

# The ORIENTAL WATCHMAN AND HERALD *of* HEALTH



*Photo G. I. P. Ry. Publicity Bureau.*

Sunset on the Jhelum River

Waring on Ants and Cockroaches  
Historic Fact of Christ's Virgin Birth,  
The Nature of the Soul, Japan Awakes,





## Around the World

TWO persons in the United States are killed every hour of the twenty-four by automobiles.

The new census of Japan shows that the population has increased about 4,000,000 in the last five years, and now totals 59,736,700.

A sort of climax to the recent wave of extravagant spending in the Dutch East Indies, was reached at Batavia by a bride whose wedding gown was made of Dutch bank notes sewed together and cut where necessary for the fit. She was the daughter of a native "rubber king," who has made a fortune out of the new high rubber prices.

Last year Asia contributed \$1,800,000,000 out of the world's \$4,230,000,000 imports to the United States. Europe formerly held first place. Great Britain was the best export customer, her purchases being \$1,000,000,000. Canada came second, with \$650,000,000. Russia's use of American goods jumped from \$41,000,000 to \$68,000,000 in value.

A key that will enable the occidental to decipher and understand the hieroglyphics of the Chinese language is claimed as the 40-year achievement of J. Endicott Gardner, interpreter and translator for the customs and immigration department in San Francisco. The key is a book of 150 pages. In it are classified the 3,227 root words from which the Chinese language of 44,444 words and characters is formed. Gardner classified the words both by the sound of their ending, phonetically, and by the number of marks in the characters.

The longest flight ever attempted by American navy aircraft, from Philadelphia to San Diego by way of Cuba and the Panama Canal, with stops at Central America and Mexican ports is to be made this summer. The flight will be made by two American naval coastal seaplanes of the PN-10 type, now nearing completion at the naval aircraft factory at Philadelphia. The distance is about 7,000 miles. Each of the PN-10 planes of far greater cruising radius than the machines which attempted the flight to Hawaii last year, will have two 1,500 horsepower Packard motors. The inter-coastal flight is planned for July.

Through youth organisations the Soviets are teaching the Russian people how to play," writes Stanley High, in "Europe Turns the Corner." "I have attended classes in playground work conducted in Moscow by an American recreation director. Groups of young men and women are sent up from the various factories to take this instruction. Upon their return to the factories they organise recreational activities. As a result of the encouragement of the government, inter-sectional sport contests have been organised. Compulsory athletics have been introduced in many schools. During last summer the government purchased ten thousand pairs of skis in order to promote winter sports. Across Russia football fields have been laid out and recreational centres established. The work of teaching the Russian people to play is very largely carried on by the youth of Russia through these youth organisations."

The White Star line is having built at Belfast, Ireland, an ocean liner which will settle the long-disputed question as to which is the biggest ship in the world. The new boat is to have a tonnage of nearly 60,000. Both the "Majestic" and the "Leviathan" now claim to be the world's largest.

The sewers of Paris are not only famous in song and story, but they are actually greater and more complicated than those of any other city in the world. Paris is the only city where tourists are taken on sight-seeing trips through the sewers. They are big enough for a regiment of soldiers to march through, and hide therein. A train of cars could run through them, as far as the question of space is concerned. They are tunnels in which not only the drainage is carried away, but in which run gas pipes, electric wires, and other utility connections. In some places there are cars swung from overhead rails, carrying devices for cleaning out the sand from some of the smaller conduits. A whole army of employees is kept busy in the 1,125 miles of these gigantic tunnels. The need for such extensive and expensive sewers arises from the fact that Paris is on a rather level plain where the flow is sluggish and the overflow heavy during the rainy seasons.

A large number of claimants have come forward for the prize of 1000 lira offered by Ali Mahir Bey to the largest family in Turkey, and the competition has opened a controversy as to the basis on which the award shall be made. The "prize of virtue," as the donor calls it, was awarded March 1. The largest family thus far disclosed contains 24 children, but the father, Mehmed Indat, a sea-going man, has had four wives, two of whom he married at the same time when polygamy was permissible. However, there is a strong public sentiment that the "prize of virtue" should go not to the father of the greatest number of children, but to the mother. The leader in this category is Hava Hanoum, widow of Abdul Raman Zia, who has brought into the world 20 children, 14 of whom are now alive. She was married at 16, is now 48, and her youngest child is six years old. The family is considered particularly worthy because, in spite of limited means, the children have been well educated. The parents even sent some of them to Europe to study various trades.

Sir Henry Lunn, prominent layman and editor in the Protestant church in England, who amassed a fortune after retiring as a medical missionary in India, has put into practice his belief that surplus wealth acquired by big business men should be devoted to the betterment of mankind. The World Alliance for International Friendship through the Churches to-day announced that he had turned over most of his vast properties to trustees who will administer the revenue for religious and social work, including international peace. The exact value of the properties was not given, but the announcement said they totalled millions. They include the enterprises conducted by Sir Henry Lunn, Ltd., of London. This firm operates a tourist business and owns or controls many large hotels in Switzerland and other parts of Europe. The funds accruing from the businesses will be administered by the Lunn foundation for the benefit of the movements which Sir Henry has supported during the past 10 years. He is leader in the church unity movement and is now touring America in behalf of that movement.



# The Oriental Watchman

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## Topics of the Day

### The Phantom of Peace

THE question the part of the nations for peace seems to offer the same tangible, permanent assurances of realisation as in the case of the proverbial search for the pot of gold at the supposed end of the rainbow. The delegates had scarcely left the Locarno conference before rumblings of dissatisfaction began to be heard from various quarters. The conference either went too far or not far enough. All contracting parties did not get all that they wanted, with the result that at some future time, not far distant, another conference must be called in an endeavour to adjust matters. Treaties, covenants, alliances, agreements between the nations are the order of the day, all with the avowed purpose of ending strife and bloodshed, but eventually serving in most cases only to aggravate the difficulties for which a remedy is sought. And so old treaties are scrapped, along with old battleships and other obsolete war machinery, but newer and more deadly ones take their place, and the grim work of war continues.

But this has been the history of warring tribes and nations as they have sought peace and security through compacts and leagues. In most instances where failure has resulted, it is observed that the cause lay in the fact that such leagues and covenants were made in the interests of wealth or world-greatness, or where some commercial or military advantage was sought.

And right here we touch the heart of the whole matter. Nations differ very little from

individuals. So long as the individual human heart is proud and selfish; so long as it courts the exercise of power and arbitrary authority; so long as it loves riches and pleasure, coupled with their attendant luxuries and vices; in other words, so long as it loves the ways of sin, so long will there be war and conflict, distress, poverty, and misery.

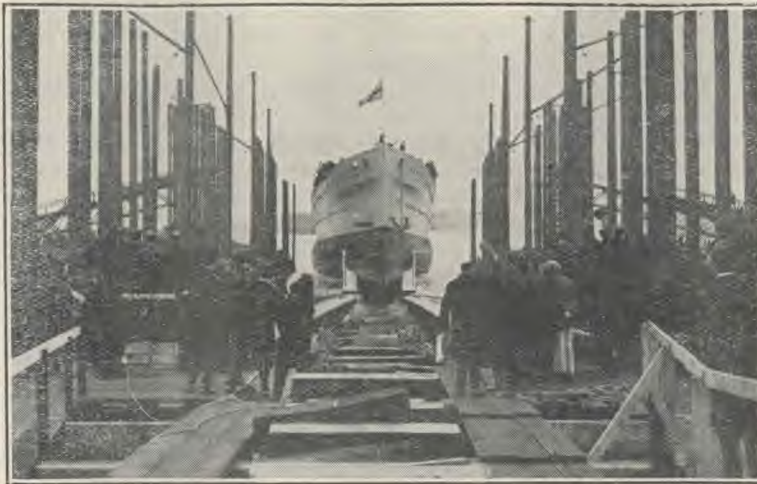
The real remedy must come through a change of human nature. New principles must govern the entire outlook of life. This can never be brought about by national or individual agreements. The enactment of laws and the solemn signing of covenants, while deterrent for a time, do not change the selfish nature of man. As nations are

made up of a combination of individuals, it must be expected that the individual spirit will be reflected. Just here is the vital weakness—the hidden shoal upon which, eventually, every human project for peace and security will crash.

The gospel of our Lord Jesus Christ is the only sure guarantee of peace, and as this is a matter of individual relationship to God, the Author of peace, it can be fully shared only by those in whose hearts His principles of righteousness find full expression. It is not to the Hague, or Geneva, or Locarno that we are to hope for abiding peace in this world, but to Him who has promised peace to every troubled soul who will surrender to Him.

### Great Britain Chats with America

ANOTHER notch has been cut in the staff of 20th century wonders by the establishment of



*Topical Press.*

*The H. M. S. Kent Going Down the Slipway*

*Countess Stanhope, wife of Earl Stanhope, Civil Lord of the Admiralty, launching the new cruiser Kent at Chatham Dockyards*





*Topical Press.*

### *Radio a la Carte*

*Consulting the radio programme with the dinner menu in a railway dining car*

wireless telephone communications between England and America. From an interesting account of this achievement, reported to the *New York World*, by Mabel Abbott, the first woman to talk across the ocean by wireless, the following is taken:

"I sat in the long-distance telephone booth of the American Telephone and Telegraph Company, New York, before a telephone instrument with a queer-looking transmitter. Around the sides of the large room and at long tables sat engineers and newspaper men and women, with ear-pieces clamped on their ears.

"The voice (saying 'Good afternoon') was that of D. R. Spindle of the London Press Association. He was sitting in a room in the British General Post-office, before an instrument similar to the one I had. His voice came over wires seventy miles to a radio sending station at Rugby, England, thence by radio 2,900 miles to a receiving station at Houlton, Maine, and thence over telephone circuits 600 miles, to my ear.

"My voice reached him over telephone wires seventy miles to the radio transmitting station of the Radio Corporation of America at Rocky Point, Long Island, thence by radio 3,300 miles to a receiving station of the British General Post-office at Broughton, England, and then over telephone circuits, seventy miles to London. Yet I heard him more distinctly than I hear the friends whom I call up in New York, and he said he heard me perfectly.

"The only obstacles which the engineers were unable to overcome was the disparity between the American and British accents."

Someone has said that "this world is no longer 25,000 miles in circumference, but three-fifths of a second"—the time required for a radio message to travel around it. The radio, wireless telephone, airplane, together with other means of rapid communication are fast bringing the most distant parts of the world into close proximity.

One of the most recent ventures in the radio world is their installation in railway trains, where the traveller may keep in touch with world-happenings while speeding overland. The radio has been in use on ships for some years, but not for the general use of passengers. Almost every day news comes to us from some part or other of the world, emphasising the truthfulness of the prophetic

word which pointed out centuries ago that this very exhibition of science and increase of knowledge would signify the nearness of the end of all things. These inventions will be the means of helping speedily to carry the gospel of the Kingdom to earth's remotest bounds.

### Philippine Self-Government

"The Filipino Ghandi" is the title given to Manuel Quezon, president of the Philippine Senate, and idol and leader of the Independent party in those islands. Mr. Quezon was a close friend of the late President Wilson and at one time served as Philippine Commissioner to Washington.

Recently Mr. Quezon made an extensive tour of the northern provinces of Luzon, and every-

where was greeted by wild demonstrations of patriotic fervour. Bands, fireworks, lurid bonfires, eloquent speechmaking and the cries of "Quezon! Viva Quezon!" "El Presidente!" were noticeable everywhere. While officially, Governor-General Wood is the recognised head of the Philipian government, it is nevertheless true that the people look mostly to Mr. Quezon to secure their public wants. While the power of veto rests with the Governor-General, the president of the Philippine Senate wields a power and influence with the masses little short of a Mussolini or a Lenin.

The spirit for self-government and self-determination has taken strong hold upon the people of the Philippines, and future developments will be watched with keen interest by all Far Eastern peoples.

### The Demands of Modern City Traffic

The streets of our modern large cities to-day have proved inadequate for the needs of motorists and pedestrians together, and municipal authorities are now being confronted with a serious problem of parking and garaging the rapidly-increasing number of automobiles driven into the down-town sections. This need has led to proposals for the building of elevated streets, to be used only for motor traffic and parking space, or the erection of sky-scraper garages, provided with large lifts and spiral driveways, by which motorists may ascend with their cars to the space they have reserved.

Likewise, the ever-increasing use of the airplane is calling for a more suitable area than those now provided in the outskirts of the city, where planes may land and take off near the business centres. Proposals are now made to build landing platforms of steel and concrete to cover one or more city blocks, and to be reached from the ground by lifts.

What a pity that we cannot see far enough into the future to anticipate in our building plans the needs of future inventions. We are advancing so rapidly into the realm of science and invention that the modern city of to-day is obsolete to-morrow.



# The Historic Fact of Christ's Virgin Birth

By Carlyle B. Haynes

NO one can make a Christ to suit his taste. Either we must take the Christ of the New Testament or reject Him. For there is no other.

All we know of Christ is what the Bible tells us. If that is not reliable then there is no Christ. If we cannot believe it we have no Christ.

So it is, too, with the Christianity preached by Christ. It is a whole, a single system. We must take it or leave it, believe it entirely or reject it entirely. There is no middle ground. It is all true or all false.

We cannot take one of Paul's epistles and say, "this is true," and then pass to another of the same man's letters, containing the same identical religion and teachings, and say, "this is false." When we accept the briefest of Paul's letters, that to Philemon, which contains but thirteen sentences, and these all on private business, we must accept eleven clear, distinct assertions of the authority, love, grace and divinity of Christ.

Nor can we say we will accept what Peter writes, but not the writings of Paul. For one insists on the same facts as the other. And Peter endorses "all the epistles of our beloved brother Paul," and places them on the same equality with "the other Scriptures."

## Doctrine and History Inseparable

We cannot say we will accept the doctrines and reject the history of the New Testament, for the doctrines have no meaning apart from the history. They are based on the history, and take its facts for granted on every page. If the historical account of the gospels were lost, it could be reconstructed from the epistles, for they contain an account of the birth, teachings, miracles, death, burial, resurrection, ascension, and almighty power of the Lord Jesus, and they just as vigorously assert the miraculous part of the history as the gospels themselves.

Neither can any advantage be gained by saying, "I accept the gospels, but reject the epistles." There is no doctrine taught in the epistles which is not taught also in the gospels. Practically every one of them can be found in Matthew alone. More than this, the gospels contain the most solemn authentication of the commissions of the apostles who wrote the epistles, declaring that whoever rejects their teachings would bring upon himself guilt equal to that of rejecting Christ Himself. It is the gospels which report Christ as saying to His apostles, "Lo, I am with you always;" "He that receiveth you receiveth Me, and he that receiveth Me, receiveth Him that sent Me;" "Whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

## History and Morality Inseparable

More absurd than anything else is the effort made to separate the morality of the Gospel from its history. This leads some to say, "We believe and accept the code of morals of Christianity as a very excellent rule of life. We regard Jesus as a rare example of unparalleled virtue. We embrace His moral precepts as our religion. But we consider as mythological the narrative of supernatural events interwoven with His superior moral teachings."

But of what conceivable use would the Christian code of morals be without the authority of Christ, the Lawgiver? What right has He to control your inclinations, or mine, if He possesses no divine authority? And if He is never to return to judge whether men obey or disobey His precepts, who will regard them? The world will not be turned upside down by a little good advice or reformed by the mere statement of ethics.

Let the miraculous and supernatural be taken out of the Gospel history, and there is nothing left to accept, and nothing worth accepting. There is no political economy or worldly morality in it. It is solely and altogether the history of a supernatural person, and every precept of His morality comes with a divine sanction.

Further than this there is nothing we know either of His life or His teachings except from the Gospel history. If the record of His miracles, which occupies three-fourths of the gospel, is false, then what reason have we to give credence to any part of the remainder?

The only means we have to become acquainted with history is the narrative we possess regarding it, and no interpreter can go beyond that narrative. In the records of the Bible the narrative reports to us a supernatural course of events. Either we must receive this report or reject it. If we reject the narrative then we can know nothing at all about the event, and we cannot allow anyone to invent for us a natural course of events regarding which the narrative is altogether silent. Either we must take the Christ of the gospels or reject Him.

## Cannot Respect His Morality Without Believing His Statements

And if we say we will reject Him, and reject His testimony as false, and refuse to believe Him in matters of fact, then how can we say that we respect His morality? There is nothing quite so inconsistent as the attitude maintained, or sought to be maintained, by Modernists to-day, when they claim to look upon Christ as a good man, a great teacher, a superior example of virtue, and in the same breath say that they cannot accept His statements as fact.

Christ claimed to be a divine person, the Son of God, and professed to work miracles. The



Modernist says He was not a divine person, was not the Son of God, and did not work miracles. The conclusion cannot be avoided that such a pretender is a blasphemous impostor.

And yet the Modernist speaks of this impostor respectfully, calls Him a "model man," and "exemplar of every virtue," a "great teacher." But can an impostor be a model man? Can a blasphemer and liar be an exemplar of every virtue? Can a man who speaks falsehoods be a great teacher? Does the Modernist want us to accept this as his standard of virtue and morality and truth?

Jesus declared that He was the Son of God, the Judge of the living and the dead, that He came down from heaven. Did He tell the truth or did He lie? He said He would prove His divine commission by rising from the dead on the third day. Did He have this power, or was He deceiving the people by a juggling imposture? Is Jesus Christ the Son of the living God, or a deceiver? There is no middle ground. There can be none. He that is not with Him is against Him.

Did the Apostles Manufacture a Series of Falsehoods?

And the case is just the same with regard to His apostles, the witnesses of His miracles, His death, and His resurrection, the writers of the New Testament. Either their account of these things is the truth, or it is a manufactured series of falsehoods. If those who narrated the mighty works of Jesus were lying, and these mighty works were never performed, then how can we believe anything that such persons write? How can we accept their code of morals if we cannot believe them when they deal with matters of fact? Can men be respected as moral teachers who have been convicted of forging stories or miracles that never occurred, and who have conspired together to impose a lying superstition on the world?

But there are those to-day in the Christian church who say these things are not so. And they add that it really does not make any difference whether they are so or not.

#### Destroying the Hope of Human Salvation

But it does make a difference. It makes all the difference between life and death for every living soul on earth. If Jesus was born of the flesh and the will of man, and not of the will of

God by the virgin birth, then our Christ is gone, and the hope of humanity is dead. If Jesus is not the King of heaven and earth, that holy thing which shall be called the Son of God, then He is not the Saviour of the world, then there is no future life, then sin is eternal, and this world will go groping on in the blackness of darkness forever.

Those who have advanced so far in their Modernist views as to have departed from historic Christianity say that this matter of the virgin birth is merely a matter of interpretation and theory. But this is not true. It is a matter of fact. Jesus Christ was, or He was not, born of a virgin. This is either a fact, or it is not a fact.

Christians have believed the account of the virgin birth from the beginning. The gospels teach it, the epistles verify it. The early Christian church held it. It has been believed ever since. No one denies its antiquity or its universality. It is a vital part of the Christian faith.

Now, how did it originate? Was it manufactured by the apostles? Did they conspire to fabricate this myth, and lie so well that they got others to accept it? Or was it the natural result of their desire to account in some way for the obvious superiority of Jesus, and thus the legend gradually assumed form and took the proportions which it had later on?

#### The Virgin Birth Not Borrowed From Paganism

Our Modernist friends lean to this latter view. They tell us that the apostles found it necessary to borrow some pagan legends to account for the pre-eminence of Jesus. One of their most popular preachers puts it this way:

"To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of supernatural birth. Upon the contrary, stories of miraculous generation are among the commonest traditions of antiquity. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born.

"Knowing this, there are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored (Continued on page 24)



*"Unto us a child is born, unto us a son is given." Isa. 9:6*

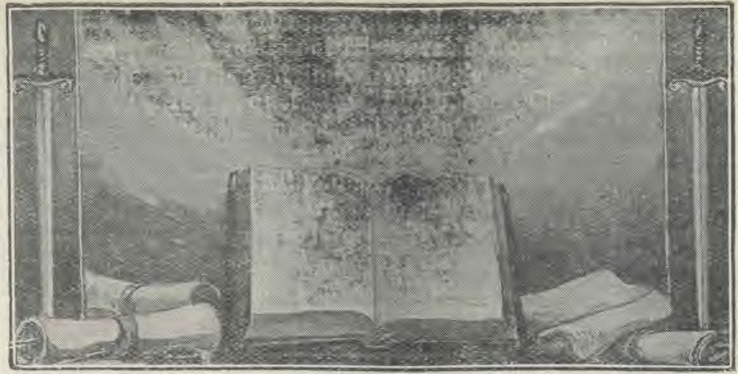


# Protestantism Imperilled

No. 3

What England Owes  
to the Reformation

By A. S. Maxwell



**T**HERE is a growing disposition upon the part of many to undervalue the Protestant Reformation. More and more boldly it is being stated by Ritualists that the Reformation was a blunder; that it would have been much better for England to have remained in the fold of Rome. Reference is made to the "good old days" before the separation took place, when Roman Catholicism was supreme throughout the land.

Time has a wonderful power of dimming men's eyes and obscuring all the disadvantages of the past, together with the sacrifices of those who made possible the blessings of the present. Three centuries have elapsed since England broke with Rome, and to-day another generation has arisen which, like Israel in Canaan, has forgotten the pains and perils of the Protestant exodus, and the wanderings in the wilderness of persecution.

## England Before the Reformation

It is well at this time to recall the conditions which prevailed in England prior to the Reformation, so that we may judge for ourselves whether that great epoch in our history was a blessing or a curse.

Consideration of the history of the last four centuries makes plain the fact that we owe an enormous debt to the Protestant Reformation. England, before and after the great change, was as different as darkness from light, as night from day. The Reformation delivered our country from a reign of ignorance, vice, immorality, and priestcraft such as we can scarcely conceive to-day, and freed us from all the blighting concomitants of a sensuous and superstitious system.

### 1. Ignorance

The ignorance of the clergy and populace of pre-Reformation days was appalling. Darkness covered the land and gross darkness the people. Except for a few scattered copies of Wycliffe's translation of the Vulgate, there were no English Bibles in the land. Comparatively few people could read at all. The great majority of the clergy did little more than say masses, repeat Latin prayers and chant Latin hymns. When Hooper was appointed Bishop of Gloucester in 1551, he took a census of the 311 clergy in his diocese and found that out of this number, "168 were unable to repeat the ten commandments; thirty-one could

not say in what part of the Scriptures they were to be found; forty could not tell where the Lord's Prayer was written, and thirty-one of the forty did not know who was the author of the Lord's Prayer."

It is not too much to say that the religion of the English people before the Reformation was a religion without knowledge and without faith. Instinctive desires for religious satisfaction, coupled with ignorance, led to idolatry, saint-worship, relic worship, Mary-worship, and the whole Roman system of worshipping God by deputy. It must never be forgotten that from this awful, abysmal ignorance our country was delivered by the Reformation.

### 2. Superstition

The superstitious practices carried on in this country prior to the Reformation can scarcely be believed. If they had not been recorded by reliable historians no one would credit that such foolishness could have been accepted by the entire British public less than four centuries ago.

The historians Strype, Fuller and Burnet have left on record the sordid story of the relic-worship of those pre-Reformation days. Anyone can read their works in the British Museum or in the other great public libraries of the country.

Gilbert Burnet, Bishop of Salisbury, and one of the most voluminous writers of the seventeenth century, has preserved in his "History of the Reformation of the Church of England," the following authentic examples of the gross impostures foisted upon the people by the dissolute priests:

At the Abbey of Hales, in Gloucestershire, a vial, said to contain the blood of Christ, was on great occasions shown by the priest to those who offered alms. When examined by the Royal Commissioners appointed in the reign of Henry VIII, this notable vial was found to contain the blood of a duck, which was renewed every week.

In the city of Worcester, there was a huge image of the Virgin Mary in one of the churches, held in special reverence. When examined by the same Royal Commissioners and stripped of certain veils which covered it, it was found to be not even an image of the Virgin, but the statue of an old bishop.

At Bury St. Edmunds, there were exhibited the coals that roasted St. Lawrence, the parings of St. Edmund's toe nails, Thomas à Becket's



penknife and boots, and as many pieces of the Saviour's cross as would have made together one whole cross. They had also relics whose help was invoked at times when there was an excessive growth of weeds, or an unusually heavy fall of rain. (*Part I, Book 3, page 242.*)

At Bruton Priory, in Somerset, was kept a girdle of the Virgin Mary, made of red silk. This solemn relic was lent as a special favour to women in child-birth, to ensure them a safe delivery. The same was done with a white girdle of Mary Magdalene, kept at Farley Abbey, in Wiltshire. (*Strype, I, 391.*)

At St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas' shirt, which was worshipped by women expecting confinement. At Dale Abbey, near Derby, they worshipped part of the girdle of the Virgin Mary, and some of her milk! (*Strype, I, 396.*)

At Boxley, in Kent, a great crucifix was exhibited, which received peculiar honour, and large offerings, because of a continual miracle which was said to attend its exhibition. When the worshippers offered copper coin, the face of the figure on the cross looked grave; when they offered silver it relaxed its severity, when they offered gold it openly smiled. When this famous crucifix was examined in the days of Henry VIII, wires were found within it by which the attendant priest could move the face of the image and make it assume any expression they pleased. (*Burnet's "Reformation," Part I, Book 3, 243.*)

According to these historians, England, from end to end, was full of these spurious relics. The debasing, superstitious relic-worship which may still be witnessed in Rome and other Catholic cities, was then openly practised everywhere throughout England. Let us never forget that it was from such degrading, mind-fettering slavery as this that our country was delivered by the Reformation.

### 3. Immorality

Ignorance, superstition and a Bible-less religion brought forth the inevitable fruit of immorality. Those who paint the "good old days" in glowing colours must do so with conscious disregard of the facts of the case. The shameless covetousness and impurity of the priesthood of pre-Reformation times is an ineffaceable blot upon the history of the Roman Catholic Church in England. It is worth remembering that when this church was supreme and had abundant opportunity to utilise its full powers and demonstrate its capacity for good or ill, this was the awful fruit that it bore.

The parochial clergy became notorious for their gluttony, drunkenness, and gambling. "Too often," says Professor Blunt, in his "History of the Reformation," page 66, "they were persons taken from the lowest of the people, with all the cross habits of the class from which they sprang—loiterers on the ale-house bench—dicers, scarce able to read by rote their paternoster, often unable to repeat the ten commandments—mass priests who could just read their breviaries, and no more. ... In fact, the carnal living and general secularity

of ministers of religion were proverbial before the Reformation."

When the Commissioners of Henry VIII began their investigations of the monasteries and nunneries, they discovered conditions which it is impossible to describe in detail. In the words of Paul, "It is a shame even to speak of them" The inevitable results of herding large numbers of men and women in religious houses were revealed. In the preamble of the "Acts for the Dissolution of Religious Houses," passed in the reign of Henry VIII, the following statement occurs:

"That manifest sin, vicious, carnal, and abominable living, is daily used and permitted, in abbeys, priories, and other religious houses of monks, canons, and nuns, and that albeit many continual visitations have been had, by the space of two hundred years or more, for an honest and charitable reformation of such unthrifty, carnal, and abominable living, yet that, nevertheless, little or none amendment was hitherto had, but that their vicious living shamefully increased and augmented." (*Fuller, 2, 208.*)

Says Bishop Burnet, referring to the reports made by the officers sent to investigate the monasteries and nunneries:

"In most houses, they found monstrous disorders. . . . They found great factions in the houses, and barbarous cruelties exercised by one faction against another, as either of them prevailed. They were all extremely addicted to idolatry and superstition. In some they found the instruments for multiplying and coining.

"But for the lewdness of the confessors of nunneries, and the great corruption of that state, whole houses being found almost all with child; for the dissoluteness of abbots and the other monks and friars, not only with whores, but married women; and for their unnatural lusts and other brutal practices; these are not fit to be spoken of!"—"History of the Reformation of the Church of England," *Part I, Book 3, pp. 190, 191. (1679)*

Such was the state of our country less than four hundred years ago. Let us never forget that our deliverance from this morass of iniquity, ignorance and superstition was due to the Protestant Reformation. We have mentioned but three of the outstanding evils which were banished by the Reformers. What shall we say of the blessings received in exchange?

### Blessings of the Reformation

To the Reformation we owe the English Bible, and liberty for every man, woman and child in the land to read it, when and where he will. Foxe records that six men and a woman were burned at Coventry in 1519 for teaching their children the Lord's Prayer and the ten commandments. The charge against the accused persons was, not the possession of a Bible, but of an English Bible, or "Book of the New Law in England." Indeed, nothing seems to have alarmed and enraged the Roman priesthood so much as the spread of English Bibles. The hierarchy was shrewd enough to perceive (*Continued on page 26*)



# Japan Awakes

## The Modern Sequel to an Ancient Prophecy

By Alfonso N. Anderson

(Our correspondent in Japan)

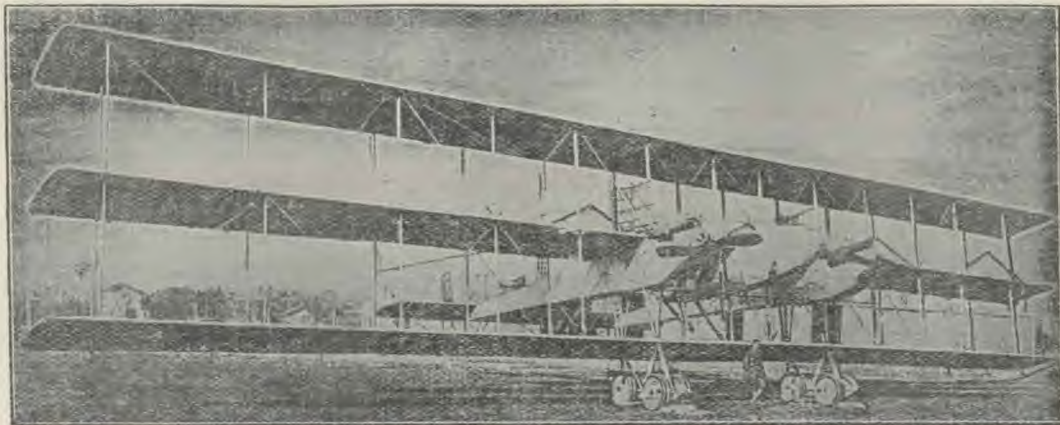
IT MAY seem like a far cry from the palanquin of old Japan to the airplane of to-day; but in point of time, the change has been phenomenally rapid. Only a few decades ago, men of importance would travel for months by *kago*, suspended from poles that were shouldered by sturdy carriers. Thus, tediously, they proceeded between principal points in the diminutive islands in the Shogun's dominions. To-day, not only are the same places reached in the course of a few hours by train, but the world sees the little brown men taking to the air like birds, and we behold them flying so frequently over our heads that we scarcely take the trouble to crane our necks any more when we hear the purring of the gravity-defying motors. Recently the writer witnessed a battle royal between a flock of planes and anti-aircraft guns. Tokyo was treated to a glimpse of modern warfare.

the telegraphic and wireless reports of the itinerary of the two daring airmen sent by the Osaka *Asahi* newspaper by way of Siberia to Europe. From Lyons, they have just hopped to Rome, the terminus of their eventful journey.

And soon they will be back, by sea, in their own country to be feted and honoured by their admiring fellow citizens.

That the keen young men of Nippon are fast overcoming man's natural and frequently fatal awkwardness in imitating the feathered, creatures of the air is strikingly patent from the news of the day. And now the Imperial government is just on the verge of establishing a giant system of airways connecting Tokyo and other large cities with Manchuria, Korea, and China.

Turning to another phase of Japan's progress, I wish to call attention to the development of radio. At first the



A Giant Army Airplane

A modern means of offence and defence of the first rank

The citizens could see what such things as smoke screens and the dropping of bombs from the air, that the newspapers have been describing of late, really mean. When an imitation city took fire and burned before our eyes, we had some realisation of the sudden devastation to be wrought by incendiary bombs in future warfare.

On the second anniversary of the great earthquake, a shaven-headed little old priest in his sacerdotal gold brocade and filmy black silk robes, whose very costume seemed to hark back to the days of the original Buddha, actually ascended in an airplane above the great city and intoned prayers to the gods for the protection of the swarming millions of tiny beings on the earth far below.

A few decades ago there was no such thing as a newspaper in Japan. The bulletin board and the story-teller were the principal means of communicating public information, gossip, and legends. But New Japan assimilates, between her morning rice and her final repose on her hard pillow at night, an Amazon-like stream of literature of all kinds, ranging from *Puck* and "Bringing Up Father" to the highly technical reports of such ultrascientific conventions as the recent Sixth Congress of the Far-Eastern Association of Tropical Medicine. Not only do the leading newspapers of Tokyo and Osaka possess the very latest of modern facilities, but they are great centers of up-to-date social, scientific, financial, educational, and political influence. They are usually in the very forefront in advocating various programmes of progress. As I write these lines, the entire nation is following with breathless interest

government took a somewhat conservative attitude toward the problem of what to do with the lively newcomer that, like Commodore Perry, was knocking at the door and insistently demanding admittance. But now there are radios everywhere. All kinds of receivers, both imported and native, are on the market in neat little radio stores on all the business streets of every city. The story of radio development and possibilities in the Orient can best be told by quoting from Major General James G. Harboard, president of the Radio Corporation of America:

"Such has been the breathlessly swift development of radio that even now we must reckon with international audiences—reckon not only with broadcasting but with rebroadcasting. To inundate the whole earth with radio music or speech, a station of overwhelming power is no longer necessary. One radio station can pick up another and retransmit its song or story on a different wave-length. Thus a whole programme broadcasted from East Pittsburgh has been received by London and retransmitted to British India. East and West met by way of the ether. Jeweled rajahs and American farmers in blue jeans both, had front seats in the planetary auditorium."

"Only in Japan has the government cast aside much of the old conservatism, and only in Japan is a law to be found that recognises the public right to receive broadcasted entertainment and instruction.

"The old Japanese radio law was clearly a piece of military legislation. Radio belonged to the army and navy. Civilians were forbidden to dabble in it. If they did, they



became automatically criminals. Having noted that the United States and Great Britain did not collapse because radio had entertained millions of homes, the Japanese decided to embark on a more liberal policy, beginning with March 1, 1925. The first station was opened twenty days later, after the government had tested its operative efficiency and had been satisfied that transmission would be reasonably good.

"Despite wave-length limitations, the Japanese responded enthusiastically to the passage of the new law. Applications for licenses, filed with the broadcasting companies, poured in. Hundreds stood in line waiting their turn, although it must be admitted that some were shrewd, far-seeing dealers in radio supplies who took the precaution of filing applications for several hundred licenses to be disposed of to future purchasers of radio sets. Between March 15 and May 1 the Osaka radio broadcasting bureau received over 10,000 applications. In a word, Japan is delirious over radio.

"I look upon this Japanese experiment with hope and optimism. For the first time an Oriental government has definitely abandoned the idea of owning its broadcasting stations whatever its control over them may be. This is indeed momentous progress in a part of the world where railway, telephones, and telegraphy have been government enterprises from the very beginning. If a similar enlightened policy is pursued in continental Asia, radio will surely in ten years become the possession of half the earth. It will penetrate the Oriental home as it has penetrated the American and the British home. Therein lies its peculiar importance to the Orient. Here are hundreds of millions who never see a newspaper, never hear a concert, never listen to a lecture. To them radio will be an awakening, if this Japanese policy is followed. For the first time any Asiatic country will be able to express its own age-old traditions, its ideology, its folklore, its chromatic individuality upon a medium for mass appeal, and be able to adapt a powerful Western method of country-wide ministry to its own intellectual and spiritual needs."

Undoubtedly, a vast field of possibilities for unprecedented development lies before the radio industry in the great overpopulated countries of the Orient. But a deeper meaning to all this is suggested in a prediction made in 1665 by Sir Kenelm Digby, which is quoted by the above writer, as follows: "To confer at the distance of the Indies by sympathetic conveyances may be as usual to future times as to us is literary correspondence." Far-seeing men in modern or even medieval times, by noting the beginnings of inventive progress and science, have been able to make certain vague, though remarkable, correct prognostications such as the above. To-day, the waves of ether are acting in obedience to the will of man as "sympathetic conveyances" to waft his messages to the ends of the earth.

But a far more striking prophecy of present-day wonders is that of the Judean captive in Babylon, Daniel. Speaking under the influence of the spirit of prophecy, he said that in "the time of the end" "many will run to and fro, and knowledge shall abound." Daniel 12: 4, Rotherham's translation. Seeing the wonderful fulfilment of this prophecy in Japan in these momentous days, it is interesting to reflect that Daniel wrote his book about the time of Jimmu Tenno, the first Japanese emperor. To his illustrious descendant, the late Emperor Meiji Tenno, is due the credit for giving an impetus to the movement which has resulted in the present phenomenal advancement of the empire's civilisation.

The thrill of wonderment at such a spectacle as an awakened nation and the fulfilment of ancient prophecy, does not give us the full benefit that may be ours from this investigation. If we stop here, we have lost all. But he who takes a step farther and grasps the real significance of it all, recognising that "the time of the end," of which Daniel spoke, in which knowledge should abound, is already far spent,—he who from his heart realises this,—is in truth "not far from the kingdom." If he sees in prophecy fulfilled and fulfilling a dawning light and walks therein, preparing his heart by true contrition and confession of sin to meet the coming Saviour and King, if he surrenders his soul to the Author of life and the Giver of life eternal, then and not until then is he a man disillusioned and undeceived, and worthy to be led step by step onward into an everlasting home of light and love.

## As China Sees Itself

By HUBERT O. SWARTOUT, SHANGHAI

IN THE March number of the WATCHMAN it was shown that the real China is the mass of Chinese people, just now coming to a unity of aim and beginning to be articulate, but as yet imperfectly represented by any organised government. The justice of the demand for tariff autonomy was discussed at some length, and the effect that militarism may have on the prospects of the country in the near future was plainly pointed out.

The demands that China is making are many, and they are based on many different conditions. Some of these demands show that the hold that foreigners have on the resources of China is resented. To-day many Chinese do not like to see foreigners becoming wealthy through their business activities in the Orient, because it seems to them that this money is being robbed from the people of the East. They would like to see all the railways, mills, mines, banks, factories, and ships in their own hands. The question of ownership is one of the big points, then, about which we may ask the question, "Is China Right?"

The circumstances under which railways in China were built vary considerably, but in general we may say that it was a case of China's borrowing the money and employing foreigners to engineer the building of the railways, the foreigners retaining more or less control over them until the loans should be repaid. What it really amounted to was hiring experts to install and operate something that the eventual owner was unable to install or operate at the time. If the railways were operated on the same business basis as railways are in Western lands, both right of way and rolling stock would be kept in repair, debts would be cleared off, and in a reasonable period China would have her railways in good condition and free from all outside control. It is only natural that she should wish to control the means of communication and travel within her own borders, but the method by which she can get this control into her own hands is simple. It is really not a question of right and wrong, but an ordinary business deal.

Mills, mines, banks, and ships are somewhat different. When these are operated by foreigners they are almost always the property of the foreigners, and no natural course of events would ever turn them over to the Chinese government or people. Whether or not it is right for foreigners to carry on such lines of business in China is the question. Strictly speaking, any nation which has full sovereignty can prevent foreigners from carrying on business within its borders; but the universal practice among the nations is not to do so. British, French, German, Japanese, Chinese, and many other foreign firms have branches or head offices in the United States. A similar condition exists in nearly every country. It is only the regular way of carrying on modern business. It is hard to see how China is right if she objects to this system. One striking condition that makes it harder than ever to see the propriety of the Chinese making any such objection is the fact that most of the business of the East Indies is in the hands of Chinese merchants, and controlled neither by the natives of the islands nor by the European nations that now rule them.

Considering, then, modern international practice, the presence of foreign mills, mines, banks, and steamship lines in China is simply a case of business competition. Chinese merchants are not in any sense thereby deprived of their freedom to carry on any or all of these lines of business. If they could give the same service at the same or lower price, it would not be long until foreign firms would have to withdraw from the field. It is not to be wondered at, therefore, that the objection to foreign activities of this sort is not so strong as are the objections to many other activities, nor that it comes from a comparatively small fraction of the people. Since this is true, we need not use more space in showing whether China is right or not about this feature of her case.

Chiefly as a result of wars, and based on the decided difference in customs and government, treaties have been made between China and many foreign countries, exempting foreigners from the jurisdiction of Chinese law. For instance, in China an American is not subject to the Chinese officials, but is governed by American officials and according



to American law. On the contrary, a Chinese in America must obey American laws, and if he breaks them he is punished by American officials. This condition gives force to the arguments about "unequal treaties" that have been heard so much during the past few months.

These treaties also provide for "concessions" in many Chinese cities. "Concessions" are blocks of territory that have been turned over to the foreign nations to manage and use as they see fit. The right to occupy these blocks of territory was desired by the foreigners chiefly because of the impossibility of bringing about proper sanitary conditions in the midst of a crowded Chinese city, and the right to administer them was asked because they were intended to be inhabited chiefly by foreigners who would not be under Chinese law anyway. But as a matter of fact the bulk of the population in many of the "concessions" is Chinese—people who are citizens of China but under the rule of the foreigners. Many abuses have crept in. More than one political refugee has fled to foreign territory and from his safe asylum continued to plot trouble for China. The mixture of laws and citizenship has made the administration of the "concessions" extremely vexatious to both sides at times.

If we simply considered the straight question: "Does one nation have the right to control territory within the borders of another?" we could answer without trouble. In that sense China is perfectly right in asking for the abolition of extraterritoriality. And when we remember that the treaties granting extraterritorial rights were virtually forced upon China we have an additional reason for saying that she is right in her demand for the abrogation of "unequal treaties."

On the other hand, thousands of foreigners have come to China because of the treaty provisions, and both China and the foreign nations owe it to these people to safeguard their persons and property if any change in administration is made. The abolition of extraterritoriality would place them at once under Chinese law, subject to Chinese taxes, and at the mercy of Chinese officials. Naturally many foreigners in China fear such a change, for as yet they can see no stable government, no definite code of law, no uniform system of taxation, and but few modern courts.

As long as 1902, in the MacKay Treaty, England pledged herself to abolish extraterritoriality as soon as China perfected a modern code of laws and machinery for their administration, and could guarantee justice and protection for the life and property of English citizens in China. Nearly all the other powers made similar pledges within a year after the MacKay Treaty was signed. Not only have such pledges been given, but foreign nations really hope to see China set up a strong and stable government. They are tired of the expense and vexation of keeping up their extraterritorial establishments, and have long since given up the idea of seizing and dividing China. They look upon extraterritoriality merely as the lesser of two evils.

Why, then, should there be so much trouble about this question? It is because neither side has faith in the other.

China thinks the foreign nations are using every possible pretext to perpetuate their domination of her territory and her resources. Foreign nations are slow to believe that China is sincere in her efforts to reform along the lines that would make it safe for extraterritorial rights to be given up. China hears of the murders and robberies in foreign lands, —take Chicago for instance—and feels that foreign nations are requiring her to bring about an unreasonably great measure of security for life and property before allowing her to rule the territory that she feels is rightfully hers. Foreign nations fear that if their armed forces are entirely withdrawn conditions in China will become even worse than they are now.

Differences of opinion have now become so great that a new attitude must be considered. Whether foreign projects in China would be safe under Chinese rule is one consideration. Whether or not such projects can go forward at all if Chinese resentment and irritation are not soon allayed is another. The day when force could accomplish enough to pay for its use is past, and all should realize that fact. Considering the present temper of her people and the practical meaning of the worldwide wave of nationalism that has come since the Great War, is not China right in demanding the abolition of extraterritoriality, even though she has not entirely fulfilled all that the treaties require?

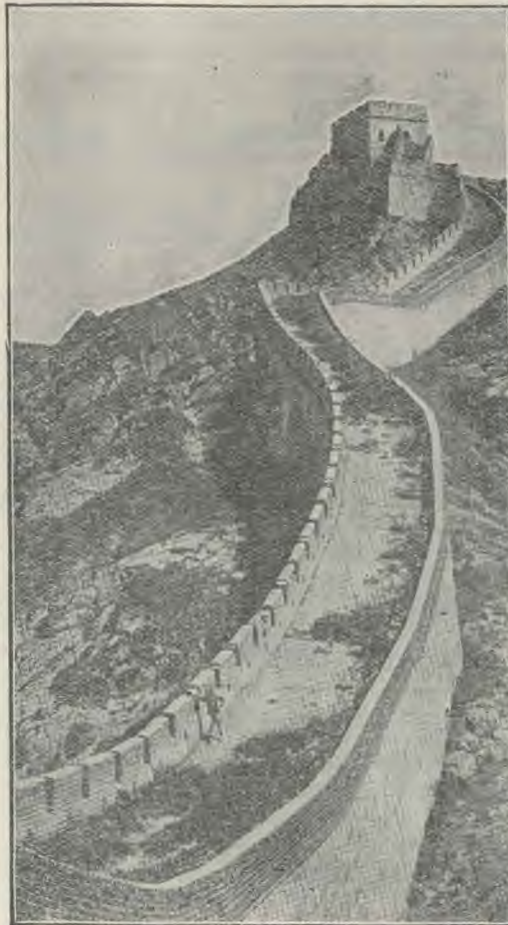
The danger is that one side or both will fail to estimate the extent of the new forces that have been let loose in the world, and in trying to hold on to too much, will lose all. Unless a mutual feeling of confidence and conciliation can be created the world will be drawn measurably nearer the place where East will face West, not merely in controversy but in armed conflict. It would be pleasing if one could predict that harmony would result from the conferences that China is having with foreign nations, but such a prediction would be nothing less than presumption at such a time as this.

Watch China! Just as surely as the West stands in the way of the aspirations of the East, just so surely will the words of Rev. 16:12-16 be fulfilled. These words point to a war in which the "kings of the East" will take a prominent part. That war will concern the whole earth, and the Scripture calls it "Armageddon." But in the heart of the very prophecy that points to this war we find these stirring words: "Behold, I come as a thief. Blessed is he that watcheth." The ultimate solution of the problems which perplex China and the rest of the world is not in conferences, but in the coming of Christ.

Leagues of nations and agreements and understandings between statesmen may save off the inevitable for a time; and the Christian unites in every policy for peace, though knowing none can be more than temporarily successful so long as only selfish interests actuate the hearts of men. We point hopefully to the peace of the Prince of peace. This alone will be permanent.

#### THE ROYAL ORDER

"To the front! the cry is ringing:  
To the front! your place is there;  
In the conflict men are wanted,  
Men of hope, and faith, and prayer.  
Selfish ends shall claim no right  
From the battle post to take us;  
Fear shall vanish in the fight,  
For triumphant, God will make us



*Great Wall of China*

*A mute monument of China's historic spirit of national exclusiveness*



# Are the Dead Actually Alive

## The True Meaning of the Parable of the Rich Man and Lazarus

By P. C. Poley

**B**IBLICAL allegories are numerous. As in secular writing they introduce to us certain allegorical characters. Dead men, trees, and inanimate objects are, in the parables of the Bible, pressed into service. And they really do good service in enforcing moral lessons and truths.

Take Jotham's parable, for instance. We read in the Book of Judges, chapter nine:

"When they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?" The trees proposed the same honour to the fig tree, and then to the vine; but these in turn also refused it. "Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

It was not the real state of plants that Jotham was teaching in his parable. He merely wished to convince the men of Shechem of their folly in electing Abimelech to be their king, as the context shows.

Turning then to the parable as recorded in the sixteenth chapter of Luke's Gospel, we find that it was addressed to the Pharisees to reprove them of covetousness. Compassion for the poor, the sick, the suffering and the outcast was not according to the Pharisaical notion of righteousness. The parable that followed struck at the inherent selfishness of their nature.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." Verses 19-21. There is no need to infer that these opening words are those of literal narrative. It is true that the form of introduction is, "There was a certain rich man." But other parables have a similar introduction; thus, we read in Luke 15:11, "A certain man had two sons;" and in Luke 16: 1, "There was a certain rich man which had a steward."

The scene now changes from earth to *hades*—a Greek word very obscurely translated "hell" in the following passage: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." And he cried and said, Father Abraham, have mercy on me, and

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Verses 22-24. Of course, we cannot construe such terms literally, because after these two men were dead, as represented in the parable, they still had use of their bodies, for eyes, finger, and tongue are mentioned—and this, too, without a resurrection.

The true and proper meaning of *hades* is "the grave." It answers to the Hebrew word *sheol*, a place of death, darkness and silence. *Hades* is translated "grave" in 1 Cor. 15: 55, and it would have been much clearer to the English reader if this had been done in every case. *Hades* is a collective noun for all the graves; and both righteous and wicked are there. Dr. Eadie says in "Biblical Cyclopaedia."—"Sheol and *hades* do not mean that narrow bed in which one corpse is laid, but in this relation they signify that region of darkness and insensibility in which all corpses repose. One corpse is lowered into its *keber*—all corpses lie in *sheol*." Thus, *hades* denotes not a specific, individual grave, but the whole realm of the dead. *Sheol*, too, is used in this general and collective sense; and it must not be forgotten that these two words denote also the *condition* of the dead—that state of inactivity and silence which remains unbroken till the Resurrection Day. The testimony of Holy Scripture is that the dead sleep; the Psalmist, speaking of man when he ends his mortal life, said, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146: 4. And another inspired writer said, "The dead know not anything." Eccl. 9: 5.

As to the primitive meaning of the word by which *hades* is rendered in the English translation, Robinson's "Biblical Dictionary" has this to say about the word "hell": "Being a derivative from the Saxon *hellan*, to hide, or from "hell," a cavern, anciently denoted the concealed or unseen place of the dead generally." New and anti-Scriptural ideas were later infused into it under the influence of a false mediaeval theology, and many readers of to-day are in the habit of associating it with those false doctrines which arose. Much confusion has thereby been created. It is enough to say on this point that, in its original signification, "hell" exactly corresponds to the Greek word *hades*; and as *hades* literally means "the grave," the same meaning should be retained for "hell" if that word is used in its translation.

But had not the Pharisees, who had drunk deeply at the fountains of ancient Gentile mythology, conceived false notions of *hades* and the state of the dead? Were not the poetic fancies of other nations more pleasing to them, in the time of our Saviour, than the plain statements of Scripture? Yes. They believed in disembodied souls, and in



a *hades* of life and activity. The celebrated Pharisee and Jewish historian, Flavius Josephus, who lived in the first century of our era, sets forth in his Discourse on Hades the peculiar views of his sect at the time he wrote. He says, according to Whiston's translation of his works:

"Hades is a place in the world not regularly finished; a subterranean region." "There is one descent into this region, at whose gate we believe there stands an archangel with an host." "The just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light." "They wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham. But as to the unjust, they are dragged by force to the left hand." "When they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment." "A chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it. This is the discourse concerning *hades*, wherein the souls of all men are confined until a proper season, which God hath determined, when He will make a resurrection of all men from the dead."

These were, of course, false conceptions. The question now is, Did Christ endorse such views? It is certain, from His literal discourses, that He did not. No suggestion of any living *hadean* world was made by Him in His talks with His disciples and the Jews whenever He spoke in literal terms. But here, in Luke 16:19-31, is a striking parable, the allegorical language of which—draping a living, breathing, pulsating lesson on covetousness—is strikingly similar to a Jewish historian's description of what the Pharisees imagined the abode of the dead to be. The drapery must have had some use. Of what service was it? It enabled the divine Teacher to meet the Jewish leaders upon their own ground.

The Saviour knew of the prevailing notions of His hearers, and He constructed His parable in a way that would make a vivid impression upon their minds. He would show them the wisdom of unselfish love, and the folly of avarice and greed. He spoke figuratively of the dead in *Hades*, to set forth the truth that the Pharisees had made a wrong estimate of the value of worldly advantages.

In the same class of imaginary speech, let it be noted, may be placed a passage in Gen. 4:10, "The voice of thy brother's blood crieth unto Me from the ground." Thus, such an inanimate thing as the martyr Abel's blood is spoken of as though it were a living person—a sentient character. What further parallel is needed?

Furthermore, the Master drew material for the construction of His parable from a parable current in His own time. Whitby's commentary, on Luke 16:19, quoted in "Life only in Christ," p. 180, is instructive on this point. It says, "That this is only a parable, and not a real history of what was actually done, is evident because we find this very parable in the 'Gemara Babylonicum,' whence it is cited by Mr. Sherringham in his 'Joma.'" And Doddridge as quoted in the "Emphatic Diaglott" in note on Luke 16:19, says, "Dr. Lightfoot and others have shown that the Jews, in their 'Gemara,' have a parable much to the same purpose." Thus, in meeting the Jews upon their own ground, He placed these selfish, worldly-minded men at a great disadvantage. Their own preconceived theories had been used to condemn them. They would indeed require great dexterity of mind to parry the thrust of a truth driven by the impact of their own cherished traditions. How could they now defend themselves, or excuse the lives they lived?



*A Disobedient King Resorts to a Forbidden Channel for Light*

A few facts may now be summarised and a few conclusions drawn. This is a parable pure and simple. Its metaphors and scenic representations are by no means to be taken as real. The scene is represented as taking place before the close of human probation, for the rich man had brothers alive on the earth, evidently as selfish as he

himself had been, and in circumstances where they had access to the writings of Moses and the prophets, which they did not heed. In other words, this allegorical scene is depicted as taking place before the resurrection. Between death and the resurrection man is in *hades*, and the literal Scriptures show that this is a place, not of life and activity, but of death and silence. It is not a region of sentient beings but the grave of inanimate corpses. The whole man is in *hades*, and all classes of men are there. There is no *hadean* world as a place of conscious suffering. *Hades* is neither a place of torment for the wicked, nor of joy for the good.

The "sleep" of the dead will be broken by the return of Christ. The judgment scenes are connected in Scripture with that great event and its tremendous and solemn consequences. Christ "shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4:1. The Lord reserves "the unjust unto the day of judgment to be punished." 2 Pet. 2:9. That punishment will be the "second death"— (Continued on page 26)





Searching the Sacred Scrolls for Light Concerning the Hereafter



AS WE have studied the phenomena called Spiritualism, and have unveiled the real forces acting through that terrible cult we have challenged the claim that these discarnate spirits are the spirits of men who once lived in human flesh. Never yet has their identity been established with that of any one before living. It is true that they have told many strange and intimate things, but in every case these things might have been known to that unseen world of spirits all about us, concerning which the Bible teaching is clear and unmistakable.

But our conclusions in this matter do not rest on inference only. The Bible teaching is plain in regard to the nature of the soul of man and the state of the dead. The confusion in some minds arises solely because so many Christians of the present generation have accepted unquestionably the guess of the pagan philosopher Plato, which came into the Christian church long after the Bible canon was closed, by way of the Roman Church which in turn adopted it through the influence of half converted men steeped in Greek philosophy. Luther declared the belief in the inherent immortality of the soul to be one of "those monstrous opinions to be found in the Roman dunghill of decretals." None of the Christian writers of the first two centuries held it, except two or three Greek philosophers late in the second century, who failed to abandon their philosophical speculations on embracing Christianity. It was through them that the idea was grafted onto Christian thought. It has become the parent of a prolific brood of heresies which have weakened the church and made it the pray of all sorts of deceptions such as Mariolatry, purgatory, invocation of saints, spiritualism, theosophy, Christian Science, etc., etc.

The issue is between the Bible teaching concerning immortality—Does every individual have inherent immortality, or is immortality a future prize, not a present possession, and is it to be obtained on attaining a certain moral standard only? The answer to this question should not be hastily given, for there is much involved in it, chiefly the character of God.

Dr. J. Agar Beet, the noted English Methodist theologian, tells us that Clement, Polycarp and Justin all taught the doctrine of conditional immortality. Athenagoras, a converted Athonian philosopher late in the second century was the first to speak of "the immortality of the soul." By the third century, Dr. Beet tells us, the idea was gaining ground and its implications concerning the character of God were developed by Tertullian in his inference of the eternal torture of the lost. Origin shrunk from this libel on the character of God and inferred the ultimate salvation of all men. These are the two horns of the dilemma every man must face who holds the Platonic doctrine of the inherent immortality of the soul.

But an increasing number of men in every church are to-day recoiling from this monstrous doctrine which was born in the dim twilight of heathen speculations, and are turning back to "the promise of life in Christ Jesus." We have on our desk a book written by a Church of England missionary in India ("Life and Immortality," by Rev. Eric Lewis, Elliot Stock, London, 1924) in which the doctrine of conditional immortality is championed. In a foreword, the Rev. W. H. M. Hay Aitken, M. A., Canon of Norwich, says, "To my own mind the conclusions at which the author has arrived are irresistible, for I have not succeeded in finding any flaws in his logic or any wresting of Scripture to suit his theories."

# The Nature Conditional or Inherent

What Men of Inf

"The immortality of the soul  
Testament."—Bishop Perowne.

"The doctrine of the immor-  
unknown to the entire Bible."—Olsho

"In fact, no such doctrine  
spoken of as being kept alive, but as

"Eternal fixity and duration  
with God."—Dean Alford.

"Christianity treats man not  
tality."—Dr. Parker.

"With St. Paul for our guide  
the idea that the gospel has propound  
man souls as a portion of the Christi

"Life to the godless must be  
but God and that which pleases Him  
bishop of York.

"Hope in death can only spr  
this principle has no root save in Ch

"All teaching which makes  
essence is concealed pantheism."—Pro



A Greek Mot



# of the Soul

## Immortality, Which?

### Say on This Subject

er argued nor affirmed in the Old  
the soul, and the name, are alike  
ed to us." "The wicked are never  
y life."—Archbishop Whately.  
nly to those who are in accordance

ortal, but as a candidate for immor-

ed not readily be persuaded to accept  
the natural immortality of all hu-  
on."—W. E. Gladstone.

inning of destruction, since nothing  
anantly exist."—Dr. Thomson, Arch-

n the principle of Immortality, and  
Principal Tulloch.

immortal by virtue of a primitive  
Naville.

Life is that mysterious force which distinguishes the living from the non-living. The wisest scientist cannot solve its mystery, the most skilled cannot originate it. Life comes only from life. For its origin we must go back to creation's morning. In the simple record of Genesis, we find the solution of the mystery. He, who is the fountain of life," in "whose hand is the soul of every living thing, the breath of all mankind," which holdeth our soul in life," brought man into existence and imparted life to him. Ps. 36: 9; Job 12: 10; Ps. 66: 9. But man was made neither self-existent nor immortal. It is said of God, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself," John 5: 26. This Son was the active Agent in the creation. "All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men." John 1: 1-4. Our text tells us that no man has eternal life apart from this Son of God. Let us pass back to creation and rehearse the simple story.



ipping the Dead



The Greeks Worshipping Appollo. They Originated the Doctrine of Immortality Current in Christendom

The publishers of the ORIENTAL WATCHMAN have opposed strenuously for many years this Platonic doctrine, the father of such a brood of damnable heresies, and we rejoice at the growing acceptance of the Bible teaching on this most important topic. We begin herewith a series of studies on the subject which we are certain will be read with great interest and profit.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 10-12.

Each rotation of the earth on its axis had brought progressive development towards that happy creation which Almighty God Himself pronounced good. On the sixth day God looked out over a beautiful world—land and sea covered with beauty and teeming with animal and vegetable life. It was indeed a scene of indescribable beauty and happiness—but it still lacked one thing to make it perfect. Then God said, "Let us make man in our image after our likeness. . . . So God created man in His own image, in the image of God created He them; male and female created He them." Gen. 1: 26, 27. God then blessed them and, crowning them with glory and honour, gave them dominion over the happy creation.

The details of the creation of man are given in the second chapter. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. David thus describes the scene when God Himself shaped man from dust and, with infinite wisdom arranged this human mechanism with its vital organs and all its marvelous adaptations,—"I will praise thee; for I am fearfully and wonderfully made; marvelous are Thy works and that my soul knoweth right well. My substance (margin body) was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in Thy book all my members are written, which in continuance were fashioned, when as yet there was none of them. How precious also are Thy thoughts unto me, O God! how great is the sum of them." Ps. 139: 14-17.

We thus trace our origin and the origin of our life back to the mind of God. He thought out our wonderful body with its marvelous arrangements, and then with His own hands shaped them, or embroidered them, as the Hebrew idiom puts it. But when the body was moulded



and shaped from earth, it was still inert and lifeless. Then Almighty God breathed into it the breath of life and immediately the heart began to beat, the brain to function, and all the vital organs to do their appointed work as ordained by an all-wise, loving heavenly Father; and Adam opened his eyes—a living soul—on the wonderful creation.

#### No Immortal Soul Created

There is no intimation in this record of the creation of an immortal soul. The breath of the living God united with the beautifully moulded dust, and man became a living soul. The record itself, taken with the story of the subsequent fall, precludes the idea of the creation of an immaterial, immortal entity, which the imagination of speculative philosophers call "immortal soul," but concerning which there is not one word in the Bible. In the creation there were two quite separate things,—the breath of God, and the body of dust, which, when united, formed a third, which was totally different from either, and to this combination with its personal identity was given the name, "living soul." Paul recognises the three things as different. He speaks of "spirit and soul and body" (1 Thess. 5: 22). If both spirit and soul are immaterial, immortal entities, then every man has two immortal parts that must exist independently and survive death—a conclusion which is both repugnant to reason and contrary to the Word of God. We shall discuss this further when we consider what happens at death.

Man was first put on trial. There was a test that he had to pass before the boon of immortality was to be given him. The omniscient God was too wise to endow man with immortality before he should have passed this test. Immortality is God's seal for perfection, and will never be placed on any soul that is liable to sin.

#### The Test

The test was the tree of the knowledge of good and evil. This tree was placed in the midst of the garden and man was told not to eat of it lest he die. It seems strange that the creature did not believe these simple words of the Creator. Just as darkness is the absence of light, so death is the absence of life. "Obey and live; disobey and your life will pay the forfeit, and you will lose the existence I have given you," was the plain fiat of Jehovah.

But the creature did not believe the Creator. Satan came into the beautiful Eden and, when Eve repeated the words of God, "Ye shall die," he boldly replied, "Ye shall not surely die; . . . ye shall be as gods." He knew the attractiveness of the subtle philosophy of the bold lie that Eve had an immortal soul which could not perish, and told her that transgression, instead of bringing the threatened death, would but bring transition to some other and higher sphere of existence, "Ye shall be as gods." And Eve believed the subtle lie and fell. Millions since have made God a liar by holding this first lie as truth, and, strange to say, even ministers to-day, who profess to base their belief on the Bible, and who draw their credentials from this blessed

Book, still base their belief concerning the nature of man on this first lie of Satan instead of on the plain simple witness of the Creator. And this after more than 5,000 years of bitter experience with the dread realities of the death there predicted.

It was to this first lie that Jesus referred when He said, "Ye are of your father the devil. And the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." John 8: 44.

But the record of what really happened after transgression is simple, and no sincere soul need be confused. To Adam, God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 2: 19.

#### How the Sentence Was Carried Out

There was still one thing more necessary in order that this sentence might be carried out. There was another tree in the midst of the Garden of Eden, even the tree of life, and Adam was dependent on this tree for life, for continued existence. Just as soon as he had sinned and the sentence of death was passed on him, he was cut off from access to this tree of life, "lest he put forth his hand, and take also of the tree of life, and eat and live forever." Gen. 2: 22-24. The Cherubim with the flaming sword kept the way to this tree, and Adam and Eve did not eat of it, therefore they died. It is useless to argue in the face of this plain story that Adam did not die, that to him death was but transition to some other plane of existence. His continued existence was dependent on access to the tree of life, and that he might not eat, and "live forever," access to that tree was withdrawn from him. The devil lied, and God told the truth. *Adam and Eve Really Died.*

#### What Happens at Death?

Death is dissolution, the undoing of the work that was done at creation. The wise man says, "Man goeth to his long home, and the mourners go about the street. . . . Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 12: 5-7. Each of the two elements, dust and spirit, that were united together to make man a living soul in the beginning, at death return to the places from whence they came and "as they were." Our text says that *all* spirits return to God. It also says that that which returns to God is something that came from God. This is therefore but the life-principle, the breath of God, and not the immortal soul of popular theology, the Ego with its intellect and separate identity. For if this be true then the Ego existed before it entered the body, and there is no alternative but the Hindu doctrine of transmigration of souls. But this "spirit" that returns to God is but the "breath of life" that came from God. Job says, "All the while my breath is in me, and the spirit of God is in my nostrils;" and again, "If He (God) set His heart upon (*Continued on page 24*)



# Waring on Ants and Cockroaches

By W. B. Herms

THE better acquainted one is with the life of insects, the better able one will be to control them if it becomes necessary to do so. When the home is invaded, when persons are attacked and when foods on the table and in the pantry are sought out by the invaders, there is not only annoyance but alarm. One wonders where they come from, and what else besides good wholesome human food they tread on. The result of such an investigation may reveal a grave situation. These selfsame invaders may tread and feed on dangerous human excreta or sputum; then, without sanitary precautions, they may proceed to scurry into the pantry and on the table. Ants and cockroaches at once come to mind as gross offenders against the laws of public health.

## 1. Ants

There are approximately 3,500 species of ants. No other social insect, and it is this feature of ant life that impresses us most forcibly, has so successfully reached a dominating position of world-wide distribution. Ants display a marked adaptability in their nesting habits, making it easy for them to change homes under stress of environment. Frequently the lines of an ant colony may be seen travelling across country, each ant bearing its burden of an egg, larva or pupa: in short, the entire household is being moved to a more favourable abode.

The fact that ants are not particularly restricted in diet makes it easy for them to gain a foothold and to maintain a livelihood, even under apparently meager food conditions. Their fondness for the sugary secretions and excretions of other insects, such as mealy bugs and plant lice, presents a problem of some importance in ways other than domestic or sanitary.

With its adaptability in food and nesting habits, the ant combines a native energy and ever-busy disposition, which give it a decided advantage over most other insects.

## Peculiarities of Ants

Ants exhibit interesting differences in size and function. The queens are usually much larger than the other members of the colony and, like the males, which are also large in size, are usually provided with wings during a short period of their lives, when the marriage flight takes place. The workers of the colony are the almost numberless smaller individuals that one sees swarming over the face of the earth on foraging expeditions. Certain sturdy Amazonian forms, provided with huge jaws set in a correspondingly large head, generally remain near or in the nest as defenders and for other purposes for which strong jaws are needed.

The jaws of ants are useful instruments. They are used for digging in the ground or even in carrying burdens, for fighting, and to a certain

extent for crushing solid food to extract the juice. Solid food is not suited to the mouth structure of ants, unless it is in extremely fine particles. The larvae, on the other hand, which are grublike, may be fed more or less solid food; this is brought to them by their nurses. The queens are also fed in a similar manner. This is a reason why a poison that acts more slowly, allowing the workers to carry it to the queens and larvae, is likely to give better results in the long run, although its immediate action is not so spectacular.

Of the two dozen or more species of ants more or less regularly infesting houses in America, practically all are of tropical origin. Among the several species of tiny ants invading the pantry is Pharaoh's ant, or the little red ant. Then there is the very large, almost black native carpenter ant nearly one-half inch in length; it may invade the house and almost literally run away with a pan of doughnuts. Between these two extremes in size are the numerous common house invaders—just plain ants.

## Means of Exterminating Ants

One species of these moderate sized ants is the Argentine ant, a comparatively recent introduction from South America into Louisiana, thence to California, and spreading where climatic conditions are fairly tolerant. This species of ant is without question a serious foe not only to householders, but also to fruit growers, since it is a strong ally of the dangerous mealy bug of the orchard and vine.

The presence of foraging ants in the house is the sign for action. They have been guided by their keen sense of smell to food, and before one knows it scouts have returned to the nest and a line has been established. Scraps of meat, crumbs of cake, bread, sugar and the like left on the shelves, in the sink or in other open places will certainly soon attract ants.

Cleanliness is essential to ant control; these busy creatures find food particles that only a vacuum cleaner or hot soapy water with elbow action will remove. The dusting of ant powders in crevices around the pantry and across the trails will generally act at least as a repellent. The most effective ant powders contain sodium fluoride as the principal ingredient.

House invading ants can usually be traced to their colonies outdoors in the lawn, dooryard or under the house. Frequently much good can be accomplished simply by drenching the nest with boiling water or kerosene. The distribution of ant poison in cans and other receptacles in the yard and around the foundation of the house must be done with some caution, because of the danger to young children and pets.

Sodium arsenite is the poisonous element usually used in ant syrups. The Department of Agriculture recommends the following formula:



Granulated sugar.....	1 pound
Water.....	1 pint
Sodium arsenite.....	125 grains
Concentrated lye.....	1 ounce

The mixture should be boiled and strained, and on cooling used with sponges in perforated cans. The addition of a small amount of honey is said to add to this mixture's attractiveness to ants. Naturally the greatest precautions should be taken in preparing this sirup and in safeguarding it afterward, to prevent its being the cause of poisoning to human beings or domestic animals.

A related formula experimentally worked out for the Argentine ant is given in a Department of Agriculture special bulletin on this insect:

Granulated sugar.....	12 pounds
Water.....	11 pints
Tartaric acid (crystallised)...	$\frac{1}{2}$ ounce
Sodium benzoate.....	$\frac{1}{2}$ ounce

These ingredients should be boiled together slowly for thirty minutes and the mixture allowed to cool. Three-fourths ounce of sodium arsenite should then be slowly dissolved in one-half pint of hot water. This should be allowed to cool and added to the syrup, stirring it thoroughly. By adding 2 pounds of pure honey to the syrup, the mixture is ready for use.

## 2. Cockroaches

Cockroaches rank among the larger insect inhabitants of the earth, some of them reaching a body length of nearly 2 inches, exclusive of their long slender feelers. Their bodies are greatly flattened and are a smooth, shining, chestnut brown to black. Although most roaches have fairly well developed wings, they are typical running insects, scurrying hither and thither under cover of darkness, for they are night prowlers, hiding away in dark crevices during the day. Thus old, ill-kept, dark houses, with warm kitchens and pantries in winter, are most commonly invaded by the cockroach.

This insect, of which there are four or five house-inhabiting species in America, especially the small German cockroach or croton bug, is particularly disgusting for two reasons: 1. because of the indescribably offensive roachy odour that it lays down on everything with which it comes in contact, and 2. because of its indiscriminate and dangerous feeding habits. Roaches have biting mouth parts like those of grasshoppers, and consequently actually nibble their food bit by bit. They are particularly fond of sweet and starchy matter. Their fondness for starchy substances leads them to do considerable damage at times in loosening hat bands, shoe linings and book bindings.

The female cockroach carries around with her a dark brown, pod-like structure, which protrudes conspicuously from the tip of her abdomen. This is the egg case. When the eggs are about ready to hatch, the egg case is deposited in some warm, dark crevice, and soon the little roaches emerge. They are at first wingless; but gradually, after moulting their skins from five to seven times, they reach the winged state and mature size.

## Sunlight Is the Enemy of Roaches

To control the cockroach, one must bear in mind that daylight is its greatest enemy. One should do away with old fashioned sink cupboards. Open clean spaces in which sunlight or at least broad daylight may freely enter will never harbour cockroaches. One of the most effective means of ridding the premises of roaches is dusting with commercial sodium fluoride, either pure or diluted one-half with some inert substance, such as powdered gypsum or flour. With the use of some dust gun or blower, the sodium fluoride can be thoroughly dusted over the shelves, tables, floors and the runways and hiding places.

The immediate effect is to cause these insects to come out of their retreats and to rush about more or less blindly, showing evidence of discomfort. This is followed in the course of a few hours by death. The dead roaches can be swept up and burned, and complete extermination is effected within twenty-four hours. It is not definitely known whether the sodium fluoride acts as a contact insecticide through the breathing pores or as a stomach poison. Probably it acts in both ways.

Powdered borax also enters into the composition of many of the so-called roach powders. This substance may be used either pure, as a poison or repellent, or mixed with some other substance to render it attractive to the insects. Several correspondents have reported great success from the use of a mixture consisting of 1 part of powdered borax to 3 parts of finely pulverised chocolate, this mixture to be freely sprinkled about the infested premises.—*Hygeia, March.*

## Rheumatism a Serious and Definite Disease

RHEUMATISM is a definite and serious disease, not to be confused with neuritis, muscular pains, or other diseases that are accompanied by inflammation of the joints. It occurs at all ages, but most often early in life. It is not certain that climatic conditions affect it.

The symptoms are intense pain and swelling in the joints, usually with high fever, hence the name, "rheumatic fever." The fever is accompanied by weakness, loss of appetite and the other usual manifestations.

Rheumatism is serious on account of the many complications, states Dr. George Dock. The most serious of these complications is the inflammation of the lining of the heart and blood vessels, which may lead to chronic heart trouble and hardening of the blood vessels. Severe anemia may be another result of rheumatic fever.

Not much is known about the cause, though there is a theory that it may be due to a germ. The treatment consists mainly in having the patient as comfortable as possible and resting. A light diet with a large amount of water and fruit juices is advised. Heat and oil of wintergreen are helpful. The affected joints should be supported in bandages and splints.



# HEALTHFUL MENUS FOR INDIA

## Breakfast

Browned Oatmeal with Whole Milk  
Scrambled Eggs      Baked Potatoes  
Fresh Fruit      Yogurt

### SCRAMBLED EGGS

To six eggs one half cup of rich milk and one half teaspoon salt. Beat until smooth and pour into a hot, buttered frying pan. Stir the eggs gently from the bottom until set to a thick creamy custard but not too hard a consistency. Remove from the fire at once or it becomes watery. Serve immediately while hot and fluffy. Serve on toasts, if desired.

### BAKED POTATOES

Wash the required number of potatoes. Dry with a cloth and bake in a moderate oven until they feel soft when pressed with the fingers. Medium sized potatoes usually take forty-five minutes to bake. When done, take each potato in a cloth and press gently until the whole feels soft, but do not break the skins. Serve at once.

When the potatoes are washed perfectly clean before baking, the brown skin can be eaten as well.

Potatoes may be peeled, then baked, being careful not to burn them, but they should be a delicate brown when thoroughly baked and ready to serve. Eaten with butter or a white sauce, or perfectly plain, they are delicious.

### YOGURT

Milk curdled by the use of yogurt tablets contains the *Bacillus Bulgaricus*—an antagonist to the germs of putrefaction. These tablets can be bought at the chemists.

In the preparation of yogurt, first be certain that the jar in which the yogurt is to be made, also any other utensils used in mixing the milk, are perfectly clean. That is, washed in soap and water and scalded with boiling water.

To make the "starter" for the yogurt, heat a cup of fresh milk to boiling point, then cool until lukewarm. Dissolve the yogurt tablets in this milk, mix well, cover and keep in a warm place until the milk thickens. This takes about twelve hours. Cool the thickened milk and set it aside in a cold place for another twelve hours and the starter is ready.

Now sterilise or pasteurise one quart—four large cups—of fresh milk and allow it to cool to a lukewarm. Add one half of the cup of starter: first beating the starter to make it smooth. Mix well and pour into the clean jar, cover with a thin cloth and set aside until the milk is thick, which takes about six hours in warm weather, longer in cool weather. Stir up this yogurt well and serve cold with a little cream, if desired. The remainder of the first starter is not good to drink and need not be saved, but reserve half a cup of the fresh thick yogurt each day to be used as a starter for the fresh milk you wish to make into yogurt the next day. Yogurt should be made fresh each day or it gets too acid. Add less starter as the yogurt goes on if it seems very acid.

## Lunch

Green Peas Loaf      Browned Carrots  
Tiny Fresh Onions  
Mango Fool  
Stuffed Dates      Brown Bread

### GREEN PEAS LOAF

3 Cups green peas pulp       $\frac{2}{3}$  Cup cream  
 $\frac{1}{2}$  Teaspoon salt

Cook two seers of green peas with a sprig of green mint;

when tender rub through the colander to get the thick pulp. Add the cream and salt and bake in a hot oven until a beautiful brown. Turn out on a hot dish and serve as ordinary peas. Removing the skins from the peas make them more digestible for those who suffer with indigestion.

### BROWNED CARROTS

Scrub the desired number of carrots in plenty of fresh water. Cut in halves lengthwise and put on to steam in a colander placed over boiling water in a degghe. (They may be boiled in the least water possible to get them tender.) When the carrots are tender have a frying pan very hot, butter it a very little and brown the carrots to a beautiful brown, salt and serve at once.

### MANGO FOOL

Stew green mangoes; when done, strain and add one third as much sugar as mango pulp. Bring to a boil and cook five minutes. When cold add cold, fresh, whole milk enough to make the drink about as thick as beaten up thick, sour milk. Stir all the time you are adding the milk so as to form the fine curds. Serve cold.

Stewed apricots or peaches can be used as a drink with milk made the same as Mango Fool.

### STUFFED DATES

Wash dates carefully in cold water; immerse in boiling water for one minute. Dry between two dry cloths. Cut into halves, remove the stones and stuff the dates with walnut, peanut, pistachio or almond meats. Press the cut edges together, dip one end in lemon juice and roll in powdered sugar. Serve as a delicious sweet. They are rich in nourishment. Dates stuffed with cream cheese are very nice.

## Dinner

Potato and Onion Soup  
Bean Loaf      Browned Potatoes      Artichokes  
Tomato with Cream Cheese  
Spinach on Toast  
Chocolate Pudding

### POTATO AND ONION SOUP

4 Large potatoes      2 Large red onions  
4 Cups water

Clean the potatoes thoroughly, but do not peel them, slice. Wash onions, removing only the first thin, outer skin, slice and boil with the sliced potatoes.

When vegetables are cooked, rub through a colander, add sufficient hot water for six servings. Salt, reheat and serve with croutons browned in butter.

$\frac{1}{2}$  cupful milk and  $\frac{1}{2}$  cupful cream may be added to the soup after the vegetables are boiled, thus making a delicious soup. Add chopped celery, parsley or fresh sage to get a variety of flavours.

### BEAN LOAF

3 Cups cooked or baked beans       $1\frac{1}{2}$  Cups fresh bread crumbs  
1 Tablespoon chopped parsley  
 $\frac{1}{2}$  Cup cream       $1\frac{1}{2}$  Teaspoons salt  
 $\frac{1}{2}$  Cup tomato

Soak the beans over night, then put on to cook in cold water allowing them to boil continuously until perfectly tender and cooked down rather dry. Mash them with a fork and add all the other ingredients. Turn into a well oiled pan and bake until nicely browned. Serve hot or cold.



## BROWNEO POTATOES

Wash and put potatoes on to boil in their skins. When tender, peel and place them in a baking pan. Spread a little melted butter over each one and put in a hot oven to bake to a golden brown.

## TOMATO WITH CREAM CHEESE

6 Medium sized fresh tomatoes	$\frac{3}{4}$ Cup bread crumbs
	$1\frac{1}{2}$ Tablespoons butter
$1\frac{1}{2}$ Cups cream cheese	$\frac{1}{2}$ Teaspoon salt

Place layer of sliced, peeled tomatoes in the bottom of a buttered baking pan. Over this place a layer of cream cheese and bread crumbs. Repeat, having the bread crumbs on the top. Salt and dot with bits of butter. Bake until top is a nice brown. Garnish with parsley and serve hot.

M. P. M.

## CHOCOLATE PUDDING

2 Cups milk	1 Heaping tablespoon
1 Pinch of salt	cornstarch
$\frac{1}{2}$ Cup sugar	$\frac{1}{2}$ Square Baker's chocolate

Mix together the first three ingredients and bring to boil. Moisten cornstarch with a little cold milk and stir into the first mixture. Add chocolate and stir until dissolved. Remove from fire and turn into mould. When thoroughly cold, serve with plain or whipped cream.

## HEALTH NEWS AND VIEWS

From March Hygeia

### Preventing Seasickness

THE majority of steamship passengers can avoid seasickness by adopting, a week or so before sailing, a few simple hygienic rules, according to the March *Hygeia*.

Persons who lead an athletic, active life may escape this annoyance altogether, while those who lead a more indolent life are more susceptible. Persons or animals whose equilibratory apparatus is either absent or not functioning normally do not get seasick.

#### Need Plenty of Exercise

For those about to embark on an ocean voyage, a preliminary period of training is recommended. Abundant outdoor exercise and sleep, proper bowel elimination, avoidance of excesses of all kinds and a regulated diet should be included in this training. The diet should consist of large amounts of citrous fruits and green vegetables; rich or indigestible foods are to be avoided.

Once on board ship, a restricted diet with little fluid at meals, but including those foods which appeal most to the appetite, is to be followed. Most of the time should be spent on deck with the mind actively engaged in some diversion. Eyestrain is to be avoided. If drugs are necessary to control excessive seasickness, they should be given by a physician.

#### Exact Cause Unknown

The exact cause of seasickness is not known, but the movements of the ship about various axes and the vibration of the engines are thought to be contributing factors. Many sailors get seasick on changing from one type of ship to another.

In some persons there is a decided mental factor noticed, as in the case of an attack brought on by merely going aboard a ship for a few moments to see a friend.

### Keep up Search for Tuberculosis Cure

Some radical treatment that would kill the germ on the spot, without waiting for the slow upbuilding of the whole body, is what the tuberculous patient, his family and friends would like to see. The value of the various "cures" for tuberculosis is discussed by Dr. Esmond R. Long.

In all of the attempts at "cures," there have been two aims, the one to develop the immunization of the body, the

other to find some specific substance which will kill the tuberculosis bacillus in the body, says Dr. Long.

It is unfortunate that these two methods which have been developed successfully for various other diseases have so far been inapplicable to tuberculosis.

While scientists are still working on the problem, the only safe "cure" that physicians have to-day is the method of hygienic living. Good environment, which means good food, plenty of fresh air and sunshine, and rest, remains the only means of curing this disease, and even if a "cure" is found, this will still be an important factor.

### How Quacks Dupe the Diabetic

There is no moral excuse for the sale of remedies for the self-treatment of so serious a condition as diabetes. Every "patent medicine" sold for the cure of this disease is inherently vicious and dangerous.

So says Dr. Arthur J. Cramp, head of the bureau of investigation of the American Medical Association, in a fearless article in the March *Hygeia*, entitled "Duping the Diabetic."

"Drugs are frequently put into nostrums for diabetes that cause an increased excretion of the urine," says the magazine. "This is a particularly vicious treatment because it has absolutely no curative effect and it irritates kidneys already overtaxed by excreting sugar.

"Equally to be feared is the belief engendered by the quacks that the drug is the important element in the treatment. Good hygiene and proper diet form the essential treatment for diabetes. Even insulin, discovered after years of careful scientific research, does not cure the disease. All that insulin does is to restore to the diabetic the power of burning glucose."

Among the advertised remedies called valueless by *Hygeia* are the following: Beto, Diabetol, Eksip, Expurgo (Sanol) Anti-Diabetes, Fulton's Compound, Jamun Compound, Remlock 300, Sal Sano, and the Sanborn Treatment.

### Environment Aids Recovery of Sick

The patient's environment plays a large part in his recovery. A tactful nurse can do much to improve the environment and thus keep her patient in good spirits.

Medicine bottles and instruments that suggest treatments should be kept in a place where the patient cannot see them. The sickroom should be as cheery as possible. The upper part of the walls can be tinted a pleasant light colour, the lower part and floors being somewhat darker. One or two pictures, which may be changed from time to time, will please the patient, as will a few flowers or a flowering plant.

#### Plenty of Sunlight and Air

Quiet is, of course, an essential of the sickroom, so the room should not be too near the kitchen or passageway. At the same time, it is desirable to have it located so that the housewife can hear the patient when she is at work, and it should be convenient to the bathroom. Rattling or squeaking doors and windows should be eliminated.

Light and air are other important factors. There should never be a glare, but sunlight is cheery and also a good disinfectant. A southeast exposure is ideal for a sickroom. The air must be moist and not too warm, though the physician will suggest the correct temperature for the particular patient. Two windows are preferable, and they must be screened from top to bottom in summer.

#### Furnishings Should Be Simple

The furniture should be as simple as possible, and the room must not be crowded. This makes it easier for the nurse to get around, and also easier to keep it absolutely clean. Curtains and rugs that may be washed are much the best. A well made enameled bed, 6 feet 6 inches long, 3 feet wide and from 24 to 26 inches high, gives the greatest comfort to patient and nurse.

Surprises in the form of dainty food or drink, new magazines or books, or a picture will add much to the patient's happiness. His whims should be humoured as much as possible without harming himself.



## A Wagtail's Journey to India

No. 2

Told by Itself

WE were not long in becoming unwell. We got fever and headache, and lost all spirit, and did not care for our food. I was never more miserable in my life. Chickawee did not move from one place for two days, and we feared he would die. Mother was much concerned about the whole of us, and instructed us to avoid certain kinds of flies which were not good for us in our state of health, and to eat all we could catch of other kinds which were tonic and would keep up our strength. She brought us all she caught of these, and did not eat them herself. She told us that some birds ate certain leaves when they were passing through their first moult, but that she had never heard of a wagtail eating a leaf. She, too, was moulting at this time, but it had no effect on her. However, when she got all her new feathers on, she looked brighter and lovelier than we had ever seen her before.

As soon as we took a turn for the better, we began to notice our new feathers. Tiddledywinks was the first to get a pure white feather on his face. Not one of us had ever had such a thing. It was like a tiny flower one sometimes sees close to the ground, when everything around is dusty and dried-looking. The other three of us were after Tiddledywinks the whole day, admiring that feather and answering his questions about it. For, of course, he could not see his own face; but by twisting our necks round we could all see the pure grey feathers in our mantles growing up among the dull smoky things we had always worn. We counted them as they came out, till there were too many to count; and we pulled each one carefully through our bills, to keep it smooth and clean. We used to get together and compare ourselves and dispute which had the blackest front and which had the whitest face. We were quite jealous of Tiddledywink's front. I cannot imagine a deeper black. There was not a speck or flaw as large as the point of a thorn anywhere on it. He used to bend his beak down and pick at it constantly, to remove the scales. I am sure about myself that I had the best new mantle. I was never tired looking round at it. It is pretty well worn now, but then it was the purest and most delicate grey, with not the very slightest difference of shade between one feather and another.

Warning signs that we must leave increased daily. The nights became chilly, so that we were often kept awake. The grass and little plants lost their colour, and grew shrunken and shrivelled. It was difficult to find flies and things enough to eat; and nearly half of the wagtails about the place where we lived, both our kind and the yellow kind, had already gone south. So one day we settled it that we would start on the following morning. Mother explained to us that for the first few days we should fly leisurely from one meadow or green to another, always keeping in the south direction, till we got our wind and were able to fly for an hour or two at a stretch. We said we were sure we could never fly more than a few minutes at a

time; but mother said that we must learn or we should never get to the south. We four young ones slept little that night with thinking about the morrow's journey, and before sunrise we were up and catching what flies we could find. As soon as the sunlight was quite clear, mother said, "Now then, off!" My heart beat so with excitement that for a moment my wings refused to open, but the next moment we rose from the ground and flew along in a group, looking straight south. My breath was failing when we alighted in a green place, where we had often been before, and after a little rest we started again and reached another place that was new to us. We did this seven or eight times the first day, and I was surprised to find how many places there were just like that we had lived in all our lives. We also had as much to eat as we wanted. When the sun was going to set, we came to a halt for the last time, and found stones and clods and tufts of grass to sleep beside, like those we were accustomed to, after looking carefully to see that there were no rats' or snakes' holes about. We also had a good cry because we were to sleep in a strange place. But mother said we should soon be in much stranger places

than that, and bade us go to rest and sleep soundly after our day's exertions.

### Preparation

Here's the world, and you are in it,  
Look about you for a minute.  
Look about you and consider  
What it is you want to be.  
Just what sort of a position  
Marks the height of your ambition.  
Pick the kind of work you fancy  
From the many that you see.

Do you fret at preparation,  
Call your study a vexation,  
Do you sigh for something easy  
Which untutored minds can do?  
Do you want to be a waiter  
Or a deckhand on a freighter?  
Is street sweeping a vocation  
That's appealing unto you?

There are countless posts and places  
Needing little that embraces  
Constant study, and their duties  
Very easily are learned,  
But the higher your ambition,  
And the higher the position,  
The greater must your skill be,  
And it's harder to be earned.

—Edgar A. Guest.

tigers which killed oxen and horses; but that what we had to dread by day and by night were the small animals, as cats, foxes, jackals, mungooses, martens, civets, and rats, which were the worst of all. As the vegetation changed, I noticed a change in the flies and other things we fed on. Kinds we were accustomed to became scarce and disappeared; and other kinds took their place, some of which I did not like and put out of my mouth. But mother said that within a week we should be thankful to find anything to eat. I ought to say also that about this time we had several night alarms from some animal passing near us. Mother did not like the jungle in the least, although we only flew over it, without thinking of alighting on the ground; and she would never let us pass the night there, but always took us into the plain. She said that birds which lived in the jungle were clever at hiding themselves, and could also elude a hawk by darting in and out among the twigs and leaves; but that, on the other hand, they were liable to have their nests destroyed by monkeys and squirrels, which were numerous in the jungle, but never went out on the plain where wagtails made their nests. About passing the night in the jungle, on the ground as we should have to do, that would mean certain destruction the first time we were alarmed. No small birds, she told



us, slept in the jungle except those which could perch among the branches.

All this jungle I speak of was sometimes thicker and sometimes lighter, and it alternated with great stretches of plain country like that to which we were accustomed. We had then no idea of the real forest, which seems to extend in every direction to the horizon, making a boundless region of shade and gloom, where a square foot of ground cannot be seen through the leaves, except a glade here and there at long intervals. But one afternoon, as we were flying along, mile after mile, Chickawee called my attention to a difference in the appearance of the landscape far ahead of us; and beyond that, again, against the sky, there was what looked like a long, deep bank of cloud; only, its contour did not change as the forms of clouds do. Mother said at once that the dark track in front of us was the forest, which we should reach next day; and that the dark line against the sky was the mountains which we had to get over. The first time we stopped for a rest, we all plied mother with questions; but she said that we could not understand any explanation she could give: we must wait till we saw the forest and the mountains for ourselves. But she said it would take us a week or more to get to the top of the mountains, and we should have more than enough to think about before we got there. Next day the appearance of the forest became quite distinct; still we had no idea what it would be like, till, toward evening, we came on what seemed to me an immense river. I had never imagined there was so much water in all the world. But mother said it was a mere brook to rivers we should see in the plains beyond the mountains. There was a great deal of low vegetation on the near bank; but the opposite side was shaded with immense trees, which became larger and denser as they receded from the stream. I do not think I had ever flown as high as the tops of those trees; but mother said that we should have to fly right over them for the next four or five days. Many loud calls and cries of different kinds, some most musical but others quite alarming, came to us from the trees, and mother said they were made by great birds, of which there were numbers in the forest, and also by monkeys. She let us gratify our curiosity for a time by looking at the rushing water, but she was very nervous and kept glancing around every minute. Then she said that it would not be safe to pass the night there, and that we must go back the way we had come a little distance, and settle down in an open space we had passed. So we went back.

The evening, as it was getting dark, mother gathered us together and gave us a long talk. She said: "To-morrow we shall enter on the first really difficult and dangerous part of our journey. We shall be four or five days getting over that forest, and we must keep at a good height above the trees, both to have time to get away from hawks when they fly out after us, and also to have a good view round and note the open spaces, which are few and far between. We can have no food except in those glades, and we must stop at one of them to pass each night." Mother also told us carefully how to act if we were attacked suddenly by a hawk out of the trees, and what to do if a hawk came after us from a distance in the sky. She said that we should find the forest full of many sorts of birds, of all sizes, some larger than the fowls we knew at home and with great long tails, and some that made most startling cries, but that we need fear no bird whatever except a hawk. She said that eagles and vultures sailed in the air like hawks, and were so large that if one of them lay on the ground with its wings spread out, one hundred wagtails could hide under it; but those birds also were harmless, and would not take the least notice of us. All this we found to be exactly true: the forest is the most wonderful place you ever saw: it has thousands of monkeys and squirrels, which are like birds without wings. Yet there was not a day in which we were not chased by hawks, and I flew in fear and often thought it would have been better to risk the consequences of staying at home. Mother did not seem to be at ease for one moment all the time we were on the wing, but would suddenly call out "Hawk!" when I could see nothing except a speck like a butterfly far off in the sky. But I must tell you more of that long talk mother gave us. She told us again not to be the least afraid of large animals. She said we might chance to see a tiger spring on a deer and tear it

to pieces, which was a very dreadful sight; and that there were serpents as thick as a goat and thrice as long as a camel, which caught pigs and little deer and monkeys and jackals, and made them cry pitifully while they crushed them; but that none of all these creatures would hurt us or even look at us. What we had to dread, she said, were the small animals which she had mentioned, and there were many more of these in the forest, and on the skirts of the forest, than in the country we were leaving. Snakes also, she said, were everywhere, and were most dangerous, for they made no noise, and also swallowed bodily whatever they caught, not leaving a feather behind to show.

*(To be continued.)*

## THE AMATEUR PHOTOGRAPHER

### *How a Camera Makes a Picture*

MANY amateur photographers spoil their photographs because they don't realise and appreciate just what happens when a picture is made on the film or plate. Some regard it as a matter of luck when they get a good negative and are satisfied with one or perhaps two successful results out of each spool or half dozen plates or cut films.

Now one thing only makes the picture, and that is light; the camera lens, if correctly focussed, passes that light through to the film or plate in such a way that if a correct amount of light is allowed to act on it a picture negative is the final result of this action. Hence we can say that the negative is formed by light action. The film or plate is coated with an emulsion containing silver bromide, a silver salt which is sensitive to light. Exactly what happens when the light which is passed by the lens falls on the emulsion we cannot say. The silver bromide undergoes a change inasmuch as it is now developable in certain solutions. These developing solutions all have a similar effect in that they reduce part of the silver bromide to solid silver in proportion to the light action; where there has been most light action there we find the most silver in the negative, usually the sky portion. In the shadows, where there has been the least light action the negative is usually nearly transparent. The intermediate portions or half tones as they are called contain various depths of silver deposit according to the amount of light action. Imagine a series of strips from white through grey to black, each strip being a shade darker than the one previous. A photographic negative, because it is a negative, will show the white portions black and the black portions white, while the strips between will be rendered according to the depth of their original tones.

Now let us see just what light makes the picture. We have seen that it is the light passing through the lens of the camera. This light comes from the subject being photographed. Imagine a photograph of a white sheet and a black sheet side by side and both receiving equal illumination. The negative shows the white portion as black silver and the black portion as nearly clear glass or



film. Obviously the light action from the white sheet has been many times more effective than the light action from the black sheet, though both sheets were receiving the same illumination. From this we can say that it is the light which is reflected by the object which makes the picture, and this is important. We now see that a photographic negative is made by the action of the reflected light, passing through the lens and acting on the emulsion of the plate or film rendering it developable. Now, if this light action is too long, the picture is spoiled by being overexposed, if insufficient the negative is underexposed, and it appears to lack detail. Hence, a time factor enters into the matter, but in spite of all this the question of exposure is not as difficult as many people make it.

Before you make your picture, examine the scene before you consider how much of it is reflecting light and how much is not doing so, that is, how much light and how much shadow portion there is in the picture, and if there is very much shadow then the camera must be put on a stand and a brief time exposure made. Given a correct exposure, the remaining processes of developing and fixing are simple, providing the working instructions with regard to the strength of the different solutions and the time of development are carried out. Later, we shall discuss the details of how a film is developed, fixed and finished.

## The Nature of the Soul

(Continued from page 16)

man, if He gather unto Himself His spirit and His breath; all flesh shall perish together, and man shall turn again unto dust." Job 27:3; 34:14,15. That mysterious force that we call life came from God when man was created, and returns to God when man dies. But the Bible does not state that this "spirit" or "breath of life" has intellect and separate identity.

On the contrary both the Old and New Testaments are consistent in the distinction made between "spirit" and "soul." "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the *dividing asunder of soul and spirit.*" Heb. 4:12. Here is where some modern theologians err. They make "soul" and "spirit" synonymous, but the Word of God "divides them asunder." Only as we believe the witness of the Word will we be saved from grievous error. In both the Hebrew and the Greek this distinction is carefully maintained. "*Ruach*" in Hebrew, and "*pneuma*" in Greek, always mean "spirit," even that life principle that comes from God, and that at death returns to God. "*Nephesh*" in Hebrew, and "*psuche*" in Greek always mean "soul," and include all that makes up the living, sentient being which we call man, with all his faculties and his separate identity. The Bible is clear and plain in this distinction. The trouble with modern theology is that it has forsaken the clear light of the revelation that has come from God, even the Holy Bible, and has gone to the dim twilight of Egyptian and Greek philosophy and

conceived of an immaterial, immortal entity which their imagination calls "immortal soul," but concerning which there is not a single word in all the Book of God. Not once in the Bible is the word immortal or any other such word ever used in connection with "soul." If you want to find the expression "immortal soul" you must go to Plato and other like authors and not to the Bible.

Immortality does not mean life after death but "deathlessness, a life that can die no more." Jesus placed the entering into this blessed state beyond the resurrection of the dead. He said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 6: 28, 29.

These two resurrections correspond to the two births—the natural birth and the supernatural birth, the "birth from above." All that we inherit from the first birth is perishability; from the second we are made partakers of eternal life and in the resurrection morning will be endowed with immortality. All who hold such a faith add immeasurably to the content of the expression, "I believe in the resurrection of the dead."

## "Making Melody in Your Heart"

THE hands may deal in the common things—

In grime and dirt and dust,

In dull routine; but is that a cause

That therefore the spirit must?

Nay! Though the hands to their task are bound,

The mind may rise and soar,

And the spirit dwell in unfettered realms

Of freedom forevermore.

The tongue may talk of the commonplace

When instead it fain would sing;

The mind would chafe at restrictions oft,

Could it not itself take wing.

But though the words in prosaic vein

Against the will must flow,

They need check none of the melody

That sings in the heart below.

But when with problems that will not wait

The busied mind must cope,

Nor ever stray to the far away,

Where then is the spirit's hope?

Ah, just in the undercurrent sweet

Of trust that God knows best:

To count as great all tasks that wait,

And leave to Him the rest.

As darkest night somewhere has stars,

The bitterest cup its balm,

So even the busiest life of care

Through it all may keep its psalm.

And never can life be drab or bare

As long as the heart can sing,

And joy in the hope that "over there"

Will be time for everything.

—Pearl Waggoner Howard.



## Christ's Virgin Birth

( Continued from page 6 )

Jesus—as we do; when they thought about His coming, they were sure that He came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention of His birth—as we do; but they phrased it in terms of a biological miracle that our minds cannot use." As a matter of fact there is nothing in all paganism which is comparable to the virgin birth of Christ. There is no similarity between it and the myths regarding the origin of the ancient gods. Those who talk in this way must either be ignorant of what pagan mythology teaches regarding the origin of the gods, ignorant of what the Bible teaches regarding the virgin birth of Christ, deceived into believing they are the same when they are not, or they wish to deceive others into believing there is no difference.

In all mythologies there are numerous accounts of unusual births. For instance, Alceme was beloved by Jupiter, and Hercules was the result of their union. Again it is related that the mother of Augustus fell asleep in the temple of Apollo, and was visited by the god in the form of a serpent, and that the result of this miscegenation was the birth of Augustus.

### Paganism's Myths Imply Actual Physical Generation

The birth accounts of Buddha imply actual physical generation through father and mother. Physical generation is related in the case of Zoroaster. There are supernatural elements introduced in connexion with all these myths. But in none of them is there anything like the account of the virgin birth of Christ.

There are many tales of the liaisons of gods with mortal women. But these lust-inflamed gods begat children in a carnal manner. There are tales of great men begotten by gods in the shape of serpents, or oxen, or birds. But all this was through physical generation by libidinous gods. There is not one such account as that of the virgin birth. God's own Son was born in a manner which did not make Him ashamed. It was not the result of incest with a sister, violation of a daughter, adultery with another's wife, by a lascivious god in the shape of a bird or a serpent, or an ox, or a lover, for the gratification of a vile lust. Such are the stories of mythology.

Men who take such positions and stand in Christian pulpits and teach such things, are doing something more preposterous than anything which has ever been attempted by outright infidels. These early Christians, who are thus supposed to have borrowed the virgin birth from paganism, hated paganism, with all its teachings and practices, with profound hatred. They would rather die, and they did die, rather than show it the least respect or honour or deference. That they should go to such a hated system and borrow its lies to account for their Saviour and King is so utterly preposterous as to be laughable if it were not so serious.

(To be continued.)

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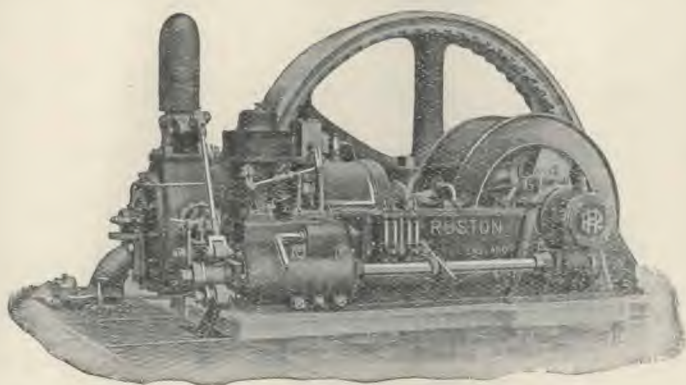
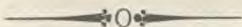


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## Are the Dead Actually Alive?

(Continued from page 13)

from which there will be no resurrection. That death will be absolutely literal. It is never in Holy Scripture said to be eternal life in misery or torment. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. The righteous, clothed in glorious immortality, will realise the fruition of their hopes, according to the promise, "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14. That blessed day is not far off. May we all seek cleansing in the blood of Christ, and heart-preparation, that we may in all eternity enjoy the privileges of the redeemed of God in the world made new—the home of the saved.

## Protestantism Imperilled

(Continued from page 8)

the inevitable result to itself of the circulation of the Word of God. It was this that cost Tyndale his life.

Moreover to the Reformation we owe the re-affirmation of the principle that the Bible is superior to Court or Council—that no Church decree can set aside or override the authority of the Word of God. Enwrapped in this fundamental it the liberty of the individual to worship God according to the dictates of his conscience, provided only that this conscience is in harmony with the Word of God. Consequently, it is to the Reformation that we owe our freedom of thought, speech and worship which we enjoy to-day.

With the spread of the Bible came the re-affirmation of the apostolic doctrine of justification by faith, of immediate access to the throne of God for every repentant sinner. The way to salvation, so long blocked by creeds, penances, confessions,

masses, priests, and saints, was cleared for all people by the Reformation.

The blessings of the Reformation, indeed, reach into every walk of life. We are unconscious of them except as we compare our present privileges with those of pre-Reformation times. In the words of the late Bishop Ryle: "We have neither an adequate conception of the evils from which the Reformation freed us, nor of the enormous good which it brought in. . . . Whatever England is among the nations of the earth as a Christian country—whatever political liberty we have—whatever light and freedom in religion—whatever purity and happiness there is in our homes—whatever protection and care for the poor—we owe it to the Protestant Reformation."

"The Reformation found Englishmen steeped in ignorance, and left them in possession of knowledge—found them without Bibles, and left them with a Bible in every parish—found them in darkness, and left them in comparative light—found them priest-ridden, and left them enjoying the liberty which Christ bestows—found them strangers to the blood of atonement, to faith, and grace, and holiness, and left them with the key to those things in their hands—found them blind and left them seeing—found them slaves and left them free. For ever let us thank God for the Reformation. It lighted the candle which ought never to be extinguished or allowed to grow dim."

"Shall we entertain for a moment the idea of forsaking the Reformation principles and going back to Rome? God forbid! The man who counsels such base apostasy and suicidal folly must be judicially blind. . . . The iron collar has been broken; let us not put it on again. The prison has been thrown open; let us not resume the yoke and return to our chains.

"Let the Israelite return to Egypt if he will. Let the prodigal go back to his husks among the swine. Let the dog return to his vomit. But let no Englishman with brains in his head ever listen to the idea of exchanging Protestantism for Popery, and returning to the bondage of the Church of Rome."

Using language equally forceful, the late Dr. Dale of Birmingham has left on record this solemn warning:

"Let Protestantism loose its hold on this country, and the life of the nation which for three centuries has manifested itself in such energetic and noble forms, has created the virtue which constitutes the strength and stability of the English character, has inspired our intellectual triumphs, has built up our material prosperity, has made our reverence for the authority law a principle and a habit, and our love for political freedom a passion. . . . this life, so rich, so deep, so robust, will pass for ever away. Let the nation cease to be Protestant, and England which, notwithstanding her faults, we have so passionately admired, will cease to exist."

"God is wanting men who will strike a very definite blow for Him; and the weapon He has given to strike with is His Word; but is we would strike, we must not doubt the weapon."



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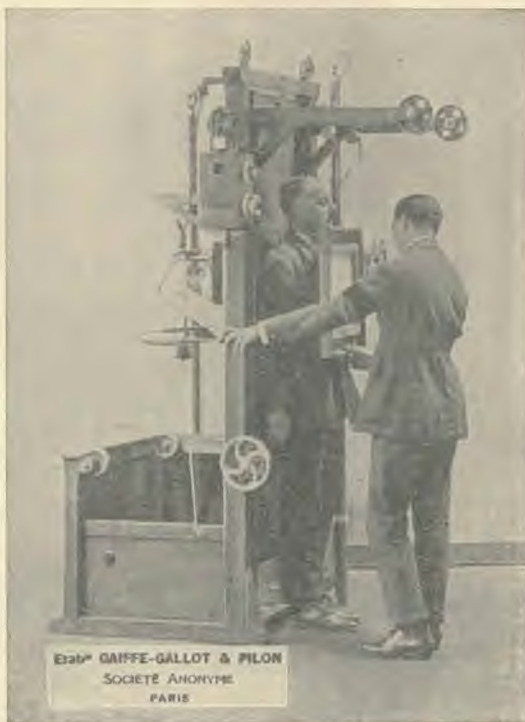
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# The Moderation of Jesus

By H. F. De'Ath

**I**T HAS been suggested of late that all members of the human race are more or less unbalanced. Certainly history, both ancient and modern, strongly supports this suggestion. How very human it is to be immoderate in thought, word and deed; to distort, to exaggerate, to overdo, to understate, to overemphasise, to undervalue!

It was, in part at least, to restore this lost sense of proportion in mankind that the great Master-Teacher laboured by precept and example. His was pre-eminently a message of moderation, a call to readjustment of the powers of our being.

To the woman who was distracted through overanxiety in supplying the physical wants of her household, He said: "Thou art troubled about many things; but few things are needful."

It was because He knew the inherent weakness of human nature, and the supreme moral and spiritual value of moderation that He uttered the timely warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life."

What He urged upon others He practised Himself. His was the supreme example of a perfectly balanced life. His interests were world-wide; and though He set Himself a supremely exacting task, He never seems to have developed a feverish haste. He was content to apply Himself steadily at the carpenter's bench until the age of thirty.

In the main He dressed and ate and drank like other men, yet kept Himself free from all harmful indulgences and hurtful excesses. He mixed with every grade of society with perfect impartiality and kept in close and sympathetic touch with every department of human existence.

He never complained that the days were too short for the work He had to do; nor did He find time heavy upon His hands. He could sleep soundly when others, with far less cause, were fretting themselves frantic.

His speech was invariably brief, apt and to the point. Not a word too many, nor a word too little did He utter. He manifested an obvious interest in fishing, boating, farming, housewifery and every other normal activity.

He discoursed in public and in private to the profit of all concerned. Work, study and meditation did not prevent His devoting some time and interest to children, domestic life, social gatherings and festive occasions. He made His influence felt for good through every normal channel of human life and activity, without apparently obtruding Himself or His teaching upon others.

He was, in short, what He desired His followers to be, and what He is still able and willing to make them—the very "salt of the earth."



*"Thou art troubled over many things; but few things are needful."*

*"Thou art troubled about many things;*