Jesus Christ. (Revelation 11:15.) A king—the greatest King of all—is coming soon to claim His kingdom. Shall we not now make sure of our citizenship in this coming kingdom and thus be numbered among its happy subjects forever?

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## *Glaucoma or Hardening of the Eyeball*

*(Continued from page 15)*

Pain is very Severe

The unfortunate victim who is destined to suffer from glaucoma may believe that these preliminary attacks have left him none the worse for their annoying recurrences. But a careful examination of the eye and its vision will show that the recoveries from them have not been quite complete, and that each time a little vision has been lost at the edge of the field of vision or at the edge of the blind spot, where it is least noticed. As time goes on, each attack is more likely to be attended by severe pain and to be followed by more permanent damage to the sight, until the patient realizes that blindness is closing in, with pain that becomes harder and harder to bear.

The disease may require years to run its course to complete blindness. More often it is a matter of a few months or a few weeks. Occasionally, a few days are sufficient to destroy the sight beyond any possibility of restoring it. More frequently, after many light attacks and apparent recoveries, there comes one more severe, which leaves unmistakable damage, and from that time on things go rapidly from bad to worse.

But, whatever course the disease runs, if unchecked, the end of glaucoma is always the same. If the patient lives long enough he becomes entirely blind, and he passes through a period of pain, often so severe that he will demand relief by having both eyes cut out—the only certain way to give relief. Among the blind, no cases are more hopeless than those of absolute glaucoma.

Signs of Glaucoma

The pain of glaucoma is in the eye, like the headache one can get from a tight hat jammed on the head, a cold starting in the head, or a toothache from swelling of the soft pulp in a tooth. At first it is not a sharp, shooting pain, but only a nagging discomfort. It may later become the most severe pain any person can suffer.

The loss of sight in glaucoma causes a general mistiness of everything seen by the affected eye; this condition gets better and then gets worse, but each time the person fails to regain all the sight lost. Sometimes rings of colour are noticed around

lights at night. But similar rings can sometimes be seen by healthy eyes and may not be noticed at all with an eye suffering from glaucoma.

Perhaps this account of glaucoma resembles the descriptions of disease given in patent medicine almanacs, designed to make every one think he has the disease and needs the medicine. But the only way to prevent blindness and suffering from glaucoma, which causes twelve per cent of all cases of hopeless blindness, is to have a great many people know that there is such a disease and that it can be generally checked, although the sight already lost cannot be brought back.

If this information has once been clearly learned, it may be laid away with the knowledge that if one takes fairly good care of the eyes there is not one chance in ten thousand that one will ever have glaucoma. But if any symptoms should arise that might raise a question of glaucoma, it is worth while to go to a doctor who knows about eye diseases, and to have the question settled as soon as possible. If it is glaucoma, one can face the danger at once. If it is not glaucoma, one can get rid of the fear of it.

The great mass of people will never have glaucoma, if they take care of their eyes by reading by good light, wearing the right glasses if glasses are needed, protecting the eyes from accident, keeping good general health by having teeth, tonsils and appendix taken out if they get diseased, avoiding the faults of diet and excitement that cause high blood pressure, and every day in every way doing the things that keep them in the best condition.

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## Lessons of the Sanctuary

(Continued from page 4)

pinnacle of salvation, when, with a sweep of His pierced hands, Christ rends the veil asunder, and we stand in the light of God's glory. Then those who have walked in the footsteps of the Lamb will be among that great company who shall sing upon the sea of glass, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints."

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JUST before the Son of God ascended on high, He left us these precious words: "If I go, . . . I will come again." John 14:3. How encouraging these few words are to the Christian! How full of joy and hope! He promised that if He went, He would come again. He has gone, so we now await His second coming. Just as surely as we know that He has gone, can we know that he will come again. He always fulfils His promises. "And unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

W. E. BELLEAU.



## My Favourite Text and Why

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

O. F. FRANK

THIS is one of my favourite texts, for it reveals in few and simple words God's plan for man's redemption. By the grace of God salvation is "through faith" (Ephesians 2:8), and He has made it easy for us to believe. This is evident from all our experiences since earliest childhood. We naturally believe what is told us unless we have good reasons to doubt. Every man has ability to believe—a "measure of faith." Romans 12:3. To believe on the Lord Jesus, we have only to believe the Bible, the one Book which records His life and deeds. One has only to read its pages thoughtfully with open mind, with willingness to be convinced of the truthfulness of its teachings and the righteousness of its requirements, and faith is certain.

Through the Bible you will learn all about Jesus; and when you have learned of Him, it is easy to believe in Him, for He is great and good. He taught the sublimest truths, and ever went about among the people doing good, healing their sick and raising their dead. Well did He fulfil the commission for which He was sent to the world. Well did He reveal the character and power of the heavenly Father.

And not even His enemies who bitterly hated Him could ever find any fault with Him. The judge who condemned Him declared that He was innocent (Luke 23:4); the centurion and soldiers who crucified Him said, "Truly this was the Son of God" (Matthew 27:54); and even the devils acknowledge the same (Mark 1:24). So we will not find it hard to believe in Jesus. It is more difficult not to believe.

When the great Napoleon was imprisoned on the island of St. Helena and had time to think of something else than building an empire, he said, "There is between Christianity and whatever other religion, the distance of infinity," "Jesus Christ alone founded His empire upon love, and at this hour millions of men would die for Him." Truly there is none like Him. You can be right and believe in Him. If you do, you will be happy forevermore.

"So I go on, not knowing—  
I would not if I might—  
I'd rather walk with God in the dark  
Than walk alone in the light.  
I'd rather walk by faith with Him  
Than walk alone by sight."

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), saved in the day of trouble now (Psalms 46:1), saved in the awful day of judgment coming (Malachi 4:1; Revelation 6:12-17. Cf. Isaiah 25:9).



# OUR HOMES



## *The Heart of Billie*

The warm heart of Billie beat faster as he watched for her. She was his little playmate, dimpled, rosy, sparkling eyed—just the right sort of comrade for a boy of eight glad summers, the kind that takes the sultriness out of the sultriest day and makes it alive with new ideas and delightful possibilities. Billie rested one bare foot and then the other upon the lower bar of the garden gate, and patiently and happily awaited the first glimpse of her following the well-worn, friendly path. Cordially the morning sunshine smiled into his freckled face and found a frankly radiant answer there.

A rude laugh carried clearly from across the road. "Billie's waiting for his g-u-r-l!" came in jesting tones. "Ha, ha! He's waiting for his g-u-r-l!"

A look of strange surprise spread over Billie's countenance, and for the moment the day lost all its brightness, the garden gate its joy.

Billie's mother, standing in her doorway, heard the merry taunt and laughter. She joined in it—thoughtlessly—or *should* we so excuse a mother, who must know how sensitive is the mind of a child, how delicate his feelings, and how pure his thoughts until, perchance, a suggestion from some maturer brain poisons the fine fibre of his nature?

Thus did they tease warm-hearted Billie, with a word, a laugh, a gesture, merely for their own amusement, never meaning any harm. But the small round chin of Billie each time dropped a little lower. The eyes showed less of childishness, held almost a look of shame; then he failed to meet his little playmate at the garden gate.

So the boy and the girl to whom the friendship should have meant so much of comradeship and sympathy and pleasure, contributing most richly to a healthy, normal teen age, lost it all through no fault of their own; and in its place there grew a shyness, an awkward, shrinking—aye, suspicious—feeling that was in itself unwholesome.

Legion is the heart of Billie! Legion is the little playmate! Let no thoughtless laughter poison their innocence.—*Irene Avery Judson.*

## *A Serpent Among the Books*

ONE day a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body; and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books nowadays; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, the skill with which the characters are sculptured or grouped, by the gorgeousness of the wordpainting, and hardly feel the pin prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed, "Poisoned by serpents among the books!"

Let us watch against the serpents, and read only that which is healthful, instructive, and profitable.—*Selected.*

## *The Choice of Children's Books*

ONE day recently, an aunt, one of those family institution aunts to whom everybody takes his troubles, said to me: "Why is it that our children are still being told stories and given storybooks which are full of pernicious rubbish? I've just returned from visiting my nieces, who are usually so thoughtful about the welfare of their children that I expected something better in their nurseries; but, instead, I found their little ones immersed in the old tales of fear, cruelty, and wicked stepmothers. Moreover, these stories were in the most wonderfully illustrated books! In choosing the books, great interest had been shown in the artists who had made the pictures, but open indifference toward the stories."

"That answers the 'Why,' " I ventured.

As yet, few of the best storybooks are "wonderfully illustrated," and consequently lose the opportunity to capture the indifferent purchaser. Of course, this indifference is not intentional. Devoted mothers would shudder at the thought of bringing harmful playmates into the lives of their children; and yet, through the careless purchase of books, they often introduce their little ones to vicious company! — *Charlotte MacIntosh.*

## *Training the Child to Obey*

By Smiley Blanton & Margaret Gray Blanton

IT is the task of the parent to teach the child to adjust himself in a successful manner to an ever changing environment. Discipline is the means by which this adjustment is attained.

Many persons think that discipline means the breaking down of unserviceable habits. They seem to think that the child has a large "vocabulary" of bad behaviour, which must be corrected before the correct and serviceable types of behaviour are given.

## Must Build Serviceable Habits

Discipline, as defined by the dictionary, has two parts: The first is the building up of serviceable habits; the second is the modifying and changing of unserviceable types of habit. The building up of the serviceable habits is by far the most important part of discipline. If serviceable habits are built up in the first place, there will be no unserviceable habits to be modified.

Whether or not the idea that the child was conceived in sin is endorsed, he is usually thought to be an erring, erratic and disordered individual through his natural tendencies. This does not coincide with what is known of the original equipment of the child. A child is born with the capacity for forming habits, but he is not born with habits. Any unserviceable habit found in a child has been trained into him, either by accident or by intention, or by the very force of his environment.

When an unserviceable habit has been established in a child, it must be replaced by a serviceable one. It is impossible to break a habit without replacing it, just as it is impossible to think about nothing. When we say that a habit has been broken up in a child, we really mean that it has been replaced by a habit of a better and more serviceable nature and more in conformity with the wishes and the natural tendency of the child.

### Child Must Feel Secure

The end of good discipline is to give the child a sense of security. The child needs, above all other things, the sense of security that comes with the certainty of how his mother or his father will take his actions. A child must not be left in doubt as to the rules that govern his conduct. These rules must be sensible and suited to the child's capacity. When this is not the case, there is lax discipline, and this shatters the child's feeling of security and often induces an anxiety neurosis.

The control of the excretory functions and the establishment of correct food and sleeping habits may be learned quite early. The child may also be taught to dress himself, to ask, not cry, for what he wants, and to consider the group as well as himself in his desires. He may be taught certain things requiring implicit obedience more easily at this age than later, such as to stop when warned and to come when called. With these specific things out of the way, a great step is gained.

Failure in teaching these rudimentary habits is due often to one of two things: The child is given a task unsuited to his age, or he is confused by an effort to teach him too many things at once. A child cannot learn all at once how to have good table manners, to keep quiet, to obey, to go to bed, to eat the food that is put in front of him, to go to sleep and to adjust himself to people. That is too complex. The lesson is too difficult.

There are three classes of things for which children are corrected. First, there are things that are going to hurt the child, such as fire, deep water, poisonous things and unsuitable food. The person who learns to fear wisely is the well person. It is the person that has to pick up his fears in an untrained way and of the wrong objects that has the most difficulty.

Many educators recommend that children be permitted to get the experience with various things that hurt at first hand. It is true that a child may be given a light burn so that he may learn the nature of fire, but it is quite impossible to let the child "partially drown" in order to teach him the danger from deep water. There are certain clear-cut situations in modern life in which the child must render implicit obedience. Without this obedience, the child will not be safe in dangerous situations.

To illustrate, a child brought up under rather lax discipline was starting to cross the street. The parent, standing back from the edge of the pavement, saw a rapidly moving automobile coming down the street. The child did not see the car. The parent called to him to wait. The child had been accustomed to say "Why?" and he said it then. As he said it, he moved in the direction of the automobile. It was due only to the speed of the automobile, which got to the spot before the child, that he was saved from death.

Those situations must be selected in which implicit obedience is necessary. We must explain to the child that he must obey when we say "Stop" in a certain way or "Be quiet" in a certain tone of voice. We must have some one

signal that is a safety signal and that he obeys as instinctively as a trained army man obeys the word "Halt." This obedience can be made absolutely automatic.

### Social Taboos

There is another group of situations in which we cannot reason with the child. Certain social customs may be classed as taboos. Taboo is an African word, meaning "the thing we do not do." In the building up of taboos in children, there are certain things that must be discussed. A child has to be told that he may not put his fingers around his nose.

But there are certain customs that may be called borderline taboos by which the child is much confused. Why may one not eat with the knife? Will he cut himself? Of course, he obviously will not. There is no reason for it; it simply is not done. Rather than try to make up some fairly obvious reason about cutting one's self, it is much better to say, "There are certain things that we do not do. There are certain things that are not done by the group."

The third group of acts for which the child is often corrected is made up of those acts that interfere with the security and comfort of the group. Lying and stealing are acts that interfere with the security of the group. As regards the comfort of the group, there are certain allowable things that children may do. There are, certainly, also rights on the part of elders who, after all, are grown-up children. The adult has rights but the child also has rights. Children cannot be suppressed in respect to noise and activity. They must have outlets. The old adage that children should be seen and not heard is a doctrine against the child's psychology, and, one may be sure, was devised not by a child but by some adult who wished to do the talking.

It is to avoid conflict during the hours when the resistance of both parents and children is reduced by labour and by the day of wakefulness that we insist on the necessity of a separate play room for the children, remote enough that the noise from it will not reach the family.

## For the Children

### Old Destiny

By William J. May

MOLLY sat before the fire in the hall curled up in a deep armchair. She was not in a very good mood, in fact, she was in what her mother called a brown sulk. Molly had been very anxious to go out and her father had said "No," and Molly was cross.

"I wish I was old and grown-up," she murmured, "then I should not have the bother of learning to do this and learning not to do that. I wish I could do as I please and not be interfered with so much."

She wriggled down deeper in the chair and listened to the steady old tick-tack of the ancient grandfather clock that they called "Old Destiny," because of a message he had written on his face, and the quick, fussy ticking of her wrist watch. She watched the coals make pictures in the fire until at last she fell sleep.

The house was very quiet. You could almost hear the cat walk across the carpet and the chairs laugh their creaky laughs as they told stories of old woodland days. Presently Molly's wrist watch began to chatter in that quick, eager way wrist watches have of talking.

"Oh, dear, I am glad to be back in the warm room again and to be here on Molly's wrist instead of hanging on a nail in that grimy old watchmaker's shop."

"You had to go to be put right, I imagine," Old Destiny commented in his dignified way.

"Well, yes, you see it is not long since I left the factory where we were made. We had some happy times there, ticking away to one another and talking of all we should do when we got out."

"I was made in a shop," said Old Destiny.

"Yes, I suppose you were, but then you are very old-fashioned, are you not? All really up-to-date watches are made in factories. So we dreamed of being carried about by some really nice persons and reading their letters while

## The Wages of Sin

(Continued from page 8)

they wrote them and seeing the food they had and being carried everywhere with them."

"I hold my hands before my face so that I do not see too much," said Old Destiny.

"Yes, so do I, but my hands are so small, you know, you cannot help seeing around them. Well, one day the master bought me for Miss Molly, but decided to wear me himself for a while to make sure that I was all right."

Old Destiny did not appear to be paying much attention. He just kept on with his solid tick-tack.

"After a little while it became very tiresome just to keep on ticking away, sixty seconds to the minute, sixty minutes to the hour, twelve hours to go around the dial, and then start all over again. So I thought I would show the master that I could really work much more quickly if I tried. I was just wound up and feeling fit for it. So I began to work very fast, and I thought the master would be very pleased with me.

"He was going down the road toward the Railway station, walking quite slowly, and presently he looked at me and muttered something and then began to hurry as fast as he could. He rushed into the station.

"Has the 11:33 gone yet?" he called.

"Why, no sir," the station master answered. "She is not due for another quarter hour."

"Then master looked at me again. 'You can never get a watch to keep time nowadays,' he said. 'This thing is nearly twenty minutes fast.'"

"He ought to carry me with him," remarked Old Destiny. Molly smiled in her dreams at the idea.

"Then he pushed the regulator down until I could scarcely work at all. It was hard work, I can assure you. I could hardly move the wheels. Every cog and pinion ached and my springs nearly snapped. I did my best, but what could you expect?"

"The master was on his way to meet some one very important. I knew all about it by the letter he wrote. I knew I was slow and I worked as hard as I could to get right, but I could not get right and I could not tell him I was wrong. The master thought he had time to waste, but when he got there he had missed his appointment, and he blamed me for it."

"Of course he did," said old Destiny. "What's the good of us if we don't keep time?"

"But how was I to know that because I had gone too fast he would make me go too slow? Then he took me to the old man at the shop. He was such a funny old man with a funny eye. 'Yes,' he said, 'it is quite a good watch. At least, it will be when it is adjusted and learns to work properly. Leave it a few days and I will see to it, sir.' The old man hung me on a nail and some times took me down to poke about among my wheels and springs. He tightened up a screw here and there; cut a cog or so a little deeper there, altered some of the springs a little, then he handed me back. 'Quite a good watch, sir. Only needed a little adjustment. It will keep good time, now, sir, and not work either too slow or too fast.' So here I am."

"So now you've been put right," said Old Destiny, "let me give you a little advice. I know it is good because I wrote it myself, while I have been standing here in my corner." He gave a sort of cough as if he were preparing to strike, then he began:

I'm just a very old grandfather clock,  
Tick-tock; tick-tock;  
As steady as any Gibraltar Rock,  
Tick-tock; tick-tock;  
I count the minutes and strike the hours  
I try to keep right with all my powers,  
I work through the dark and the daylight hours,  
Tick-tock; tick-tock.

So try to keep right like good grandfather clocks,  
Tick-tock; tick-tock;  
And don't be as changeful as weathercocks,  
Tick-tock; tick-tock;  
If we go too fast we give people shocks,  
If we go too slow we are laughing stocks,  
If we don't keep time we are stumbling blocks,  
Tick-tock; tick-tock.

Just then with a big whirr Old Destiny struck nine and Molly woke up and wondered what sort of dream it was in which grandfather clocks and wrist watches talked.

and reprobates and all the damned crew shall be driven into hell never to return! Down they go, howling, shrieking, and gnashing their teeth . . . . What wailing, weeping, roaring, yelling, filling both heaven, earth, and hell!"

Nor have we yet reached the limits of absurdity. In the following quotation the God of love is turned into a monster who is said to take delight in the woes of the lost. Is it any wonder men should be driven into infidelity when such as this is called Christian? It is taken from a sermon by Rev. Wm. Davidson:

"It is an unspeakably terrible thing for any one to be lost. Even to those who suffer least, it is not only the loss of all, and a horrible lake of ever-burning fire; but there are horrible objects filling every sense, and horrible engines and instruments of torture. Nor is this all. Unmortified appetites, hungry as death, insatiable as the grave, are so many springs of excruciating and ever-increasing agonies, so many hot and stifling winds, tossing the swooning soul on waves of flame. And there will be terrible companions; and every one utterly selfish, malignant, fierce, and devilish. There will be terrible sights and sounds. Fathers and sons, pastors and people, husbands and wives, brothers and sisters, with swollen veins and bloodshot eyes, straining towards each others' throats and hearts. Upon such an assembly, God, Who is of purer eyes than to behold iniquity, cannot look but with utter detestation. *His face shall be red in His anger, His eyes shall not pity, nor His soul spare for their crying. The day of vengeance is in His heart. It is what His heart is set upon. He will delight in it. He will tread that rebel crew in His anger, and trample them in His fury, and will stain His raiment with their blood. The cup of the wine of His fierce wrath shall contain no mixture of mercy. All this, and more and worse do the Scriptures declare; and that preacher who hesitates to proclaim it has forsworn his soul, and is a traitor to his trust. And all this shall be forever. It shall never, never end. The wicked go away into everlasting torment.*

Surely, you exclaim, the limits of blasphemy are reached. But not yet. Just one more quotation to show to what lengths men who follow false teachings to their logical ends will go. And this is the worst of all. Here it is declared that it is the burning of the wicked throughout eternity which will constitute the entertainment of the righteous, and that it is the fires of hell which constitute the light of heaven, and if hell is brought to an end heaven would be in darkness. I take it from pages 457 and 458 of the "Works of Samuel Hopkins," D. D. It reads as follows:

"The smoke of their torment shall ascend up in the sight of the blessed forever and serve as a most clear glass always before their eyes to give them a constant, bright, and most affecting view . . . This display of the divine character and glory will be in favour of the redeemed, and most entertaining, and give the highest pleasure to those who love God, and raise their happiness to ineffable heights.

"Should this eternal punishment and this fire be extinguished, it would in a great measure obscure the light of heaven and put an end to a great part of the happiness and glory of the blessed."

I know that it will be a relief to those who read this to turn away from these wild ravings of men who are lost in the mazes of their own speculation, to the blessed truth which is contained in God's Word. To this we shall go, and sitting at the feet of the One Who spake as never man spake, we shall learn the truth on this subject.



# The DOCTOR SAYS

*"My father was always quite a hand to use a little more salt than others in our family, and I have wondered whether it might have contributed to his death on account of so-called 'hardening of the liver.'"*

Too much salt is very bad. You know you can kill grass with a brine, and you can injure a person by an over-use of salt. In some conditions a saltless diet is essential to recovery. It is true, however, that some persons regularly use two or three cups of salt water mornings as a purgative, but in this case probably most of the salt passes through. Salt is especially bad in kidney trouble, with dropsy.

*"Is olive oil more fattening than corn or other oils? Is olive oil more laxative than other oils or easier to digest?"*

So far as I know, the principal advantage of olive oil over corn and other vegetable oils is its flavour. There is little difference in the digestibility or the nutritive value of the different purified vegetable oils.

*"Is the sodium benzoate that is used in a butter substitute harmful?"*

Perhaps not. The amount—less than a grain of benzoate, to two ounces of butter substitute—probably would not have an appreciable effect.

The most serious result of the use of sodium benzoate I think, is that in tinned goods it may permit the use of overripe and inferior goods that would certainly "go bad" were it not for the presence of the benzoate.

To preserve foods successfully without the use of some preservative, the foods must be in better condition, and must be handled with greater care. The addition of a small quantity of a preservative is cheaper.

*"What is a good homemade remedy for jiggers?"*

The most recent thing I have come across for chigoes is to take a talcum powder box that is half empty, and fill it with common powdered sulphur, such as you get at the chemist's, mix them well together, and apply this over the limbs on getting up in the morning. It is necessary to be cautious in using this if you have any clothing that might be discoloured by the sulphur, for it is a strong bleaching agent. This is said to act as a very strong preventive against chigoes, and it also acts well when applied to chigoe bites.

*"Why is cane sugar not a good food, seeing it is nearly 100 per cent nutriment and is in an easily digestible form?"*

It is not a natural food. Nature has furnished our foods more or less diluted, or mixed with inert, innutritious substances, and to such foods our digestion is better adapted than to concentrated foods.

Sugar furnishes "calories" without the vitamins and salts that accompany natural sweets and other foods. When one eats a quantity of sugar, he must either eat less of the natural foods containing vitamins and salts, or else he must overeat; that is, the use of sugar tends to diminish the amount of the vitamins and salts.

Sugar in concentration is irritating to the stomach walls. It also increases the tendency to fermentation.

*"Have you a good remedy for corns?"*

First and most important, have shoes that do not irritate your feet. They should fit—not be so tight as to constrict, nor so loose as to permit sliding.

If your druggist does not have a collodion corn paint, you can have him put up this mixture:

Extract of cannabis indica 9 grains  
Salicylic acid..... 48 grains  
Alcohol..... 48 minims

Flexible collodion enough to make an ounce.

The extract should be softened in the alcohol before adding the salicylic acid and collodion.

After soaking the corn in warm water and drying, apply the collodion paint. Repeat for three evenings if necessary.

*"Is it safe to crown a decayed tooth?"*

Dentists do not crown teeth so much as formerly. Crowned teeth and bridged teeth are likely to get abscesses at the roots and cause rheumatism, heart trouble, and other bad results. Unless a dentist can be sure that he has the cavity free from all infection, he runs a risk in crowning it. Crowned teeth have been the cause of many of the serious troubles of later life.

*"Please tell how to prevent and to treat boils. Is sulphur and treacle a good blood remedy?"*

Boils are caused by an infection, by pus germs which get down into a hair follicle. They are likely to come where the skin is rubbed by a collar or where it has been scratched.

In order to have boils there must be pus germs present; but they are always present, even on fairly clean skins. It is for this reason that a modern surgeon, even after sterilizing his hands, operates with sterilized gloves. Under the finger nails there are enough pus germs to give boils to a whole community.

But there is in addition a run-down condition, in which a person is especially susceptible to boils. The common people say the person has "bad blood," and it "comes out" in the boils. The blood is "bad" in the sense that it no longer has the power to set up an effective resistance against the pus germs.

After one has had a boil, some of the pus, coming in contact with the surrounding skin, may enter other hair follicles, and set up a "crop" of boils. So it pays to be extremely careful in treating a boil, to cleanse the surface and keep it covered with antiseptic or germicidal dressings, say 1:1000 bichloride.

Sulphur and treacle is an old favourite "mother's remedy" for the blood; whether it has any real effect is open to question. At any rate, it is probably as harmless as anything. It is possible that some of the sulphur is deposited on the skin, and gives relief in certain skin disorders.

*"My children, aged six and four, have mucus in their heads most of the time, and get colds easily. Can it be the food combination?"*

Perhaps your children have infection of the nasal sinuses, or else some obstruction in the nose that requires the attention of a nose and throat specialist. You would better have them examined. Such a condition would cause the symptoms you complain of.

*"I have high blood pressure—too high, the doctor says. What can I do for it?"*

Avoid all excesses,—mental and physical, including overeating, sexual excitement, worry, and even fears regarding your pressure.

Avoid the purine foods and drinks,—meat, tea, and coffee.

Take life easy.

This you may find exceedingly difficult, for your driving apparatus may be keeping you on a constant tension, when you should be relaxing, letting go, and enjoying yourself.

Practice relaxation.

*"What is the value of goat's milk compared with cow's milk?"*

The goat is not so subject to disease as is the cow, and its milk is better adapted to infants. In fact, some doctors prescribe goat's milk in preference to cow's milk, for babies.

## HEALTH NEWS AND VIEWS

From "Hygeia"

### Nations Unite Against Epidemics and Disease

International cooperation is more essential in the campaign against disease than in any other single field of human endeavour, says Dr. C. E. A. Winslow of the Yale University school of public health in *Hygeia*.

The health commission of the League of Nations, successor to the Office international d'Hygiene publique, has served the public health of the world along four main lines—epidemic control, epidemiologic intelligence, standardization of biologic products and interchange of sanitary personnel.

Besides this, the commission has prepared a model convention for the sanitary control of traffic on waterways; has assisted in the work to control the opium traffic; has conducted studies on cancer, tuberculosis, and anthrax, and has collected invaluable data on the "patent medicine" evil and on the methods employed for teaching hygiene in the different countries.

The commission was created with great difficulty, but it proved its value from the first. The task of controlling epidemics and preventing the spread of those that had already broken out in eastern Europe after the war was the first work undertaken by the new commission. The success with which it carried out this undertaking has marked all its subsequent endeavours.

### Right and Wrong Ways to take Ocean Voyage

In spite of many benefits to be derived from ocean travel, one must realize that there is a right and a wrong way to take an ocean voyage, states Dr. Clarence W. Lieb in *Hygeia*.

The wrong way is to sit up late every night in the smoking room; to drink copiously of brewed and distilled liquors; to eat heartily of all the rich dishes served; to munch pastries and sip tea and soup between meals; to play cards for hours; to read incessantly, and to give up all exercise.

The right way is to follow an orderly regimen that includes a cold brine plunge in the morning; plenty of exercise; simple meals with short siestas before and after; sunbaths, and an early retiring hour. The recreation should be sufficiently varied to avoid fatigue.

### Whole World Affected by China's Medical Policy

With the development of transportation and commerce that has come about in modern times, the development of scientific medicine in remote parts of the world is a matter of concern for all the countries of the world. The fact that China, with a population of 400,000,000, or about one fourth of that of the world, is very backward in this respect has a direct bearing on other countries, declares *Hygeia*.

In Japan there are over 50,000 men and women on the medical register, educated along modern lines and ranking second to none in the world. But China continues to refuse the benefits of medical science and so continues to lose her people by the thousands through epidemics and to be a danger to the rest of the world.

### Nostrums Create Fear by Their Advertising

One of the worst features of the nostrum industry is its method of creating fear through suggestion, states *Hygeia*. This is due to the changed conception of the field of advertising.

Modern advertising may be said to be the art of awakening in the public a desire for things that it otherwise might not even know about. This means that the seller of a kidney pill is not satisfied merely with selling his product to those who are already convinced that they have kidney disease; he goes into the field with the object of convincing every person who has a soreness in the lower part of the back that he has kidney disease.

### Those Artificial Teeth Require Special Care

Artificial teeth, being made of porcelain, should be handled with great care, advises Dr. Victor H. Sears in *Hygeia*. If they should break, they may usually be repaired satisfactorily. The dentures should be brushed after each meal and before retiring at night. A special plate brush or stiff hand brush should be used.

Allowing the dentures to stand for a few hours in a glass of water to which has been added a half teaspoonful of sulphurous (not sulphuric) acid ( $H_2SO_3$ ) will be helpful if the dentures have acquired any odour.

### How Laboratory Tests Aid the Mental Patient

THE popular belief that patients in hospitals for mental diseases are experimented on has no basis in fact, declares Dr. L. D. Hubbard in *Hygeia*.

Certain tests are made as soon as the patient enters the hospital, in order to find out just what his condition is. Many physical ills that can be discovered by these tests have a direct bearing on his mental health and treatment for the latter cannot be satisfactory unless these conditions are known.

Certainly every sensible person will realize that no harm can come to the patient from the examination of his urine or feces. The prick of a finger or ear lobe for the blood test is no matter for alarm. Even the removal of blood for a Wassermann test, which is most important as it may reveal the presence of a syphilitic infection requiring treatment or prove its absence and thus relieve the minds of relatives from fear of infection in themselves, involves very little real pain. Discomfort is the better word for it.

Although new treatments must be tried, in the hope of benefiting the patient, the patients receiving them are watched with great care and if any slight untoward symptom appears, the treatment is discontinued at once. On the other hand the patient may be helped enormously by the new method, which is surely worth trying when conditions are so carefully controlled.

### Mercury in Cosmetics Causes Skin Eruptions

Skin eruptions following the use of cosmetics appear to be frequent, says *Hygeia*. Almost all the various types, including hair tonics, cold creams, hair dyes and face bleaches, have been reported as causing injuries to the skin. "Lucky Tiger" and "Mahdeen" were most often concerned in a preliminary report of the situation made by a special committee of the section on skin disease.

Usually the dangerous substance in the preparation was some form of mercury, though in the hair tonics and dyes arsenic and paraphenylenediamine were also present. Even mouth washes, depilatories and toilet waters were found to have caused severe eruptions occasionally.

### Only One Out of Two Workers See Clearly

That one out of every two employees in shops, stores and offices cannot see clearly what he is doing is an extremely conservative statement, declare Louis Resnick and Lewis H. Carris, writing in *Hygeia*. This shocking condition has been revealed by examinations made in various industrial plants that are beginning to protect and to correct the vision of their employees.

The reason for this condition may be found in the fact that man was supplied by nature with long-range outdoor eyes. Modern life demands that these eyes be used more intensely and for longer periods of time. So one finds the greatest number with defective vision in those occupations requiring most close work and best vision.

When one out of every two workmen cannot see clearly what he is doing, where he is going or what is passing before him, accidents are bound to be plentiful and production is slowed. In this day of high labour costs, every employer needs to give more attention than ever before to the many factors that influence the productivity of the individual labourer. Among these factors vision has an important place.

## MEATLESS RECIPES

### BROWN SOUP

ONE onion, 1 turnip, 1 carrot, 2 potatoes, 1 quart of hot water, 1 dessertspoonful MARMITE, 2 oz. butter, 1 heaped-up tablespoonful flour, and seasoning, if necessary.

Slice vegetables finely. Melt butter in stewpan. Add vegetables, and stir over fire for ten minutes until nicely browned. Add flour and brown slightly. Dissolve MARMITE in hot water, and add gradually to the fried vegetables. Let the whole simmer until the vegetables are tender. Pass soup through fine sieve. Add seasoning, if necessary, and reboil before serving.

### JULIENNE SOUP

One carrot, 1 small turnip,  $\frac{1}{2}$  an onion, 1 leek, 1 stick of celery, 1 cabbage lettuce,  $1\frac{1}{2}$  oz. butter, 3 pints hot water, 1 dessertspoonful MARMITE, and seasoning to taste.

Prepare vegetables, wash, trim, scrape or peel them, and cut all into very fine shreds or strips of even length. Put them with butter in stewpan over fire, but do not let them brown. Dissolve MARMITE in hot water and add to the fried vegetables. Cook until vegetables are tender. Carefully remove scum while cooking, and season to taste with salt, pepper, and a half-teaspoonful castor sugar. Serve hot.

### SAVOURY PUDDING

Scraps of bread to fill a pint basin, 4 good sized onions (cooked), 2 oz. butter or fat, 1 teaspoonful powdered sage, 1 tablespoonful oatmeal, 1 egg, 1 cup of milk, seasoning, and 1 dessertspoonful MARMITE.

Break the bread into small pieces. Cover with boiling water. Soak till soft, then squeeze out the water. Add fat, chopped onions, oatmeal, sage and seasoning. Dissolve the MARMITE in the hot milk, and add with the beaten egg to the mixture. Put into a greased pudding basin, cover with a greased paper, and steam 1 hour. Turn out and serve hot with brown gravy or tomato sauce.

### SHEPHERD'S PIE

$2\frac{1}{2}$  lb. cooked potatoes, pint haricot beans (cooked), 2 cooked onions, 1 cooked carrot, 2 oz. butter,  $\frac{1}{2}$  oz. flour, salt and pepper.

Cut half the potatoes, the onions and the carrot into thin slices, and place these in layers in a large buttered pie dish with the haricot beans and season to taste. Make a sauce with one oz. of the butter, the flour, 1 teaspoonful MARMITE, half a cup vegetable stock, strain and pour over the vegetables in the dish. Cover the pie with a crust made with the remainder of the potatoes, rubbed through a sieve, and mixed with the rest of the butter. Season well and spread it neatly with a knife over the top, and mark it with a fork. Bake in a quick oven for about 25 minutes and serve hot.

### IRISH VEGETABLE STEW

Two lb. potatoes, 4 oz. haricot beans, 2 carrots, 1 turnip, 2 large onions, 2 oz. butter, 1 pint of stock, salt, pepper, nutmeg, and a dessertspoonful of MARMITE.

Soak the haricot beans for several hours in salted water and boil for one hour. Wash and peel the potatoes and slice them, also the carrots and turnip. Peel and scald the onions, drain, and cut them into slices. Melt the butter in a stewpan, and fry the onions in it for a few minutes without browning them. Add the sliced vegetables, season to taste with salt, pepper and nutmeg, and then put in the beans, which should be partly cooked. Moisten the stew with a pint of stock, or water, and a dessertspoonful of MARMITE. Boil up the whole, removing scum as it raises and let it simmer till the vegetables are tender. Shake the pan from time to time to prevent the contents from burning. If found too dry, a little more diluted MARMITE gravy may be added. Dish up, garnished with chopped parsley, and serve hot.

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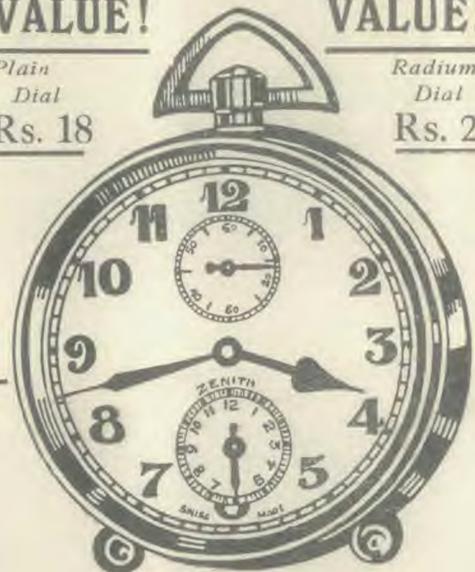
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## Do We Need God?

Emily Johnson

I AM old-fashioned enough," said a college professor recently in one of his classes, "to believe that there is a God." A professor in another college, who is evidently not so old-fashioned, assures his students that "God becomes progressively less essential to the running of the universe." Julian Huxley, writing in *Harper's Monthly*, under the title, "Will Science Destroy Religion?" says, "The growth of science, of democracy and of material and spiritual opportunity appear to many to-day to make it impossible for supernaturalist and other-worldly religion to become the basis of future civilization. Gone is the complacent assumptions of a simple personal theism."

Those who seem determined to tear down the standards that have long been accepted as fundamental are increasing in number, and they are boldly advancing their theories in even the most conservative magazines. Leaving God entirely out of their minds, they say, "It is obvious that advance is in our own hands." Divine institutions and moral laws are set aside in a freedom from all authority except that which is self-imposed. One is reminded by their boastful words of an ancient king who, as he walked in his palace, spoke and said, "Is not this great Babylon, that I have built?" Daniel 4: 30.

"I don't see how anyone with the least capacity for honest thinking can ignore the fact that it is custom that makes this or that line of conduct right, and that nothing else does." Thus writes Judge Ben Lindsey in his defense of the new marriage code, which the change in our sex morals, he thinks, has made a necessity. The marriage institution, by the great majority of people, is no longer recognized as divine, and the marriage code is undergoing drastic alterations to meet the needs of present-day customs.

As God becomes, to many, less essential, man becomes increasingly more important. "The next great task of science," said John Morley, "is to create a new religion for mankind." "Science," says Philip Mauro, "is merely one of the names under which man worships himself." If science, then, is to create a new religion, it can at best be only a human product and a form of idolatry.

But how much can this new religion contribute to the betterment of mankind? How much comfort can it furnish in times of sorrow and perplexity? That our world is full of trouble every one must admit. Destruction of life and property by earthquakes, fires, hurricanes, and floods is taking place with ever-increasing frequency. Even the most optimistic do not deny that crime and lawlessness are on the increase. What can we hope that the religion of scientific humanism, as one has called it, will do to alleviate human suffering or to improve men's conduct? Mr. Huxley frankly admits that "mechanical contrivances do not alter human nature." Still he sees in eugenics a "possibility." Other scientists, who have as much right to their opinions as Mr. Huxley has

to his, see in eugenics a positive menace to society. And so while there is "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21: 26), those who seek to destroy men's faith in a God, Who is in all these things speaking with emphasis, have no help to offer except confused and contradictory statements of this theory and that. For the great mysteries of sin and death they do not even attempt to offer a solution.

During the Boxer uprising in China, a missionary who lived in the midst of constant dangers wrote to friends in the homeland, "We have nowhere to flee for shelter except under the shadow of His wing." When all human help fails, the trusting child of God can say with David, Israel's great king,—"In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." Psalms 27: 5. Even though he walks through the valley of the shadow of death, he need fear no evil for God is with him; and he knows that the future is as bright as the promises of God.

What can a man-made religion offer, even for this life, to say nothing of the life to come, that can in any way compare with the religion of Christ? The Lord says: "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55: 9. "When my heart is overwhelmed," wrote the psalmist, "lead me to the Rock that is higher than I." Psalms 61: 2. Surely we need to-day some authority, some power, higher than ourselves, for our hearts, too, are often overwhelmed with trouble and perplexity.

In a certain seacoast town, many people had built their houses near the shore. Their only foundation was the sand. One night a terrific storm arose at sea. The waves grew higher and higher, and the people who lived in these houses were compelled to flee to places of safety. The sand continued to wash away, and one after another of the cottages toppled over into the sea. God pity those who build their characters upon the shifting sands of human inventions and theories! Such structures can never weather the gale. When the winds descend and the floods come, they will surely fall. "Whosoever heareth these sayings of Mine," says the Master, "and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

"LIFE is but one short minute. We live, we love, we hate; and how we do it leaves its eternal impression on things around us. A life for self dies when we pass out. A life for service to others lives forever. A life of hate is wasted. A great prophet once said, 'I live; yet not I, but Christ liveth in me'—the great secret of a life that counts. The Saviour of the world said, 'Greater love hath no man than this, that a man lay down his life for his friends.'"

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and  
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## A Larger Better Watchman

THIS issue of the ORIENTAL WATCHMAN is increased both in size and price. The twenty-eight pages we have been using heretofore have not been sufficient for our needs in bringing to our ever-increasing list of appreciative readers the good things we have had in store for them. We are glad that we can increase the size of the magazine by four pages.

We have been asked by our friends many times how we could put out such an excellent paper in workmanship and contents at such a low price, and we could answer this question only by replying, "By meeting the difference ourselves." We always have known that we were giving our readers a better magazine than can be had anywhere in or outside of India for the price asked. The new subscription rates which go into effect with this enlarged number leave us still on the debit side of the ledger, but we hope to strike a balance in some other way.

With this number, and hereafter, the subscription price for one year for the ORIENTAL WATCHMAN, post free, will be Rs. 4/8. A special club rate of Rs. 12/8 is offered for three year subscriptions, thus effecting a saving of Rs. 1/8.

All subscriptions for the ORIENTAL WATCHMAN taken prior to this issue will run to the date of their expiration at the old rates.

ON page 28 of this number we are giving our readers a few choice recipes built around the use of "MARMITE." "Marmite" is a purely vegetable concentrated compound put up in assorted size jars and distributed by The Sanitarium Food Co., 36 Park St., Calcutta, Post Box 478. It is tasty, economical, and nutritive, and may be combined with foods in various forms to make them more palatable and appetizing.

Page Thirty

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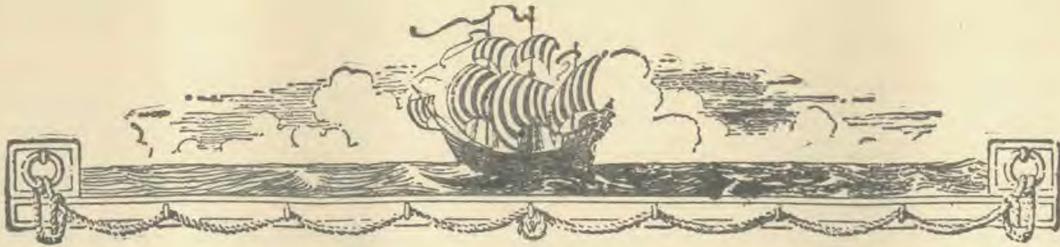
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## Around the World

THE bounds of the universe have been increased by the advance of astronomical observation, during the past four or five years, to about fifty times what scientists then held to be the extent of the stellar world. And this is simply the beginning. When the projected 300-inch telescope—to cost £2,500,000—is ready for use, spiral nebulae seven times more distant than the farthest now photographed will come into vision. It would seem that God is drawing back the veil of mystery and preparing men for the glory of the soon-coming Son of God, with all the angelic denizens of heaven in His train.

Ponce de Leon's "Fountain of Youth" is improved upon by the discovery, by a teacher in Vanderbilt University, of a Latin manuscript dating back to the fourth century, B. C., which contains a formula to maintain the vigour of one score to three or four, preventing old age, though not death. The finder is just awaiting results of experiments before giving his discovery to the world. In a writing of far greater antiquity and absolute authenticity are records of human beings who preserved their youth to vast age (Deut. 34: 7; Joshua 14: 7-11, and elsewhere). Their formula is given in the words of one of them, "I wholly followed the Lord my God." The rule would work to-day if tried.

The farthest north settlement in the world, Bache Peninsula, in Ellesmereland, is cheered by the radio programmes. Situated in the Arctic Ocean, 750 miles above the Arctic circle, this far-flung outpost is within ten and one-half degrees of the north pole. In Bache is a post of the Royal Canadian Mounted police, in charge of Sergeant Arthur Joy. The garrison consists of the sergeant, two constables, and a few Eskimos. During the winter, when duties are disposed of, the one pleasure there is the radio—the reception of radio broadcasts from stations in Canada and the United States. The special Far North Programmes of the Westinghouse broadcasting stations are received regularly by Sergeant Joy. "Sitting on top of the world," as he and his men are, he receives the four special pre-arranged programmes every winter from each of the four Westinghouse stations. Messages of personal interest, and business of government and trading companies are contained in the special programmes.

According to statistics just published, Paris is by far the most crowded great city in the world. It is stated that New York has a density of 6,266 inhabitants to the square kilometre, London 14,798, Berlin 27,397, and Paris 37,191. Certainly, one is surprised at these figures, for one would have thought that the American sky-scrapers would have meant considerable density. But Paris, though not possessing such high buildings as New York, is almost completely given up to the flat system, and most of the houses have six or seven stories.

Dr. Adolf Keller announces that the union of six Polish evangelical churches was accomplished on November 11 last at Vilna. These six churches, namely, the Polish Lutheran Church, the German United Church, the Evangelical Church of Augsburg and Helvetic Confession in Galicia, the

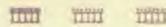
Evangelical United Church in Silesia, and the two Reformed Churches have found an agreement by forming a Federal Council consisting of sixteen members. The task of this Council is to avoid misunderstandings and tension between the different Polish churches which were so strongly separated hitherto by national and confessional antagonism, and to further the common tasks of Protestantism in Poland.

The United States Census Bureau announces that the population of the United States will have passed 118,628,000 by July 1, representing a gain of 1,492,000 since 1926, and 12,918,000 since 1920. New York State gained 1,037,773, the total now being 11,423,000; Pennsylvania is second, having gained 1,109,993, the total being 9,730,000; California gained 1,006,139, the total being 4,433,000. Public health reports show that the span of life is increasing owing to the progress of science and sanitation, also the elimination of the devitalization of manual labour through the introduction of labour-saving devices.

More than 3,000 Spiritists testified to Sir Arthur Conan Doyle in a large Armistice mass meeting in London on November 14, that they were sure they had heard from their dead. "We are not testifying to faith, but to fact," said their leader, and he predicted that within five years every man and woman in such a meeting would testify to the same. Under Dr. Doyle and Sir Oliver Lodge, Spiritism is growing with tremendous speed, especially in England. It will be noticed that Spiritist revivals are held at such times as Armistice Day when people's minds are stirred with memories of the dead. We do not question that these 3,000 received messages, but we do question their receiving them from the dead. The devil is very much alive.

The discovery that the X-ray may successfully be used to detect forgeries in oil paintings has been made in the United States, where many masterpieces are being analysed in this way. The method was developed by the Fogg Museum at Harvard University, where a number of paintings thought to be original were discovered to have been retouched and even repainted; one picture, apparently an excellent fourteenth-century specimen, was shown by the X-ray to be a modern forgery, and it has now been hung in the New York Metropolitan Museum of Art as a warning to collectors. A short time ago an official of the Fogg Museum, Mr. Alan Burroughs, was visiting the Louvre and the Berlin Museum, where pictures by Raphael, Velasquez, da Vinci, and other famous masters were to be examined to obtain evidence of their technique. The great value of the X-ray, according to Mr. Burroughs, is that it shows the character of the under-painting or the preliminary work done by the artist before the surface was finished. The principle of this new discovery, as applied to detecting forgeries, is stated to be that while the X-rays are stopped by the mineral colours which were formerly used, so that the painting appears as a shadowgraph, the vegetable colours employed in modern work are transparent to their light. It is thought that the method may also prove of value in detecting "fake" furniture.

## Talking With God



**G**UARD zealously a quiet, unhurried spirit. Hurry means flurry. God is never in a hurry. Hurry and speed are not the same thing. Nothing so hinders one's inner life as letting the worldly spirit of hurry get into either this waiting time or into one's own spirit.

Remember you have come to meet the Master; not even for more knowledge of the Bible: but to know Him better through it, to hear His voice, to realize His presence, to look into His face.

Your chief business—for a while at least—is *listening*, listening to God's voice. There are two parts in prayer, listening and speaking. Listening first, then speaking. Keep first things first. So much prayer is one-sided. God has difficulty to get men to listen to Him. What He says to us will make such a difference in what we will say to Him. Give God a chance to be heard. Say earnestly: "I will hear what God the Lord shall speak."

God speaks to us through His Word. There are countless other books, helpful and inspiring, written by godly men. Put these books on the second shelf. Put God's Book on a shelf by itself. If you have plenty of time for both—good; but give His Book the place in this quiet time with Him.

Be frank and honest with the Master. His Word is certain to search your heart and life. It is a mirror, and sure to show you your mistakes and sins and pride and selfishness. Let it! Do not excuse, and cover up, and dodge. Be frank with Him. It will show you, too, His gladness to forgive and His power to cleanse and keep.