

# The ORIENTAL WATCHMAN

and

HERALD OF HEALTH

VOLUME 3, No. 2

FEBRUARY, 1927

## Food Value of Milk

By John Harvey Kellogg

**F**OOD is to an animal what earth is to a plant. It is the soil out of which we grow. What we eat to-day is walking around and talking to-morrow. The most marvellous of miracles is the transmutation of common foodstuffs into men and women, the transfiguration of bread, potatoes and rice into human intelligence, grace, beauty and noble action. We read in Holy Writ how the wandering Israelites were abundantly fed in the Assyrian desert with manna from the skies and marvel at the providence which saved a million souls from death, forgetting that every harvest is a repetition of the same miracle, that each morsel of food we eat is a gift of heaven conveyed to us by a sunbeam. Food is simply sunshine captured by the chlorophyll of plants and served up to us in tiny bundles called molecules, which, when torn apart in our bodies by the processes of digestion and assimilation, release the captured energy which warms us with heat brought from the sun and shines out in human thought and action.

### What is Food

And what is its relation to the animal economy? are questions of which the wisest of the ancients knew absolutely nothing. It is less than a century since Liebig and Lehmann and their pupils began to unravel the mystery of food. In recent years no subject has received more assiduous atten-

tion from scientific men and none has been made the object of more constant or more profound research than the questions of food and food supply. The feeding of animals and men is without question the most pressing and vital of all economic problems, a fact well emphasized at the present time by the critical situation in Belgium, Poland and Germany.

The labours of Voit and Petterkofer, Rubner, Zuntz, Atwater, Benedict, Chittenden, Mendel, Lusk and Hindhede have demonstrated that there is the closest relation between food supply or food selection and human efficiency. In fact, it has been clearly shown that the quality and quantity of the food intake is just as directly and as closely related to the question of human efficiency as is the quality and quantity of petrol to the efficiency of an automobile.

### Food is Fuel

In fact it has been established as a fundamental principle in human physiology that food is fuel. Life is a combustion process.

The human body is a machine which may be likened to a locomotive—it is a self-controlling, self-supporting, self-repairing machine. As the locomotive rushes along the iron road pulling after it a thousand ton cargo of produce or manufactured wares or human freight sufficient to start a town or stock a political convention, its enormous expenditure of energy is



*Milk is in itself quite a complete food. It is the master builder, containing the best material for growth as well as all the other substances needed in the body.*

maintained by the burning of coal from the tender which is replenished at every stopping place. The snorting monster at the head of the rushing procession gets hungry and has to have a lunch every few miles along the way. After a run of a hundred miles or so the engine leaves the train and goes into a round house for repairs; an iron bolt has dropped out or a brass nut has been shaken off. Every lost or damaged part of the metal leviathan is replaced, and then it is ready for another run.

The human body is wonderfully like the locomotive. It pulls or carries loads, it expends energy, it consumes fuel and has to stop at meal stations to coal up; it has to go off duty periodically for repairs. The body needs just what the locomotive needs, fuel to furnish energy and material for repairs of the machinery.

Food differs from fuel chiefly in the one particular that in each little packet of food done up by Mother Nature there is along with the fuel for burning, a tiny bit of material to be used for repair of the machine. In other words, food represents in its composition both the coal and the metal repair materials of the locomotive.

The starch, sugar and fat of food are the coal and the protein or albumin is the metal repair stuff. Here we see at once the reason why starch and sugar and fat are so abundant in our foodstuffs while protein or albumin is in quantity a minor element.

#### How Food Differs from Fuel

But there are other differences between food and common fuel which are worthy of mention. The water and the salts are essential to meet the body's needs, especially the various mineral elements, lime, soda, potash and iron. All these we must have—lime for the bones and nerves, soda and potash to neutralize the harmful acid products of combustion processes, and iron for the blood.

All these are found in normal foodstuffs but in greatly varying proportions, so that a pretty large variety of foods must be eaten to make sure that each of the different food principles required for perfect nutrition are supplied in ample quantity.

#### Vitamines, the Most Wonderful Discovery of Modern Times

In recent years science has discovered another and most surprising property of food in which it transcends all other fuel substances as a diamond from the Transvaal outshines a lump of coal. Natural food contains vitamins. It has long been known that an exclusive rice diet sometimes causes beri-beri, a form of general neuritis; and that a diet of dry cereals and preserved food in time, gives rise to scurvy; but the reason was a profound mystery. In very recent years it has been learned that the real cause of beri-beri and scurvy is the lack of vitamins which are associated with the bran of cereals and so are removed in the process of polishing rice and in the bolting of wheat and other grains.

Vitamins do not enter into the composition of the body as do other food principles, but they are somehow necessary to activate or render active

the various subtle elements which are essential to good nutrition.

There are several kinds of vitamins. Some are associated with the bran of cereals, others with the juices of fruits. Some are easily destroyed by heat, while others survive a boiling temperature. The discovery of vitamins must stand as one of the most masterly achievements of modern science, even outshining in brilliancy the discovery of radium. It was only by the most persevering efforts and the application of all the refinements of modern chemical technic that the chemist, Funk, was able to capture and identify this most subtle but marvellously potent element of the food. This discovery has cleared up a long category of medical mysteries. We now know not only the cause of beri-beri and scurvy and the simple method of cure by supplying vitamin-containing foods, but within a very short time it has been shown that rickets and pellagra are likewise deficiency diseases due to lack of vitamins, and in a recent discussion before the New York Academy of Medicine it was maintained that vast multitudes of people are suffering from disorders of nutrition due to the same cause.

#### Milk: The Most Remarkable of Foods

With this brief summary of the nature of foodstuffs and their relation to body needs, let us now turn our attention to the most remarkable of all foods known to man, milk.

Milk differs from every other food substance known in the fact that it is a complete food. If in the case of adults it needs to be supplemented by other foodstuffs, cow's milk is for the young infant, when properly modified, a perfect food. It contains in excellent proportions, all the elements needed by the growing child. This is not true of any other substance known.

The fuel element is represented in milk by fat and sugar of milk. That fat is of a sort easily utilized by the body.

#### Why Milk Sours While Meat Putrefies

The sugar of milk is a special product exactly adapted to the needs of the body, far superior to cane sugar and free from the unwholesome properties of the products of the sugar cane. It is found nowhere else in nature except in the milk of animals. Milk sugar is slowly digested and absorbed. This enables it to reach the lower intestine where it is converted into lactic acid and so prevents the putrefaction to which modern science has traced a great number of the maladies of both infants and adults.

It is due to the presence of lactose that milk sours while meat putrefies. Nearly ten years ago, I placed in a jar of buttermilk a raw beefsteak to which no antiseptic of any sort had been added. The beefsteak is still intact, thanks to the anti-putrefactive properties of milk sugar and the acid forming bacteria it feeds. The reason for this anti-putrefactive property of milk was discovered by Kendall of Harvard, who a few years ago demonstrated that in the presence of sugar even highly active putrefactive organisms produce harmless

acids instead of noxious toxins and ferments. This is certainly a most beneficent provision of Nature whereby the normal food of the young infant is kept in a wholesome state while undergoing the processes of digestion and absorption in the intestine.

In the casein of milk is found material for growth and repair, and in a form favourable for prompt and complete digestion and assimilation. There are also other proteins in milk which serve the same purpose.

#### Milk Rich in Salts

Cow's milk is also rich in salts, containing four times as much of these mineral elements as does mother's milk. Milk is particularly rich in lime. A pint of milk contains eleven to sixteen grains of lime, more than is found in a pint of lime water. Note the contrast in this regard between milk and flesh food of any kind. Meat supplies only half a grain of lime to the pound, although containing twice as large an amount of solids as does milk. The reason for this is obvious. Milk is a substance provided by nature as an exclusive food for a growing animal, and so must furnish lime for the bones as well as protein for the muscles. Meat represents but a fraction of the original foodstuff. When corn or other food is eaten by an ox, the several elements are separated, each going to form its own tissues,—fat to fat, protein to muscles, and lime to the bones. So to get back the whole assortment of food principles fed to an animal, one must eat its entire body, the ox, bones and all. This being impossible, kind Nature has supplied us in milk with bones, muscles, brains, nerves, every bodily structure in solution, and in attractive form, a most delectable and tempting nutrient unsurpassed by the daintiest products of the culinary art, or any achievement of chemical knowledge and skill.

#### Milk Rich in Vitamines

Another notable quality of milk is its richness in vitamins. In this respect, also, milk is unique and superior to all other foodstuffs. Of ordinary foodstuffs each provides its own sort of vitamins. These remarkable and magic working substances are, according to Funk, the discoverer, produced only by vegetables. Each plant produces its own sort of vitamins. The vitamins of milk are

not produced by the cow, but only collected by her. As she browses about the pasture she selects the various sorts of grasses, twigs, leaves and stems which suit her needs and with them gathers a fine assortment of cell-stimulating, life-saving vitamins which are borne by the glistening streams which pour from her udder and impart to this wonderful food-stuff a potency as a body-building agent possessed by no other known substance.

It should be mentioned right here, however, that these remarks are true only of clean cow's milk as it flows from the original fount, and do not hold for milk which has been boiled or pasteurized, or doped with alkalies, which several processes destroy the precious vitamins and deprive the milk of its most unique and valuable properties.

#### Milk a Live Food

But there is something more to be said of the food properties of this fascinatingly interesting product of maternal providence. Milk is a live food. Of course it is not alive in just the sense in which a growing animal or a plant is alive, but still it possesses certain properties which are peculiar to living things, and which serve the body in a most remarkable manner.

#### The Digestive Ferments of Milk

Milk contains certain digestive enzymes or ferments, galactase, oxidase, and reductase which aid the processes of digestion. It is important to note, however, that this is true *only of fresh milk which has not been sterilized by boiling.*

*These useful ferments, like the subtle vitamins, are destroyed by heat.*

#### The Antitoxins of Milk

There still remains a final word to be said about the wonderful properties of fresh cow's milk. Milk is a sort of fluid tissue and like other tissues is prepared from the blood; hence it is not surprising that the profound scientific study to which this remarkable food substance has been subjected within recent years has brought to light the fact that milk possesses some of the properties of the living blood from which it is produced. While still warm with animal heat, freshly drawn milk, like the blood, possesses the power to combat and destroy germs. Milk contains various antibodies which are found in the blood, agglutinins, antitoxins, and opsonins.

*One seer of milk is about equal in fuel value to any of the following:*

*2 pounds salt codfish  
3 pounds fresh codfish  
4 pounds beetroot  
5 pounds turnips  
1-6 pound butter  
1-3 pound wheat flour  
1-3 pound cheese  
3-4 pound lean round beef  
2 pounds potatoes  
6 pounds spinach  
7 pounds lettuce  
4 pounds cabbage  
8 eggs*

*One ordinary glass of milk is about equal in fuel value to,*

*2 large eggs  
1 large serving of lean meat  
2 moderate-sized potatoes  
5 tablespoons cooked cereal  
3 tablespoons boiled rice  
2 slices bread*

# The Signs of Christ's Second Coming as Seen in the Political World

By P. C. Poley

**S**ELDOM, if ever, has it been given to any British statesman to address an audience of the kind that Mr. Lloyd George spoke to on July 20, 1926, when the delegates present represented very many of the young people of over thirty nations. The theme chosen was the "Youth of the World and Peace and Goodwill." The occasion was the Seventh World Convention of the Christian Endeavour Movement.

The ex-premier spoke of certain aspects of the world of politics as he saw them. "Each generation has its task," said he, "and the supreme task of the generation that is arising now, and which is commencing its work in life, is to achieve the substitution of organized justice for organized violence."

According to this statement, it would seem that Mr. Lloyd George hopes that an age of "organized justice" and peace will be ushered in by the efforts of those whose careers in life are yet before them, and that the present "organized violence" and chaos of our times will disappear. But as it is the tendency of the great nations of to-day to talk peace while preparing for war, it will not seem strange if some do not share the speaker's enthusiasm.

For we are living in an age of paradoxes. There are strange contradictions all around us. Jealousy and distrust among the nations have produced formidable armaments at a time when the doctrine is being widely taught that we are likely soon to witness the inauguration of a peace and plowshare era. While the peace talk continues unabated, nations steadily improve their war weapons and war machines. Peace movements and war movements jostle on the crowded highway of modern history. There is an amount of industrial strife, class hatred, communal tension, banditry law-breaking and disregard for constituted authority, at a time when optimists are speaking of the well-ordered world which they believe that philanthropists, peace advocates, religious leaders and an awakened conscience of mankind will bring in.

Either the world is to get better or it is to get worse. Either the wheels are to climb forward or roll backward. Which is it to be?

According to the report of the above-mentioned address, which was published in brief in the *Calcutta Statesman*, July 22, 1926, under the title "Europe Drunk on War Talk," Mr. Lloyd George continued as follows,—"We old fellows were brought up in a world that regarded armaments, with occasional wars, as part of the grim essen-



*Peace Treaties, which were once signed in a solemn and impressive spirit, have now become a commonplace event.*

tials of human civilization. We have gotten away from that idea. Youth must get away from it. The most horrible, devastating, and greatest war is yet to come unless youth tears that idea from the heart of civilization. Europe had been drinking of armaments until it got delirium tremens in 1914, and it is going on drinking secretly now."

That is the tragedy of it all. The lessons of the past have not been thoroughly learned. So the world swings pendulum-like between hope and fear.

Mr. Lloyd George pled for arbitration between nations and classes. He thought that the churches' intervention in the coal dispute in Great Britain was a great achievement.

His proposed remedies for the menacing evils of the world are interesting. He sought to mould the opinion of the early manhood of the churches—minister and laymen—so that the advocacy of peace among nations might be greater than it is. It is his appeal to the youth of the Christian churches and his distrust of the ideals of aged politicians that make his speech so striking.

Other politicians are doing the same. They are turning to the Christian forces for help. Other things having failed, they think that world peace may be secured through the influence of religious men and Biblical principles. They feel that much may be expected of the League of Nations because so many ministers of religion are standing so solidly in favour of it.

There is no mistaking the attitude of many leaders of the churches. They have joined hands with politicians of similar inclinations in demanding that war be abolished. An article published in the *Calcutta Statesman*, April 24, 1923, entitled "'No More War' Movement," says—"Signed by over one hundred religious and political leaders and represen-

tatives of literature and science, including women, a manifesto has been issued in London on the subject of 'No More War' and universal disarmament."

This readiness of politicians to join hands with religious leaders in an effort to ban war is significant. They think there is much to be gained by this union. They demand that moral law be respected by nations as well as by individuals.

This brings us to an interesting prophecy in the Holy Scriptures which indicates that in "the last days" nations would indeed seek the help of the organized Christian forces and the influence of Christian principles as a means of bringing about disarmament. We read as follows,—*"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the Law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."*—Micah 4: 1-5.

Evidently the prophet here predicts the plans of the "League of Nations" people, and of others who invent peace schemes. "Swords shall be beaten into plowshares," many would say. They would think universal disarmament possible under the existing governments of the world.

But Micah makes no promise that this dream of universal disarmament will materialize. He predicts, not a Divine pronouncement, but a human plan. The people would say that unparalleled peace is coming. They sadly lack the power to put their propositions into effect—though they do, in fact, express the will.

And the churches were never more popular than they are to-day. Their advocacy of the doctrine that international disputes should be settled at a permanent court for the nations has placed them on vantage ground among the powers of earth. Strong alliances are being formed between Free Churches and earthly governments. State Churches, too, are forward in the cause of disarm-

ament; and though union of Church and State is unscriptural and unsatisfactory—for religion should go unfettered and untrammelled if the purity of Christianity is to be maintained and a Biblical faith preserved—yet there is no doubt that these State Churches are regarded as the succourers of war-weary nations and are very popular institutions. Note that the prophet shows that the mountain, or power, of the Lord's house, or professed church, would be placed on a high pinnacle of fame and popularity, and as is evidently meant, have a certain amount of control. It would "be established in the top of the mountains," or civil power; and this would be done in the last days. Then the nations would be dazzled by the teaching that they will surely reform themselves, or be reformed by the Gospel and the persuasive power of Biblical principles.

The Holy Scriptures do not warrant our believing that the tragedy of war will end in this way. Wiser men can see that it is impossible to constitute an impartial tribunal to adjudicate disputes between the nations. International brotherhood, in this world of sin, must be looked for in vain. As our statement needs Biblical proof, we turn to Joel 3: 9-14,—*"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be awakened, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is*



*"Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."*

great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

Yes, indeed! In the last days peace will be taken from the earth. The Lord Himself, Who foresees the future with unerring eye, proclaims the reverse of what the people would say. Scenes of bloodshed would fill the earth at the time of Christ's Second Coming. The Lord's appearing will not be heralded by a golden age. That fact is certain. People have trusted too little to what the Lord has said in His Word, and too much what erring man has said.

Joel's forecast, quoted above is that of the last battle of the world's history, and it is associated by John in *The Revelation* with "a place called in the Hebrew tongue Armageddon," that is, Mount Megiddo in Palestine. That it is to be

return of Jesus. These vast war preparations are only one sign among many clear tokens showing how very near the end is.

Even the "Peace and Safety" cry constitutes a striking sign, for Paul says,—"The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them."—1 Thess. 5: 2, 3. Trouble is surely coming for the world of the unprepared; but not all will be lulled to sleep by this deceptive cry, for some will be watchful and walking circumspectly, and he addresses this class as follows,— "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others."—Verses 4-6. That we may be among the "children of light" who

will greet the Redeemer at His coming, the Lord of Heaven makes overtures of mercy to us. His grace is offered through the Crucified One.

What then is the truth about world peace? Is it not true that "all the earth shall be filled with the glory of the Lord?" (See Num. 14: 21.) That condition of peace and righteousness will not be realized this side of the return of Christ. Under His coming Kingdom of Glory this prophecy will be fulfilled. Sin and the curse are destined to be completely wiped away. So God's Book of truth assures us. The children of the Resurrection will enter the earth made new and beautified by the Hand of the Creator. Edenic loveliness will be its covering, for this, too, is a part of God's sublime programme for our world. The renewing of the earth will be one of the last events to take place in a period of

time called the "Day of the Lord." Happy—eternally blessed—the ransomed, forgiven people, who will be brought to that fair world to receive their inheritance, and live under the eternal reign of the Prince of Peace!



Munition factories, working over-time, demonstrate the hopelessness of universal peace.

fought in the time of the harvest of the world is indicated by the words—"Put ye in the sickle, for the harvest is ripe."—Joel 3: 13. That the Lord Jesus and His angels will descend from Heaven at that time is shown by the prayer,— "Thither cause Thy mighty Ones to come down, O Lord."

"Unto them that look for Him shall He appear the second time," said Paul the Apostle. (Heb. 9: 28.) Christ Himself is looking toward that day with joy, for then He will receive His Own—His Blood-bought possession. It will be a resurrection day—a harvest day. "The harvest is the end of the world."—Matt. 13: 39. The faithful dead will arise from their dusty beds, and Christ's living servants will share in the gift of immortality, together with those who shall thus awake from the sleep of death. They will meet their Saviour-King in the air, and ascend with Him to the Holy City. What day has ever compared with that when earth shall see her Lord again?

Many events and conditions of to-day appear in very sombre hues, but the people of faith take courage because these things herald the imminent

## A Test

KNOWING who the dear Lord was, the society to which he was accustomed in heaven, its sweetness and purity, beauty and intelligence, I wonder many times how he could endure the disciples who clustered so closely around him. I have sat in a boat on a warm day with Galilean fishermen on the Sea of Galilee. And they were no sweeter, nor any cleaner, two thousand years ago than they are to-day. I don't think our blessed Lord "liked" them any better than I did. But, then, he "loved" them, which is quite different. You cannot force yourself to "like" disagreeable people. But you can love them—dearly. For that is a command. And it's easy for a Christian to obey. It isn't for any one else; no.—*Rev. R. J. Burdette.*



AN baldness be cured? "Certainly!" say the optimistic advertisers of hair restorers.

The writer does not know of a single cure for well-established baldness,—that is, the smooth-and-shiny kind that comes on gradually. In sudden baldness following typhoid fever, the hair usually grows again, for there has been no destruction of the hair follicles.

But the shiny pate of the elderly man—he may be comparatively young—is remediable only by the use of a wig or a skullcap.

Very little is known of the ultimate cause of baldness. It is often preceded by an infection ("germs"); that is, by an infectious scalp disease that produces an abnormal dandruff. In health, the scalp, like the skin elsewhere, sheds some scales. In scalp disease (seborrhea), these scales are excessive, so as to be noticeable on the collar even when the head is washed at reasonable intervals; or the head may be covered with crusts.

But baldness seems also to be a senile change, in which the living tissue (the hair follicles) is replaced by fibrous tissue, a process in aging, similar to that going on in other parts of the body. Just why this senile change should begin much earlier with some than with others, or why the bald spot should be preferably on the crown of the head, is not certainly known.

The contention that baldness is caused by a tight hatband cutting off the blood supply and the nutrition of the hair, does not seem to be founded on very strong evidence.

#### What can be Done for Baldness?

Whatever the cause, the time to treat baldness with any hope of success is when it is first noticed that the hair is becoming thinner. The thinning of the hair, together with the shedding of a noticeable amount of branny scales, or the presence of crusts with some itching of the scalp, is an indication that the scalp has been infected. The earlier this process is noticed, the more the chance for a desirable outcome. With an early start, it may be possible to prevent the death of more hair follicles. There is no reason to hope that any of the follicles that have been destroyed can be restored. Wherever restoration has taken place, it has been in a case of temporary baldness such as that following typhoid fever, which would probably have exactly the same happy ending without the use of tonic or other remedy.

When the hair is becoming thinner, two procedures are advised: (1) the use of a harmless germicide, with the avoidance of reinfection; and (2) careful massage of the scalp in order to prevent atrophy. In addition, the hair should be



## Those Bald Heads Are Skullcaps Inevitable?

By George H. Heald, M. D.

much by neglect as by the doing of useless and harmful things in the hope of saving it. Many of the fussy operations and applications are more harmful than useful.

Remembering that dandruff is caused by an infection, one should never use another's comb or brush, especially the articles in public lavatories. Yes, the barber's things may convey infection. When one begins treatment for dandruff, he should sterilize his brush and comb, and repeat the process at intervals.

#### For Dandruff

For dandruff a resorcin mixture may be as good as any: Resorcin, 2 drams; alcohol, 3 ounces; water to 8 ounces. Directions: Mix, shake, and apply to scalp morning and evening. Or a borax-glycerin mixture: Borax, 1 dram; glycerin, 6 drams; water to 6 ounces. Directions as above.

These preparations should be applied to the scalp, not to the hair. Part the hair in one place and rub in the application along the line of the part. Then make another part parallel and a short distance away, applying the mixture; and continue this until the entire scalp has been covered. The germicide must reach every portion of the scalp, else some of the infection will remain. This operation, in order to give certain results, must be kept up for some time.

In case one prefers to use an oily preparation, a lanolin-resorcin mixture may be made up in the proportion of two parts of resorcin to one hundred of lanolin; say, resorcin one dram to lanolin six ounces. This mixture, applied like the above mixtures, penetrates the scalp more readily than any water or alcoholic mixture.

In order to massage the scalp, the five fingers of each hand should be placed firmly on the scalp, which should be vigorously stretched, and moved in all directions over the underlying tissues. This may be done several times a day for three minutes at a time, which increases the circulation, and tends to retard the aging process.

kept clean. But wetting the hair to comb it or using alkaline preparations or an excess of soap so as to remove the natural oil of the hair, without replacing it, is bad. For the hair needs oil to keep it in a healthy condition. If the oil is removed by the use of soap or alkali, especially in a case where there is little secretion of oil, the hair should be lightly oiled. Wet hair turns the oil into a waxy mass that adheres to the comb, makes the hair stiff and difficult to manage, and acts like so much dirt. The head can be kept clean for a longer period if it is not wet to comb it.

Doubtless, the hair is often injured, not so

# Protestantism Imperilled

## No. 12

### The Outcome

By A. S. Maxwell



WE ARE approaching the closing episodes of the great conflict of the ages. Already the stage is being set for the final clash between Romanism and Protestantism. With unbounded confidence the papal forces are establishing themselves in every attainable strategic position, confident of final triumph. Simultaneously, but silently, and without pretension, the new and purer Protestantism is spreading with speed and power through all the earth. Stirred and empowered by the Holy Spirit, men of God are making known the everlasting Gospel in every land. The threefold message of the fourteenth chapter of Revelation, destined for this hour, and desperately needed, is fast becoming the rallying cry of the real lovers of Protestantism everywhere.

The situation is fraught with tremendous possibilities. Two mighty forces, one inspired from below, the other from above, both diametrically opposed each to the other in principles and objective, are in operation on a world-wide scale. Both are rapidly increasing in influence, albeit in diverse ways and reckoning by different values. Some day, and that not far distant, the clash will come. What will be the outcome?

The prophecies are clear that the Papacy is to enjoy a short-lived supremacy. Once more, as in the Middle Ages, she will sit enthroned as Queen of the world and dictate her policy to the nations. But her triumph will be but for a moment. In her exultation she will endeavour to re-introduce her old-fashioned methods of conversion, which at heart she has never discarded. Intoxicated by the realization of her age-long dream of world dominion, she will put into operation her plans for the complete subjugation of those who still dare to disagree with her. There will even go forth a decree that as many as will not "worship the image of the beast" shall be killed. (Rev. 13:15.) There will be a boycott of all who refuse to unite with her and it will be decreed that no man may buy or sell, save he that has "the mark, or the name of the beast, or the number of his name." Verse 17.

At that time it will seem as though the cause of Protestantism is completely lost. Not so in the sight of heaven. In the darkest hour God will intervene to save His own and bring glorious triumph to His cause of truth and righteousness. Speaking of the powers that shall form the great religio-political alliance of the last days, it is said: "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

Suddenly will the Papacy be deserted by her friends, and they "shall hate the whore, and shall

make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17:16.

Hardly will the words have escaped her proud lips, "I sit a queen and am no widow, and shall see no sorrow," than doom will fall upon her. Says the prophecy: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God Who judgeth her." Rev. 18:7,8.

In that day the situation, for a period so threatening to the loyal adherents of Protestant principles, will suddenly be reversed. Then will the words of the prophet be fulfilled: "And at that time shall Michael stand up, the great Prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Says the apostle John, referring to this same stupendous moment: "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

The descent of the Lord Jesus in the clouds of heaven with power and great glory will be the wonderful climax to the present crisis. It is towards that great consummation that the world is rapidly hastening. The events of to-day which we have been considering in this series of articles are but heralds of the approaching return of Jesus Christ. If it so please God, many alive to-day will live to see Him come. It behooves us, therefore, to take our stand resolutely in the present crisis upon the eternal verities of His Word, that He may find us faithful witnesses when He comes. Such a stand will call for courage, faith and much endurance, but every sacrifice will be abundantly rewarded in the great day of God.

But whatever the future may hold in store for us, it is certainly our duty to-day, both to God, our country and the world, to rediscover for ourselves the foundation truths of Protestantism, experience their blessedness in our own lives and exert all the influence we can wield in the cause of righteousness and truth.

---

### No Defeat

THERE is no defeat in the Christian life,  
No turning backward again.  
'Tis onward and upward through earthly strife,  
No halting for fear or pain.

No urging is needed to him who has tried  
The way of salvation before.  
To all of the Heavenly Host allied  
What careth a soldier more.

The Gospel message is sounding far,  
And this is the day of His power,  
There's nothing the wonderful word can bar,  
For this is the Earth's last hour.

—Kathleen Davis



# The Mirror That God Gave the World

By D. C. Claessen



AN ELDERLY gentleman who had met Seventh-day Adventists, and had had many discussions with them on points of their faith, called on me one day, deeply concerned over the fact that I was a member of that church.

"You and your wife are nice young people," he said, "and it is a pity you are mixed up in this Jewish business of Sabbath keeping. Christ is everything to the Christian," he continued, "and if we accept Christ, the law falls away and does not bother us after that." Then he quoted, "Christ is the end of the law to them that believe.' There you are! This verse alone is pretty clear. See the force of the phrase 'the end of the law to them that believe.' The natural conclusion is that Christ is above the law. In keeping the law He fulfilled it, and why must we hark back to the law? We are no more under the law; we are under grace."

All this was said very rapidly and seemed to put the old gentleman out of breath.

I smiled. My visitor felt confident and sat waiting for me to answer.

Presently I said, "Mr.—, here is a verse of scripture I would like you to consider for a moment: 'Where no law is, there is no transgression.' Rom. 4: 15. If you do away with the law, as you are doing, you are doing away with sin. That is the meaning of the Scripture."

"But," he remonstrated, "there is something better now for us than the law, which is unto death. We have Christ,—the risen Christ, Who is life and salvation to us. Well, let's not argue. I'm going to ask you just one question. You must answer me fairly and squarely. Have you accepted Christ as your Saviour?"

"I will answer your question," said I, "in the light of the Scripture I quoted a moment ago by asking you a question. Why should I accept Christ as my Saviour?"

"How foolish! I am surprised at you! Why, because you have sinned."

"But I have not sinned," I answered, hardly able to keep back a smile.

"Come now, come now, don't trifle. 'All have sinned and come short of the glory of God.'"

"But I have not sinned, so I do not need Christ."

My visitor moved uneasily in his chair. "Surely you have."

"You are mistaken: I have not."

This time the old gentleman was angry. His restlessness indicated that he was trying to find an answer but could not.

"You are accusing me all the time of having sinned." I added, "but you don't give me any proof that I have."

There was a tense silence. The old gentleman was shifting about helplessly, and was thinking hard. Presently he rose to his feet, "There is

no use. You won't be convinced. It's time for me to be going home, it's getting late."

"No, Mr.—, I will be convinced when you produce the proof I ask."

He sat down again. "Well, there are several acts that a man might do that would constitute sin."

"Will you name them?"

Again silence. The colour on his face deepened. He did not feel to trust himself to say anything. "Oh, it's no use. You Adventists will never be convinced. To be candid, your church is the Anti-Christ spoken of in the Bible. I am really very sorry for you both all the same." With this he formally shook hands and went out.

My wife said to me when he was gone, "Why did he not name some of the acts that would constitute sin?" If he had named any act it would have been covered by the ten commandments. To prove that I needed Christ, he must first prove that I was a sinner, and in doing that he would have to go to the ten commandments. There is no way of proving sin except we look into the moral law—the ten commandments, which James calls the "perfect law of liberty." James 1: 25. Paul says, "By the law is the knowledge of sin." Rom. 3: 20. Our need of Christ is felt because we have broken the holy law of God, or in other words "sinned." "Sin is the transgression of the law." 1 John 3: 4.

What becomes of the law after it has revealed our sin, and we accept Christ as our Saviour? The Apostle James likens the law of God to a mirror. James 1: 23, 24.

A mirror tells us when our faces are soiled, and immediately suggests soap and water for cleansing. Thus it is with the sinner. The transgressed law of God tells him he is a sinner, and points him to Jesus, the only Saviour, Who can wash away the sin which the law revealed in his life. "Christ is the end of the law"—the object, the purpose, the means, to which the law points for cleansing.

After we have used soap and water to remove the stains revealed on our faces by the mirror, do we break and discard the mirror? Do we not always look into the same mirror to see that we are clean? When we are cleansed from our sins by coming to Christ, do we then destroy the means that sent us to Him? By no means. The commandments of God are the sin-revealing mirror into which we must always look to know whether sin is still in the life. We must daily examine our lives in the light of their perfection and if we are living in harmony with them, there is no condemnation. If we are clean the mirror approves because we are still under the influence of the previous cleansing. If it discovers other stains it is because we have transgressed the law again, and have need of further cleansing.

Many have the mistaken idea that the Sabbath of the Fourth Commandment is ceremonial while the other nine are moral. There is (*Turn to page 13*)

# EDITORIAL



## The Bible and Christianity

**H**ERE is much superficial thinking and talking these days concerning the plan of salvation, and the Book which contains a revelation of that plan. The terms, "Jewish," "Mosaic," "Old Dispensation," are frequently employed in referring to the period of time before Christ appeared in the flesh. By many the Old Testament Scriptures are regarded as Jewish in their origin, and the laws contained in them as having come from Moses. The time since the first advent of Christ is thought of as the "Christian" or "New Dispensation," with a higher and better code of laws than those given by Moses. The New Testament writings are spoken of as the "Christian Scriptures," given under the supervision of the Holy Spirit.

In the minds of many, these terms, and the teachings that support them, necessarily create divisions and distinctions that are hostile to each other. Logically they amount to this: In the Old Testament age God lays a plan, selects a people through whom to demonstrate it, and gives certain laws and regulations by which to govern them. But when we reach a later period, we find Him changing His mind, breaking up His plan because of its failure, abolishing its laws, and rejecting the people whom He had chosen.

Many, when thinking of the God of the Old Testament, have come to regard Him as a stern dispenser of justice, presiding over a period of cold legalism and ceremonies, while the New Testament is governed by Jesus Christ and the Holy Spirit, based on the laws of faith, love, and mercy. In the Old Testament, God the Father appears on Mount Sinai amid the terrors of thunder and lightnings, and makes known His law to the people which they are enjoined to keep under penalty of death. In the New Testament His Son comes as a teacher and healer, gather His hearers on the grassy slopes of the mountain side, and proclaims a loftier and better system of laws, which are the governing laws of the Christian Church.

Such views only create an irreconcilable mix-up of divine plans and principles. They set God and His Son at variance with each other. They destroy the unity and harmony of the Trinity. They place an entirely wrong interpretation upon the character and nature of the Godhead, and make confusion out of the plan devised for man's salvation. One of the effects of such teaching is that it leaves upon the mind of the average student and believer of Christianity a hazy, inharmonious, incongruous picture, little better than that portrayed in heathen mythology which describes their gods

in mortal combat in an effort to gain the supremacy over each other.

### What Is Christianity?

Christianity is the doctrine or teachings of Christ. This definition cannot be confined only to that which He taught by word of mouth during His thirty-three years of life in human flesh. He also taught through the medium of human instrumentalities before He came to this world. The Old Testament is as truly and fully the word and teaching of Christ as the New Testament. The apostle Peter informs us that the prophets of old spake as they were instructed by the Spirit of Christ. 1 Peter 1: 10, 11; 2 Peter 1: 21. Their testimony was concerning Christ and His gospel of salvation. "To Him give *all the prophets witness*, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10: 43.

To the Jews, who laid much stress on the teaching of the Scriptures, Jesus said, "Search the scriptures (The New Testament was not in existence at that time), for in them ye think ye have eternal life, and *they are they which testify of Me.*" And to the same audience, on the same occasion, he said, "For had ye believed Moses, ye would have believed Me: *for he wrote of Me.* But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47.

It was Philip who, after being called by the Lord, went in search of Nathaniel, declaring to him, "We have found Him, of whom *Moses in the law, and the prophets, did write*, Jesus of Nazareth, the son of Joseph. John 1: 45.

Seeking to comfort and instruct two of the disappointed and sorrowing disciples whom He joined on their walk to Emmaus the day of His resurrection, He said, "O fools, and slow of heart to believe all that the prophets have spoken. . . *And beginning at Moses and all the prophets, He expounded to them in all the scriptures the things concerning Himself.*" Luke 24: 25-27.

The teaching of the prophets concerning Christ was simply Christ bearing testimony of Himself. It is therefore unmistakably true that the writings of the prophets from the very beginning (Luke 1: 70) teach concerning Christ and His work in all its varied phases; and whether it be Moses, David, Isaiah, John the Baptist, Peter, Paul, or John the Revelator who speaks, their testimony is inspired of Christ, and is concerning His person and work. Thus the entire Bible is the exponent of the teachings of Christ.

Moses was a prophet of God. It was he who wrote the first five books of the Bible. In the first two chapters of Genesis is an account of the creation of this world, and the father and mother

of the human race. These chapters tell us in what manner, in what length of time, and by whom this work was done. The third chapter of Genesis gives us an account of the fall of man through sin and the promise of a Redeemer and Saviour.

When the apostle John, after the resurrection, wrote his gospel, he briefly covered in the first chapter, the work of creation, placing particular emphasis on the Person or Agent by whom it was accomplished. This person he calls the "Word," and in verse 14 he says the "word became flesh, and dwelt among us (and we beheld His glory, the glory of the only begotten of the Father), full of grace and truth."

David, in the 102nd Psalm, verses 25-27, ascribes the work of creation to the Son of God, while the prophet Isaiah unites the work of creation and redemption in one and the same Person. "But now thus saith the Lord that *created* thee, O Jacob, and He that *formed* thee, O Israel, Fear not: for I have *redeemed* thee, I have called thee by thy name: thou art mine." Isa. 43: 1.

The apostle Paul declares the same truth in his letter to the Colossians, chapter one, verses 13-17. Him in whose blood we have redemption, is set forth as the Creator and Redeemer of all things, and upholds all things by the word of His power.

In the tenth chapter of his first letter to the Corinthians, Paul states that it was Christ who went with the Israelites out of Egypt, through the Red Sea, through the Wilderness, and into Canaan.

#### "Christ is All, and in All"

This is the true teaching of Scripture. There has been but one plan of salvation for sinners, and Christ is the centre of that. He is the eternal Son, from everlasting. He was the active Agent in all the creation, by which creative power He now upholds all things. It was Christ who proclaimed the moral law of ten commandments on Mt. Sinai with His own voice, and gave to Moses a ceremonial code to govern Israel during the time of her theocracy. No true prophet or apostle ever spoke in any age but by the movings of His Spirit. By virtue of His creative power, coupled with His death upon the cross, He is the world's Redeemer; for redemption, which is a re-creation or a re-making, is inherent in the power of creation. Never was a man saved, or can be saved in any age, save by the power of Christ made effectual to the sinner through faith. Christ and God are one in purpose and plan. They have no misunderstandings or disagreements. The Bible does not present two plans of salvation for two different ages, each opposed to the spirit and principles of the other. Neither does Christ reverse or contradict Himself, which He necessarily must do if His teachings while on earth introduced a higher and better plan for saving man; for it was He Who revealed the plan from the beginning, which was wrought in Christ before the foundation of the world.

## "Vox Populi, Vox Dei"



SO often, in every age of the world, has it been assumed that the voice of the majority determines the right or wrong of moral issues. But nothing could be farther from the truth. Popular sentiment may dictate custom or usage; the vote of majorities may determine elections, and enact legislation, but in the realm of moral jurisprudence, one man with God, against the whole world, constitutes a majority, and determines the moral aspect of every question. It matters not how many may believe a thing, or how ancient its origin, or how permanently it may be established in the life of the individual, family, or nation, the voice of the majority does not always reveal the will of God.

As a matter of fact, the voice of the majority in the great moral issues of history has been more often on the side of wrong than of right. It was a ribald, scoffing, sin-loving generation that rejected the message of warning preached by Noah, and set him and the seven members of his family off in a minority of ridiculous contrast with the rest of the world.

It was not a majority who, under Gideon, won the battle against the Midianites nor was the method of their attack one that would have commended itself to the popular mind. On the other hand, there is every evidence to believe that a majority would have met with ignominious defeat.

A majority did not settle the burning issue of loyalty to God in Elijah's day when that prophet of God challenged the prophets of Baal on mount Carmel, and afterward slew them by the brook Kishon.

In that greatest of all tragedies of history, when the Redeemer of the world stood trial for His life in Pilate's judgment hall, it was a majority that clamoured for His blood, and led Him away to be crucified.

It was to the hated and despised minority that Jesus spoke: "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." In picturing the awful surprises of the judgment hour, He said, "Many will say unto Me in that day, Lord, Lord . . . And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

The call of the Gospel to depart from sin, has never gathered a majority of followers, nor does the Bible hold out any intimation that it will.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are: that no flesh should glory in His presence."

## Citrus Fruits as Vitalizers

By WALTON T. FARRAR



UCH stress has recently been placed by physicians and dietitians upon the importance of vitamins in the diet. This food principle is essential to proper assimilation of food and the maintenance of a high standard of health.

It is pointed out that a person can starve to death while feasting, for the reason that the food consumed lacks nutritive elements, which have been destroyed by cooking and various other artificial methods of preparation. Milk, vegetables, and fruit contain vitamins in large quantities. Their value, however, is destroyed largely in milk during the Pasteurization process and in most vegetables by cooking. The importance of raw fruits is therefore emphasized as a vital part of the regular diet.

Oranges and lemons contain large quantities of vitamins in addition to many other nutritive and healthful properties. In fact, it was the mysterious properties of the lemon in preventing and curing diseases among sailors, that first brought it into prominence from a medicinal viewpoint.

British sailors learned that lemon juice was an effective cure for scurvy and beriberi. Before embarking on long voyages, British sailing vessels stored quantities of limes or lemons in the hold to ward off these dreaded maladies. From this custom, the ships became known as "lime juicers," which is still a familiar phrase in maritime circles.

It was not until scientific research discovered the vitamins present in lemons, that the reason for its medicinal benefits was learned. The cause of scurvy and beriberi has been laid to unbalanced rations or the lack of fresh foodstuffs. The vitamins in the lemon juice, it was found, supplied the necessary ingredients for proper assimilation and good health.

It is said that to find pure water, it would be necessary to travel five miles above the earth. However, the quest for pure water can be considerably shortened by eating oranges and lemons. The citrus fruits are incased in thick oily skins. These coverings hermetically seal the edible portion of the fruit, so that the water contained is absolutely free from germs or foreign matter. In the orange, there is approximately ninety per cent water, and almost as much in the lemon.

Fever patients are in constant need of large quantities of water to allay the heat of their bodies and to help carry off the toxins through the pores and kidneys. Because of the pure, distilled quality of its water, and its sugar and acid properties, being almost free of albumin, the juice of the orange or lemon makes a delectable and at the same time wholesome beverage for the patient.

The combination of equal portions of orange juice and barley, oatmeal, or corn gruel, forms an ideal food for typhoid sufferers, and is frequently used by leading physicians.

The practice of keeping drinking water pure and free from contamination by adding lemon juice, dates back to the Roman era. Soldiers in

the historic armies of occupation, which sometimes camped in pestilential regions or where the water was obtained from swamps, were commanded to add lemon juice to the water before quenching their thirst. The antiseptic value of lemons is still recognized in official circles.

A man prominent in army affairs, recently made the following statement, apropos of a discussion on malaria at the Army and Navy Club:

"I will agree to take a regiment into any pestilential region if I have plenty of lemons with which to flavour the drinking water, and let another man take his regiment there and give them all the quinine he wants to, and I will guarantee to bring my men out in good condition, while the other regiment will be full of the combined effects of malaria and quinine."

Lemon juice as a cure for rheumatism is one of the most welcome discoveries in recent years. One or two ounces of lemon juice, taken four times a day, has been known to relieve rheumatism and gradually effect a complete cure.

In the treatment of bedsores and some wounds, physicians and nature-cure sanatoriums find the juice of half a lemon added to a cup of boiled or filtered water a more satisfactory remedy than medicinal antiseptics and germicides, which not only kill germs but also unfavourably affect the healthy tissues of the body.

Colds and tonsillitis are nipped by drinking lemonade, or by using a gargle of lemon juice diluted with water; if the case is acute, pure lemon juice is more effective.

By rubbing half a lemon over affected muscles, soreness will disappear. Lemon also has properties which soothe and heal sunburn. A slice of lemon tied over chilblains overnight, will relieve irritation, and in a short time the chilblains will disappear.

Oranges are excellent from a medical standpoint. The juice is easily digested, and its organic salts and acids form the best natural mild laxative and are a preventive of children's disorders resulting from sterile or deficient food.

With limes ripening every day of the year, and oranges constantly in the market the citrus fruits should take a permanent place among essential health-giving factors.

## Colon Hygiene

By R. MANNING CLARK M. D.

The Garbage Can



OUR garbage can collects the refuse of "household activities," and is kept tightly covered, out in the back yard, where its odours and poisons from decomposing food can do us no harm or offend us by its presence. So offensive is it, that we even feel sorry for the man whose job it is to come regularly to empty it. If we were not thus protected from it our health would certainly suffer.

The colon, or large bowel, is intended by nature to act as the "garbage can" of the human body. It collects the refuse of "household activities," and retains it until it is regularly emptied, at

## The Mirror That God Gave the World

(Continued from page 9)

daily intervals. Its contents, like that of its prototype in the back yard, is highly toxic and dangerous, inimical to our health, and is a thing from which we have to be protected. The provisions of nature for doing this are indeed wonderful.

The cells in the lining of the stomach are highly specialized cells. They have the ability, through their selective action, to pick out of an alkaline blood, pure hydrochloric acid, and put it into the stomach, there to do its part in the digestion of our food. If this high degree of specialization on the part of these cells becomes disturbed in any way, digestion suffers as a result.

The liver cells are another example of highly specialized cells. By their special ability, they pick out of the blood an alkaline substance, that we call bile. The blood from which they pick this bile, is exactly the same blood from which the stomach cells pick pure hydrochloric acid. It is the highly specialized ability of the cells that make the whole difference. Feed green grass and yellow corn to a red cow, and she will grow red hair and give white milk. However, feed the same green grass and yellow corn to a red hen, and she will grow red feathers and lay brown eggs. This selective action of cells is one of the inner secrets of life itself, and the puny efforts of man to delve into its mysteries have never yielded satisfactory results.

As stated before in this article, the provisions of nature for protecting us from this "garbage can" are indeed wonderful. The cells lining it are very highly specialized cells, just in the same way as the stomach cells and the liver cells are specialized, only acting in a *negative way*. That is why they have the power and are especially prepared by nature to handle the contents of the bowel, with no harm to the body. *Their function and specialization is to prevent the absorption of injurious substances necessarily carried by the bowel.*

Now it can very readily be seen by anyone, that whatever does injury to these delicate little cells with their high degree of specialization, does injury to the body as a whole. There is no place in the body more freely supplied with sympathetic nerve endings than this colon. Irritations and inflammations in membranes lining it, not only injure these delicate little cells, but through the sympathetic nerves, cause reflex symptoms throughout the whole body. Common among them are headache, nervousness, absent-mindedness, inability to concentrate in thought and work, distress in the stomach after meals, insomnia, bed wetting in children, etc. The subject of colon hygiene is a very profitable one for us all to study, and one regarding which we have still much to learn.

The articles following in this series will be devoted to a discussion of some of the ways by which we injure this colon and cripple its work.

---

"PRESS on, press on, nor doubt, nor fear;  
From age to age this voice shall cheer:  
Whate'er may die and be forgot,  
Work done for God, it dieth not."

no difference in the ten. All are moral and eternal in principle. God gave many laws governing the sacrificial system of the Jews, designed to be of force for a limited period of time, during which it pointed forward to the coming of Christ and the work He was to accomplish for sinners. The Jews shed the blood of animals, and by faith through the type, saw the blood of Christ shed for the remission of sins. When Christ gave up His life on the cross, type and antitype met, and the ceremonial code came to an end.

But the Sabbath commandment is not a part of this ceremonial code. By its very nature it is an eternal institution. The work of God's creation will stand forever, and the Sabbath was set apart as a perpetual memorial of that work. God designed that the human race should ever keep in mind the power by which this work was accomplished, and the weekly Sabbath was given to that end.

Looking at the question from another angle: By word of mouth God gave many laws to Moses for the instruction and guidance of the Israelites which Moses afterward wrote in a book, but the ten commandments were written by the finger of God on two tables of stone. Are we to suppose that God did not know the nature of the Fourth Commandment when He included it as one of the ten? If the Sabbath was of a ceremonial, shadowy character, why was it not placed in the list of those ceremonial and typical observances that were to cease at the death of Christ? To the contrary, it was placed in the heart of an eternal law because it was to commemorate an eternal principle which existed with God before the world was made, and before man had sinned and made necessary the promise of a Saviour who was to be foreshadowed by types and ceremonies. The Sabbath bears witness to the eternal creative power of God. It is therefore very fitting and proper that it should be placed in the heart of that moral law which the Bible describes as "holy" and "perfect" and as enduring as God Himself.

Jesus, our example, lived in harmony with the principles of this law when He was here among men. He said, "If ye keep My commandments, ye shall abide in My love; even as I kept My Father's commandments and abide in His love." John 15: 10. Again He says to us, "If ye love Me, keep My commandments. . . . He that hath My commandments, and keepeth them he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me." John 14: 15, 21, 24.

Jesus came, not "to destroy the law, or the prophets" (Matt. 5: 17), but by a blameless and holy life to demonstrate their holy and eternal nature, and give to us grace and strength to live in harmony with their teachings.

# The Present Fact of Christ's Intercessory Priesthood

Chapter Nine in the Series on "Foundations of the Faith"

By Carlyle B. Haynes



CHRIST not only died for the sins of men nineteen hundred years ago on Calvary, and thus purchased their pardon and redeemed them, but He is now ministering His own blessed, sinless life to His people that they may have present victory over sin.

That is to say, Christ was not only raised from the dead, but He is alive now as well, and ministering as our high priest in the heavenly sanctuary.

The present work of Christ as priest is not as well known by Christians as His past work as Saviour. But it is none the less real for that. And a study of the Scriptures regarding His priesthood makes vividly clear both what His present work is and of what exceeding importance it is in the plan of salvation.

## The Priesthood of the New Covenant

Equally as much as the Old Covenant does the New Covenant have a temple or sanctuary of its own. The ancient sacrifices, offerings, services and worship were all typical of the work of our Lord. The New Covenant has a priesthood as well as the Old. It has a sacrifice for sin as well as the Old.

Of the present priesthood and sanctuary we read:

"We have an High Priest, Who is set on the right hand of the thrones of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1,2.

And again:

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the holy (margin). And after the second veil the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly." Heb. 9:1-5.

Speaking of the services which were conducted in this ancient sanctuary, the writer of Hebrews says:

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the first service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:6,7.

The meaning of all these services is also plainly stated:

"The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the

time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:8-12.

## A Heavenly Priesthood and Sanctuary

From this passage it is clear that there is a sanctuary now in heaven, in which Christ, Who is our High Priest, offers His own blood for the remission of the sins which are confessed to Him. The services in this heavenly sanctuary are conducted by Jesus Christ.

When Christ ascended to heaven, forty days after His resurrection, He entered upon His work of ministry in the "holy place" of the heavenly sanctuary (Heb. 9:12). Since that time He has been engaged in a priestly work for His people. They have no need of an earthly priesthood, for they have an heavenly. They have no need of confessing their sins to an earthly order of priests, for they can confess them directly to the great High Priest in heaven. Any priesthood on earth only detracts from the heavenly priesthood of Christ, and comes in between Christ and His people.

As the people of God through the Christian centuries have confessed their sins to Jesus Christ, He has presented His own blood in their behalf before the broken law of God in the heavenly sanctuary, for the remission of the confessed sins, and the Father has accepted His sacrifice in their behalf.

## There is no Earthly Sacrificial Priesthood

There is no Christian priesthood mentioned in the New Testament save the priesthood of Christ and that of all believers together. The New Testament is filled with the accounts of the lives and doings of Christian ministers, but never once are they called priests. They are called apostles, prophets, evangelists, pastors, teachers, ministers, overseers, presbyters, deacons, stewards, but never priests. Their work is set forth in the New Testament as being that of ministers, servants, leaders, shepherds, leading the devotions, directing the activities and feeding the flock with spiritual food, but having no sacrificial or mediatorial function whatsoever.

The sacrificial, mediatorial work of the Levitical priesthood is set forth in the New Testament as having been fulfilled in Christ. The church

was not to offer any further sacrifices for sin, but only to accept that great sacrifice, offered "once for all" on Calvary. That sacrifice needed no repetition. Its merits were to be applied to all who would accept it by Jesus Himself as High Priest in the temple above. Our access to Him is a direct access. It does not run through any church to Christ, through any priest to Christ, through any minister to Christ, or through any body of men to Christ. The sinner can come directly to the only Priest Who can forgive and cleanse and heal, and ask directly of that Priest the inestimable favour of offering the sacrifice of His own blood for the pardon of the sinner.

#### The Earthly Sanctuary and Its Services

A very illuminating description of the work of Christ as priest may be obtained from a study of the services and priesthood of the ancient sanctuary of Israel. This was only a pattern of the heavenly sanctuary in which Christ ministers. It was fashioned in every detail and particular after that heavenly sanctuary. It was an exact copy of the heavenly. "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Exod. 25:9,40.

The daily services in this ancient sanctuary have already been described. Day by day, throughout the year, sinners brought to the gate of the sanctuary their sacrifices for their sins. The sins of the people were placed upon these sacrifices, their lives taken, their blood shed, and sprinkled before the broken law for the remission of sins. In this way the sinner was saved from his sin and a lamb died in his place.

In all this we recognize an object lesson pointing forward to the vicarious atonement of Christ, Who was the "Lamb of God that taketh away the sin of the world."

The priests in that ancient service also represented Christ. As they offered the blood of the slain sacrifices day by day before the broken law of God, they were bringing the sins of the entire encampment into the sanctuary, and ministering forgiveness for these sins. In this way the sins of all the people accumulated in the sanctuary, and were dealt with there, and every case dealt with separately.

#### The Day of Atonement

Once each year the time came when it was necessary to cleanse the sanctuary of the accumulated sins of the people. On the day of atonement, the tenth day of the seventh month, a change was made in the services of the sanctuary. The high priest himself on this day took charge of



"We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

the services, a description of which will be found in the sixteenth chapter of Leviticus.

Two goats were brought before the high priest at the gate of the sanctuary on the morning of the day of atonement. Casting lots upon them, one was selected as the Lord's goat, and the other as the scape goat.

The goat which had been selected by lot to be the Lord's goat was on that day to die for all the sins of the people. He was to bear all these sins in death, and his blood was to make an atonement for them "Once for all."

The Lord's goat was killed by the high priest, the blood was carried into the Most Holy Place, before the law itself, and there sprinkled for the remission of all the sins of the people, those sins which had been confessed and had accumulated in the sanctuary by confession throughout the entire year. These sins then passed upon the high priest, who had thus made an atonement for them, and bearing them in his own body, the high priest carried them out of the Most Holy Place to the gate of the court, and laid them upon the head of the scape goat. This goat was then led away and lost in the wilderness, bearing away with him all the sins of the people for the year that was past.

#### The Cleansing of the Sanctuary

This service was known as "the cleansing of the sanctuary." It was performed once every year. These sacrifices, offerings, and services were all typical of the work of Christ. The heavenly sanctuary, too, is to be cleansed of all the sins of the people of God, and these sins are to be forever separated from God's people. This is accomplished in another service which is known as "the cleansing of the sanctuary."

For nineteen centuries the sins of the people of God have been accumulating in the heavenly sanctuary above, brought there by confessing. The time has now come when these sins must be forever blotted out by the final service of Christ's ministry.

(Turn to page 26)

# A Bishop and the Bible Speak, No. 2



IT IS clear that Bishop Warne is not sure of the value of his position, as reviewed in our January issue, that the weekly cycle is uncertain, and that we can keep the spirit of the Sabbath commandment by choosing any day we desire for rest. He therefore turns to another line of reasoning, hoping thereby to strengthen his former position, but in reality he destroys it. The Bishop's zeal and determination to nullify the Genesis-teaching of the Sabbath institution, remind us of a story told of a travelling salesman who, too far from home to return to the funeral of his mother-in-law, received a message from the family undertaker asking for instructions concerning the disposal of the body, as follows: "Mother-in-law dead. Shall we embalm, bury, or cremate?" Rushing to the telegraph office he wired back his reply thus: "Do all three: take no chances."

On pages 9 and 10 of his booklet, the Bishop introduces a new line of reasoning as follows:

"The best scholars hold that this particular day which God sanctified is a *vast period of time, reaching from the close of creation, down to our own day, and on into the future.* It is God's Sabbath, not man's, though no doubt the former is good reason for the latter. The idea is that God rested on the seventh day of the creative week, so He blessed the seventh day of the human week as the particular *Sabbath of the Jews*" (Italics ours)

Now which of these arguments of the Bishop are we to accept? Both of them cannot be sound, for they destroy each other. First he tells us that we may meet the requirements of the Sabbath commandment by keeping any one day in the week, and by this he means a week of seven literal, 24-hour days. In subsequent pages of his booklet he stresses this point very hard; for to him it is the only way out of his difficulty. But this is entirely destroyed by his argument that according to "the best scholars," the Sabbath "is a *vast period of time, reaching from the close of creation, down to our own day, and on into the future.*" Now we do not know who the Bishop refers to by "the best scholars." Evidently the Creator of the heavens and the earth is not reckoned among them, or His word would put an end to the controversy. But we are just a bit curious to know how the Bishop, or anyone else, can select a definite day, or any day, out of a cycle of seven literal days, and make a Sabbath of it that covers "a *vast period of time, reaching from the close of creation, down to our own day.*" Truly, this is a species of logic that we have not yet acquired, and we are not aspiring to it. The best that we can say for it is that it is the purest nonsense. Think of the logic that teaches that the spirit of the Sabbath law is met by choosing any one day in the seven for rest—first, third, fifth—any one, just so you bring six

*Continuing a Review of Bishop Warne's attack on Seventh-day Adventists, as published in his booklet entitled, "The Biblical Sabbath (Saturdarianism). Is the Observance of Saturday Binding on Christians?" This series of articles which began in the January number of the "WATCHMAN," will cover a review of the entire booklet.*

By the Editor

this is the kind of material taught by a great leader in the Methodist Episcopal Church, published by one of their Publishing Houses, and passed out to the public as scholarly, logical, Bible exegesis, and concerning which the one who reviewed the booklet in "The Indian Witness" of July 14, said that "Bishop Warne had done a *real service* to the church of Christ in writing this booklet."

How vain and foolish it is for finite man to set up his reasoning and thoughts against the words of the great God of the universe! To what absurd and ridiculous lengths will men not go in order to establish their own ways in the place of God's. Who does not know that the Jewish people did not come on the scene of action until 2270 years after the creation? And yet the Bishop informs us that "God blessed the seventh day of the human week as the particular *Sabbath of the Jews.*"

Before passing from this "vast period of time" argument, we want to examine it a little further to ascertain if there is any real truth in it, or whether it is simply a clever dodge to avoid the truth. When God proclaimed His law on Mt. Sinai 2500 years after the creation, He placed the Sabbath as the fourth in the list of the commandments. The reason for the command to rest on the seventh day is given in these words, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11. From this time on, through the centuries, the Jewish people observed the seventh day of the week as the Sabbath. This is a fact in history just as the Jewish nation is a fact, and it was a day of 24 hours length, and not "a long indefinite period of time." Fifteen hundred and thirty years later our Lord was crucified and buried in Joseph's new tomb. That day was known as "the preparation day," or the sixth day of the week. The record then adds, "And the women, who had come with Him out of Galilee, followed after, and beheld the tomb, and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 55, 56. This was a day of 24 hours, the same as the day before it, and the day following. It was enjoined by the Sabbath commandment given by God, and the reason given by God for the rest was because in it He rested after the creation. Of those days, the record says, "And the evening and the morning,"—the light and dark part of the 24 hours—was the "first," "second," "third", "fourth", "fifth", and "sixth" day. Gen.



1: 5, 8, 13, 19, 23, 31. The specific mention of these days by the ordinal terms forever precludes the idea of any indefinite period. Language could not be found that would make them more definite.

One more observation on the "indefinite time" theory. Adam was created toward the close of the sixth day. He lived all through the seventh, and for some time afterward, observing many Sabbath days. According to Bishop Warne's theory, Adam would have been several thousand years old. But the Bible gives his obituary thus: "And all the days that Adam lived were *nine hundred and thirty years*: and he died." Gen. 5: 5. These days and years were exactly the same kind of days and years as we have now, and this "vast period of time," and "any day in seven," is an ingenious argument minus logic or truth, to set aside the plain instruction of the Lord, and confuse minds regarding His requirements. If people are not caught on one hook, it is the purpose to catch them on the other. Why not surrender the judgment to the testimony of the Scriptures, and obey what God hath said?

This "any one day in the week for the Sabbath" theory, and its twin sister, "a vast period of time, reaching from the close of creation, down to our own day, and on into the future" serves well the Bishop's purpose in muddling up and confusing the minds of others regarding the true Sabbath, for they are contradiction and confusion in the same word. We are forced to the conclusion that he does not believe them himself. He repeatedly contends in his booklet that Sunday is the first day of the week on which Christ rose from the dead, and he cites an extract from the writings of Justin Martyr to prove it. We believe the Bible proves this without Justin Martyr. But what escapes our comprehension is the logic the Bishop employs in finding the first day of the week and making certain that it is Sunday, and then in the same breath argues that no one knows which day is the seventh. Does the Bishop get lost in counting from one to seven? Justin Martyr, the Bishop's authority for Sunday, places the two days right together, "For he (Christ) was crucified on the day before that of Saturn (Saturday), and on the day following that of Saturn, which is the day of the sun, having appeared to his apostles and disciples," etc. This has been the relationship of the two days in point of order from the creation, as all history testifies. Now if the Bishop is certain that Sunday is the first day of the week, and we believe he is right on that point, there are two ways by which we can find the seventh: count seven days, or take the day just before it. We will be willing to trust a school boy on that.

Another reason why we do not believe the Bishop is sincere in his argument of "any day in the week for a Sabbath" is because he does not practice it in his own church. Why not do it? Why not pick seven men as an experiment from his communion, and give each one a different day in the week, and tell them that each day is the first day of the week, and that by observing them they are commemorating the day on which Christ rose from the dead? And suppose that

every member of the Methodist church should follow the same rule, each picking his own day for rest, would the Bishop stick to his argument and support them in it? Would he have Sunday school and preaching services every day—the church doors open at all hours—to accommodate those who had chosen different days, and different times of the day for their worship?

As to the Bishop's other theory that the Sabbath is a "vast period of time, reaching from the close of creation down to our own day, and on into the future," we know he does not believe it, for he emphasizes and insists over and over again in his booklet that Sunday has taken the place of the seventh day of the week as a day of rest and worship, and he wants for it the backing and authority of the fourth commandment. The Sunday for which he argues is a day of twenty-four hours, and not an indefinite period of time.

No unbiased, fair-minded person can follow the Bishop even in a superficial reading of his booklet, without the conviction that his arguments are confused, unscriptural, illogical, and perilously insecure for those who wish to govern their lives according to the plain teachings of the Word of God.

---

## God Hears You

A MAN was at work at a city station handling baggage. Some of it was very heavy, and difficult to manage alone. He lost his patience at last, and began to swear and curse terribly. A little girl had been watching him, and when she heard his wicked oaths she seemed shocked and frightened. She became excited presently, and cried out, "Oh, please, don't talk like that! God hears you!"

The man was startled by her earnestness, and looked about, as if half expecting to find himself face to face with a listening God. The child's words brought a conviction of his wickedness home to him. "God hears you," kept ringing in his ears as he went on with his work. He did not swear again that day. He could not rid himself of the sense of God's nearness.

He went home in a sober, thoughtful mood. He seemed so unlike himself that his wife thought he must be sick. "No, I am not sick," he told her, "but I'm thinking out something."

All that night a voice kept saying over and over to him, "God hears you." It was the turning point in his life. The words of the child had done more than all the sermons to which he had ever listened.—*Selected*

---

"WHEN a bit of sunshine hits ye,  
After passing of a cloud,  
When a bit of laughter gits ye,  
An' yer spine is feelin' proud,  
Don't fergit to up an' fling it  
At a soul that's feelin' blue;  
For the minute that he sling it,  
It's a boomerang to you."

# THE AMATEUR PHOTOGRAPHER

## Enlarging



MAKING photographic enlargements is undoubtedly one of the most fascinating branches of photography and it is perhaps only surpassed by the making and projection of Lantern Slides. To see a small negative of No. 2 Brownie size suitably enlarged to give a 10 x 8 or 12 x 10 picture is to realize the accuracy and perfection of the camera and negative, while at the same time it helps to visualize the original scene and to appreciate it much better than when viewing a small print.

Simple enlarging calls neither for elaborate apparatus nor expensive outlay, and a fixed focus daylight Enlarger and two or three dishes are all that is required over and above the usual expenditure of paper, developer and acid fixing. These daylight Enlargers all work on the same principle. They are usually cone shaped and sometimes collapsible. At one end there is a carrier for the negative, somewhere about the middle is a lens having a very small stop about F. 50 or perhaps smaller, and at the other end is a device for holding the bromide or gaslight paper.

Negatives for enlarging should be fully exposed and fully developed but preferably on the thin side, otherwise exposure may be somewhat prolonged.

Unless a gaslight paper is used it is necessary to have a dark room in which to load and unload this type of daylight Enlarger. Some patterns are fitted with a dark slide which makes it unnecessary to take the Enlarger into the dark room every time, and this is a convenience, which, however, has to be paid for.

The negative is placed in the negative carrier with the emulsion side towards the lens and a sheet of gaslight or bromide paper is loaded into the paper holder in the dark room. The Enlarger is then placed outside facing the sky, but preferably so that no direct sunlight falls on it. A few seconds, or perhaps minutes in the case of gaslight paper, will be required in order to give the bromide paper sufficient exposure.

The procedure of developing, fixing and washing in no way varies from the method of dealing with smaller prints.

Incorrect exposure is generally the cause of failure when using these simple Enlargers, but this can be checked quite easily. If Kodak Soft Velox paper is used, an Actinometer can be obtained and by means of a print on Kodak Solio P. O. P. compared with a test strip on the Actinometer, the correct exposure for Soft Velox paper can be ascertained. Again, if Watkins or similar Actinometer is available and the F value of the Enlarger stop is known, the exposure can be calculated in the ordi-

nary way and then multiplied by a factor for the negative which can be found by a trial. The writer found the following factors satisfactory:—

1½ for thin negatives.  
3 " normal "  
6 to 9 for dense negatives.

But it is up to each individual to use two or three sheets of bromide paper in working out his own factor. The third method is the test strip such as is carried out when printing gaslight and bromide paper and this has already been described.

Of the three methods the second is probably the best because an Actinometer takes into consideration the variation in light conditions, but, of course, it is essential that the multiplying factors have been accurately gauged. As when contact printing the bromide paper must receive correct exposures and correct development. Whatever method is used the negatives should be classified as was done when printing on gaslight paper. This will facilitate matters and reduce waste, at the same time preventing a good deal of guess work.

Artificial light enlarging, particularly when electric light is available, is a good way of spending two or three wet monsoon evenings. Of course artificial light Enlargers are considerably more expensive than daylight Enlargers are, but they are not so limited and enable local work, such as shading and cloud printing to be done, which is impossible in the case of the ordinary daylight Enlarger. These artificial Enlargers are divided into two distinct types: those having a Condenser, and those, usually of the vertical type, which are condenserless. In the former type the maximum contrast is obtained in the picture because the Condenser brings nearly all the available light source on to the negative and this is of course passed out by the objective lens. In addition, any flaw, scratch, pin hole or other mark is duly intensified and appears on the enlargement.

The Condenserless Enlargements contain a very high power source of light, which is diffused by means of opal glass and sand glass diffusers. This results in a soft form of illumination which has the effect of obliterating any ordinary marking on the negative. Of course in this type of Enlarger there is a good deal of waste power on account of the diffusion, and the lamp house gets very hot. They have several other advantages inasmuch as they take up considerably less room than the horizontal Condenser type and the majority of them are always in focus and easily and quickly adjusted to the desired size of enlargement. In addition to being more handy and compact the light power can be controlled by the substitution of lamps of various powers which is seldom the case in the horizontal Enlarger, while a further factor in their favour is that work can be turned out much quicker. They consist of a lamp house, carrier, bellows and lens while the diffusion arrangement is between the light source and the carrier but close to it.

With both types of artificial enlargers, an exposure meter is quite useless and the test strips method is the only satisfactory (*Turn to page 24*)



## A Mother Who Told Stories

A LITTLE lad stood at his mother's knee, listening to tales as old as the world. And his eyes went wide with the wonder of them; the dim old days when order and beauty sprang out of darkness at the breath of God Almighty; the days when giants worked their will upon a shivering earth, till God's wrath smote in a flood that changed the world; the days of the pilgrimage of the patriarchs, of the faith of an old man who lifted a knife at the command of his God to slay his only son, of the gentleness of a maiden who would water the camels of a stranger come out of the West, and of the love of her who made light of deserts and mountains to reach her chosen man; of the wonderful adventures of a boy who dreamed dreams, who toiled as a slave, who languished in the dungeon, who was set on high by a king, and then in the bowing of his cruel brothers' forms saw his dreams come true. And the little lad drank it all in, night after night, in the charmed family circle, with his brother, and his elder sister, and his bowed, toil-wearied father.

It was a humble home, mud-walled, sod-thatched, a table within and a stool for one, with a bench, a pot or two, and some pallets on the floor—the home of a slave family. A twisted rush, oil-soaked, for a light sometimes, or just the glow of the coals under the savoury pot, or again the stars above for company, with the uneasy stirrings of the cattle or the sheep in the fold. And yonder, dim and ragged and cruel in grim threat, the rising walls of the treasure city which the toil of the slaves was rearing.

A slave mother! But she told stories! And to her it was just the wide eyes of a boy that thanked her; it was the heart of a child that drank in those stories; it was for this little one whom God had given her twice over that she remembered, and formed for telling, and made wonderful in simplicity and power, the stories of God's dealings with men for two thousand years. She hoped those stories would help to hold him to his God—and they did. But she never knew, she never could dream, how they would go sounding down the ages of the world to the last day thereof, and fill with faith and joy and hope and strength millions upon millions of men to a thousand generations.

A little hut in the grassy lands of Goshen, a weary mother with the day's toil as yet not ended, a little lad with his ever-present word, "Mother, tell me a story!" But when Jochebed told stories to her little boy Moses, she gripped the world with a lever kings could not grasp, and she set God in the hearts of men.

THE best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Selected.*

## Wanted—More Mothers

WE are not thinking now of *wives*. There seems to be plenty of them, and many of them change their names so often that one does not know exactly what to call them when saying, "Mrs.——," We are thinking of *mothers*; *real* mothers; *old-fashioned* mothers; *womanly* mothers; the kind that makes the home.

We are short on homes—*real* homes. We are short on mothers—*real* mothers. There are lots of "tots" growing up, and "kids" innumerable, but they are so different from *real* children, the kind that have the imprint of a mother's care, a mother's holy kiss, the touch of a mother's hand, the fragrance of a motherly Christian home.

God designed woman as the *home maker*, but somehow

she seems to have been side-tracked. There are so many good women,—well-meaning, even Christian women,—who have been hearkening to a strange world call to a "new sphere," a "higher sphere," a "cultured sphere," a sphere of prominence, where the books of great writers can be discussed, and politics and social service and great national and civil interests considered; a sphere where the humdrum of the home and family can be forgotten for a while, and the mind and heart find opportunity for expansion in the affairs of state and nation!

The mother has a new vision. She can discuss great affairs with her husband. She can help to educate him,—if he can ever find time for it; for he, too, is engrossed with his lodge and his club, and can not give much time to the home. He must work hard to earn the necessary money with which to meet the monthly bills, which furrow his brow and put a weight

upon his shoulders, and he must depend upon his wife to run the home, and *she* must depend upon the servants, and—oh, the children? Well, they must go to school and look after themselves the best they can, for this is the twentieth century; and the New Age has an influence upon the home not always conducive to harmony. The husband and wife are broadening out in opposite directions, and their attitude in the home toward each other fills the children with wonder; and somehow, *somehow*, the word "home" has lost its former meaning, and the reason is clear: The home is without the *mother*!

Is some serious mistake growing and deepening in the heart life of women? Is the aspiration of the *woman* taking the place of the God-given aspiration of the mother? Can the real king of men and women be developed in homes where the wife has wrong conceptions of motherhood, and of the holy joy of moulding and fashioning the heart life of boys and girls? Would it not be well to dig into the history of some of the men of renown and find what part their mothers played in their making, and thus obtain a real estimate of the difference between a mere club woman and a big-hearted, clear-visioned home builder, from which would come children "to the manor born?" And it might not be out of place to pray about it—*The King's Business.*

### The Man Behind the Smile

I DON'T know how he is on creeds,  
I never heard him say;  
But he's a smile that fits his face,  
And he wears it every day.

If things go wrong he don't complain—  
Just tries to see the joke;  
He's always finding little ways  
Of helping other folk.

He sees the good in every one,  
Their faults he never mentions;  
He has a lot of confidence  
In people's good intentions.

No matter if the sky is gray,  
You get his point of view  
The clouds begin to scatter,  
And the sun comes breaking through.

You'll know him if you meet him,  
And you'll find it worth your while  
To cultivate the friendship of  
The man behind the smile.

—*Anonymous.*

## "They Say"

WELL, suppose "they" do. Who are "they," and why pay any attention to, and much less repeat, the tale they tell? Ten chances to one it isn't true anyway. Somehow such orphaned stories that mysteriously get abroad, without father and mother to look after their growth and character, are a bit suspicious.

The tram in which we were riding the other day came to an abrupt stop, and the voice of a passenger just behind us rang out more clearly than she realized in the sudden stillness. "You know," she confided to her seat mate, "they say that the Stanleys are having trouble. Neither one of them act a bit natural, and have you noticed that they never go out anywhere together lately? Now that she has gone North to her mother's, they say he probably will sue for a divorce."

Just that much we heard before the tram went on its protesting, creaking way; but it was enough to make us long to meet and set right the mythical "they" who had started such a despicable story. It chanced that we knew the people under discussion. Their trouble was very real, to be sure. Mrs. Stanley learned several months ago that a difficulty she had never considered serious was endangering her life, and now a surgical operation which she had delayed as long as possible, was her only hope for recovery. She had gone up to New England for a bit of a visit with the home folks before going to the hospital. Divorce indeed! How very much mistaken "they" were!

Let's put "they say" on the taboo list. If others will say it, that is no excuse for us. And besides, these words are moth-eaten and dog-eared and all worn out. In this combination they really deserve only to be forgotten.

Over the door of one of the halls in the University of Aberdeen, Scotland, is inscribed this motto:

"They say—What say they? Let them say."  
Such sage advice we would all do well to heed.

## Preserving a Youthful Step

By LEE McCRAE

"THAT is the step of a young person," said my aunt as we sat in the dusk of a moonless summer night, listening intently for the coming of a cousin.

Weeks after I caught myself pondering the new idea, noticing steps of passers both by night and by day, and experimenting a bit. I was realizing that youth, health and correctness of carriage are all betokened by the step and discernible by either the eye or the ear. Our "porch-parlour," as we loved to call it, was well situated for the interesting little study.

I watched the passing of school children, my little neighbours, and noted that the great majority of them walked lightly, almost invariably putting down the front part of the foot first. Doubtless both the lightness and quickness were due to the elasticity of their bodies as well as to the vigour and lightness of weight, but the effect was fine, attractive to the eye and, beyond question, conducive to still better health.

On the other hand, the grown people usually walked in such a determined way that it became almost painful to watch them. The foot seemed to be placed flatly upon the paving, even heel first in many cases. The result was a business-like tread, heavy, age-proclaiming. Most of them passed along without the slightest attention to

how they walked, their minds intent on getting there.

As I was neither young nor old I began to wonder *which* my own step would suggest to one listening in the dark. I began experimenting, walking first like the children as nearly as I could, then like the elderly, noting the difference in my own feelings. A few blocks and I was really tired when, by the flat-foot method, I found my spine jarred at every step. Besides, the reaction mentally, was depressing. One *felt* old. Then, pulling myself up and trying the child step, the effect was decidedly exhilarating and I could go much farther with less fatigue. There was no doubt about it.

The lesson has never been forgotten. I know that a woman preserves her youthful appearance on the street by cultivating the easy, elastic step of the little child; that it is not difficult, requiring only that one take due heed to her carriage, allowing no stiffness nor yet slovenly walking. We pay so much attention to clothes but seem to forget that our carriage makes far more impression upon others than even our dress. How *old* is your step?

For the Children

## The Maple-Leaf and the Violet

THE Maple-tree lived on the edge of the wood. Beside and behind her the trees grew so thick and tall that there was plenty of shade at her roots; but as no one stood in front, she could always look across the meadows to the brown house where Bessie lived, and could see what went on in the world.

After the cold winter had gone by, and the spring had come again, the Maple-tree sent out thousands of tiny leaf-buds, that stretched themselves, and grew larger day by day in the warm sunshine. One little Bud, on the end of a tall branch, worked so hard to grow that by and by he finished opening all his folds, and found himself a tiny pale green leaf.

He was curious, as little folks generally are, and as soon as he opened his eyes wanted to see everything about him. First he looked up at the blue sky overhead, but the sky only looked quietly back at him. Then he looked across the meadows to where Bessie lived, but Bessie was at school and the house was still.

Then he gazed far down below him on the ground; and there, just beneath, was a little Violet. She had uncurled her purple petals a few days before, and was waiting to welcome the first leaf-bud that came out.

So when the Maple leaf looked down, she smiled up at him and said, "Good-morning." He answered her politely, but he was very little, and did not know quite what to say, so he didn't talk any more that day.

The next morning they greeted each other again, and soon they grew to be good friends, and talked together very happily all day. The Maple-leaf lived so high up in the tree that he could easily see across the fields, and he watched every day for Bessie as she started for school. When she came out of her door, he told the Violet, and the Violet always said every morning, "Dear Bessie! I should like to see her, too!"

Sometimes, when the day was chilly and it was almost too damp in the shade, the Violet used to wish she might be high up on the branch above her, waving about in the sunshine like the Maple-leaf; but she was a contented little thing, and never fretted long for what she could not have.

It was generally pleasant on the ground, and the bugs and caterpillars and worms, as they crawled about at her

roots, often told her very interesting things about their families and their troubles.

One day it was very dry and warm. The Maple-leaf was not at all comfortable, high in the hot air, and he said to his mother, "Mother-tree, won't you let me go down by the Violet and be cool?"

Then the Maple-tree answered, "No, no, little leaf, not now; if I once let you go, you can never come back again. Stay quietly here; the time will soon come for you to leave me."

The Maple-leaf told this to the Violet, and then they began to fear that when the mother-tree let him go, by and by, he might not be able to fall close beside the Violet.

So the next day, when the wind came whistling along, the Violet asked him if he would kindly take care of the leaf, and send him to her when the mother-tree let him go. The wind was rough and careless, and said he really didn't know. He couldn't be sure how he'd feel then. They would have to wait and see.

The two little friends were rather unhappy about this, but they waited quietly. By and by the weather grew cold. The air was so chill that the Maple-leaf shivered in the night, and in the morning, when the sun rose, and he could see himself, he found he was all red, just as your hands and cheeks are on a frosty morning. When the mother-tree saw him, she told him he would soon leave her now, and she bade him good-by. He was sorry to go, but then he thought of his dear Violet, and was happy again.

By and by a gust of cold wind came blowing by, and twisted the little leaf about, and fluttered him so that he could not hold to the tree any longer. So at last he blew off, and the wind took him up and danced with him and played with him until he was very tired and dizzy. But at last, for he was a kind wind after all, he blew the leaf back, straight to the side of the Violet. How close they cuddled to each other, and how happy they were! You would have been very glad if you had seen them together.

In the morning, when the sun rose yellow and bright, Bessie came into the woods with a basket and a trowel. It was nearly winter, and she knew that soon the snow would fall and cover all the pretty growing things. So she dug up, very carefully, roots of plummy fern and partridge berries with their leaves, and wintergreen and boxberry plants, to grow in her window-garden in the winter. She took the Violet too, bringing away so much of the earth around her roots that the little thing scarcely felt that she had been moved. As Bessie put her plants in the basket, she saw the little Maple-leaf resting close by the Violet, but he looked so pretty, lying there, that she did not move him.

In the sunny window of the little brown house the Violet grew still more fresh and green. But each day, as the plants were watered, the Maple-leaf curled up a little more at the edges, and sank down farther into the earth, until soon he was almost out of sight, and by and by crumbled quite away. Still he was close beside his Violet, and all the strength he had he gave to her roots.

She always loved him just the same, though she could not see him any longer, and by and by, when she had lived her life, and her leaves withered away, each one, as it fell from the stem, sank into the earth where the Maple-leaf lay.

---

## A Thousand Guineas

By H. L. HASTINGS

ON the sixteenth of January, 1866, there landed at Falmouth, England, nineteen persons, the only survivors of the two hundred and seventy souls composing the passengers and crew of the iron steamship "London," which had foundered at sea on the voyage from London to Melbourne, Australia.

They related the sad story of the disaster, the storm, the leak, and told how at ten o'clock upon the morning of that fatal Thursday, Captain Martin called the two hundred passengers and the crew into the chief saloon, and calmly told them that there was no hope left. The water was then as high as the main chains, the storm was still raging, and escape was impossible.

The announcement was received with calmness, but

with deep dismay. All was quiet and orderly. The Rev. Mr. Draper, who was a passenger, prayed with and exhorted the unhappy creatures by whom he was surrounded. It was a mournful scene. Friends were bidding each other the last adieus. Mothers were sadly weeping over their little ones. Companions were saying the last fond, tearful words; and all were contemplating the fatal hour when the raging waters should engulf them in their depths.

About two o'clock in the afternoon, while the storm was still raging, and the water in the hold increasing fast, a few determined men decided to trust themselves to the mercy of the waters, in a boat, rather than to sink without a struggle into the ocean's depths. Leaving the saloon, they got out and lowered the port cutter, into which sixteen passengers and three of the crew got, and succeeded in launching her clear of the ship.

There was no time to lose. The ship was settling rapidly. A rush was made for the two remaining boats, but the efforts to launch them were vain. As they pulled from the doomed ship, they heard the piteous cry of a young lady about twenty-three years of age, who, with a face livid with horror, shrieked out an offer of "A thousand guineas if you'll take me in!" The appeal was vain. Money had lost its value, and before they had rowed eighty yards, or been five minutes off the deck, the steamer went down stern foremost, one cry of confused and hopeless terror arose from the fated multitude, and all was silent but the wail of winds and the roll of the angry water floods.

Doubtless there were on board that vessel, those who were rich and those who were poor in the world's esteem, but in the presence of death, and in the hour of mortal peril, wealth was of no avail. "A thousand guineas" is a great amount. Many a man has wasted his life and lost his soul to gain a sum like that, but in such an hour money is not counted by the rules of man's arithmetic, nor valued according to the estimates of worldly-minded men.

"All that a man hath will he give for his life." And though the love of money may now engross your soul, yet a day is coming when worldly gain will profit not. In the gloom of the valley and the shadow of death, the glitter of gold no longer charms the greedy eye; and in nature's last extremity the hoarded treasures of a lifetime's toil are worthless as the sands upon the sea-beat shore.

And when the judgment day shall come, when the nations of earth shall throng around the great white throne, when the sea shall deliver up her myriad multitudes, when all that are in the graves shall hear the voice of the Son of God; when the dead, small and great, shall behold their appointed Judge; when the doom of eternity shall hang upon His solemn words; ah, then, in the presence of the houseless, Galilean Pilgrim who died for us, and whose poverty men have so long despised, what shall wealth avail? Will it profit then to think of untold treasures, if we have no treasures in the heavens, no pardon sealed with Christ's atoning blood?

O man of earth, born to sorrows and to troubles here, see to it that you set your heart's affections upon things imperishable and secure. A little while and all things earthly shall glide beyond your grasp. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." See to it that you build upon a sure foundation. Rest your soul upon the everlasting Rock. Cast the burden of your eternal confidence on Christ, the Lamb of God. Despise the perishing pomp of a departing world. Spurn the vain treasures that fail you in the hour of need. See to it that you have that wealth which will serve you where you want it and when you want it, in life or in death, in time or in eternity.

To-day, pardon, mercy, salvation, and eternal glory are freely offered to you. Will you reject them? To-morrow you may offer a thousand guineas for one hour of grace, and offer it in vain. While life remains, make the wise, the prudent choice. "Believe on the Lord Jesus Christ, and thou shalt be saved."

---

KIND words do not cost much. They never blister the tongue or lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—Blaise Pascal.



# The DOCTOR SAYS

*Kindly let me know the nature and cause of Rheumatoid Arthritis, also if this is curable and what the treatment is like.*

Rheumatoid Arthritis, otherwise known as *Arthritis Deformans*, is a disease of the joints, characterized by changes in the synovial membrane lining the joint, as also by changes in the tissues surrounding the joint; in the cartilage; and in the bones. It results in pain, in limitation of movement, and in deformities.

Authorities are not agreed as to the cause of the disease, but it is generally conceded that bacterial infection plays an important part in the causation of the disease. Many patients with rheumatism give a history of having had repeated attacks of acute or chronic tonsillitis or "sore throat." Other sites of infection which should be considered as possible sources of toxins are the teeth, naso-pharynx, bronchial tubes, the several sinuses of the head, the gall bladder, appendix, seminal vesicles, fallopian tubes, etc. Chronic infection in any of these localities may be the source of the trouble in later life.

Owing to the changes which take place in the joint structures in this disease, the chances of a cure are few. Relief may be had in some cases by suitable treatment, but definite cure should not be expected. Some cases are benefited by surgical measures. Rest, fresh air, carefully graded passive motion, together with good elimination through the skin and bowels, should be secured. Tonics containing iron may be of benefit in some cases. Medicines generally are of little value except to control pain. As long as motion causes pain in the joint, rest is essential. Patients with rheumatoid arthritis should be under the observation of a physician; not in regular attendance, but frequently enough to keep watch on the progress of the disease.

Treatment consists of various forms of applications externally; heat being preferred. Dry heat from some source of power as electricity, (a heating pad or radiant heat box) is very acceptable to the patient and gives great relief from the pain. In the absence of dry heat, hot fomentations applied to the joint are an excellent substitute. The application of cotton wool to the joint, wrapping it well, gives relief at times, especially if the joint is previously rubbed well with oil of wintergreen. The fomentations or dry heat, however, are far more effective agents for the relief of pain than the last-mentioned remedy.

*My friend has violent headaches every six to seven weeks. Doctors consulted are unable to cure her. The nearest approach thereto has been the use of large doses of Phenacetin and Caffeine. Aspirin has been, by the last doctor, forbidden. The eyesight is perfect and is tested periodically. I might also point out injections have been tried with a view to improvement, but this has not been very effective.*

From what you say, it seems to me that your friend is suffering from Hemierania, commonly known as Migraine. This affection is characterized by paroxysmal attacks of headache, usually with nausea, and often preceded by disorders of vision. The first attack generally appears between the ages of five and twenty years; rarely after thirty. There are often premonitory symptoms which the patient recognizes as indicating an impending attack. These consist of visual disturbances such as "steaminess" of sight, really a dimness of vision; and often an occurrence of colours, usually very brilliant. Other ocular disturbances may be noted. The pain is confined to one side of the head, hence its name Hemierania. It begins usually in one spot, as for example the temple or eyeball; gradually extending and increasing in severity; the pain occasionally extends into the neck.

Treatment consists in administering some drug to control the pain. Various remedies are recommended, which is an indication that no one remedy is suitable for all cases.

The use of opium or its derivatives is to be discouraged, owing to its habit-forming tendency. The bowels should be kept well-regulated, and constipation religiously avoided. The patient is taking plenty of exercise. I note that her eyes have been examined and found to be normal. There is no cure for migraine, but the condition often disappears spontaneously after a variable length of time. In women after the change of life it sometimes disappears. A strict vegetable diet has been known to greatly benefit some patients, according to Osler.

*A correspondent writes, inquiring as to what can be done for a patient who is suffering with cancer of the throat.*

The duration of the disease is not stated. Cancer of any internal organ is generally a difficult problem to deal with, for the reason that by the time the disease is recognized, it has spread to the glands which are associated with that particular organ. Cancer of the mouth or throat soon becomes established in the glands below the angle of the jaw, and in the glands below the tip of the chin. This applies particularly to cancer of the mouth cavity. From here it may be carried to any part of the body. Operation for cancer of an internal organ is sometimes successful if undertaken early enough; the time to operate is when the disease is first discovered; to temporize is fatal. Radical cure of internal cancer depends upon the complete removal of the cancer, together with the complete removal of all glands which drain the area that the cancer occupies. This is impossible in some parts of the body, as the glands are inaccessible. If the attending physicians in the case cited by our correspondent are of the opinion that the case is inoperable, it is doubtless on account of the fact that the cancer is inaccessible, or too far advanced to warrant surgical interference. In such cases the only remaining help is radium or deep X-ray therapy; the latter treatment can only be given with a special type of X-ray tube, and this can probably be found only in some Government hospital.

If operation is attempted, the prognosis will depend upon the ability of the surgeon to completely remove the cancer, together with the draining glands. The physical condition of the patient must be considered when operation is decided upon; if the patient is not in good health, even though the operation is successful from the surgical standpoint, the patient may succumb in spite of operation. Cancer of the throat is not a favourable site for operation, owing to its close association with vital structures.

*A correspondent inquires as to the desirability or otherwise of an operation for varicocele, and asks if there is any medical relief.*

An operation for varicocele is indicated whenever the varicocele is of such a size as to be liable to injury; or whenever it is producing pain or discomfort enough to force the patient to seek surgical relief. Relief can be had by wearing a properly-fitting suspensory to support the scrotum. There is no medical treatment which can produce a permanent disappearance of the varicocele. The condition has no effect upon marital relations. It does, however, at times produce atrophy, (shrinking) of the testicle on the side on which it occurs, which is invariably the left side. I suggest that the correspondent see a good surgeon and take his advice as to operation.

"NATURE grants no free favours. Every wise law and custom must be paid for with corresponding treasure. Every good thing that marks the civilization of our day stands as a monument to toil and sacrifice in the past. 'Some one suffered that this might be,' is the unseen inscription on everything of value that is ours, from our eternal salvation to the most common material comforts in our homes."

## HEALTH NEWS AND VIEWS

From "Hygeia"

### Is Dangerous to Remove Hair By X-Ray Treatment

Although x-rays will cause hair to fall out and prevent new hair from growing, the amount necessary to achieve this result is likely to injure the skin, says *Hygeia*. Such injury may take the form of wrinkling, scarring, discolouration and warty growth, and will be permanent. There is no way of removing or covering the injury to the skin made by x-rays.

Depillatories remove the hair close to the skin. Neither depillatories, shaving, clipping or tweezing will increase the amount of hair or make it coarser. Dark superfluous hair can be made less conspicuous by bleaching it with fresh peroxide of hydrogen.

The only safe way to remove superfluous hair permanently is by means of the electric needle, or electrolysis. The work should be done by an expert.

### Is Obesity Due to Heredity?

Many theories have been advanced for the cause of obesity. One of these, the theory that fat people have a lowered basal metabolism, or less active interchange of chemical substances going on in their bodies, than normal people, has now been proved untrue, says *Hygeia*.

The next theory considered was that of heredity. Is there a tendency to accumulation of fat in certain families? Studies have been made on this and on the part played by the glands in obesity. Unfortunately, there is not much definite knowledge about these conditions.

In the meantime, all human beings try to adapt themselves to certain shapes and sizes that are prescribed by the fashion creators, regardless of the biologic structure of the body or the health aspect.

### Swim A Short Time, Then Play On Beach

Death by drowning is to be classed as an avoidable accident, in spite of the fact that drownings constitute a large percentage of accidental deaths, states Dr. E. H. Arnold in *Hygeia*. Under certain conditions, however, swimming and bathing may be perfectly safe.

One should never go swimming alone, whether one is a good or a poor swimmer. It is well to have some one in a boat or canoe not more than fifty yards away, in case of accident.

Beginners should not swim in water over their depth. Non-swimmers should not wade in water deeper than the middle of the chest, unless they know well the bottom of the body of water.

One should never stay in the water long enough to feel chilly. Women are apt to stay warm longer than men, due to the thicker protective layer of fat under their skin. In shallow brooks, inland rivers and lakes, one may stay in longer without becoming chilled than in the ocean or the Great Lakes, which never warm up to the same degree as the smaller waters.

Short swims alternated with periods of play in the sand and sun are the best. One should be careful about sunburn. Any burn that covers more than half the surface of the body may prove fatal, so it is well to get gently tanned, exposing only a little of the body at a time.

### Select Baby's Outfit For Comfort, Not Style

In providing an outfit, or layette, for the expected baby, his comfort should be considered first. If he will be born during the summer months, light weight garments should be selected; heavier weight garments should be chosen for the winter baby, advises G. F. Earnshaw in *Hygeia*.

Shirts, bands and binders should be made either without seams or with the seams on the outside, so as not to hurt the infant's delicate skin. The shirts and bands should fit smoothly over the shoulders, the straps hugging

the neck. If they have a tendency to slip over on the points of the shoulder they will pull the shoulders down; this should be avoided, as even a slight weight constantly applied while the bones are soft will draw them out of their normal position.

Baby's garments should allow him plenty of freedom to kick and stretch, as this is his only way of exercising. No more clothing should be used than is absolutely necessary to keep the body warm.

No baby ever had too many diapers. If only a small supply is provided, constant washing is necessary, with the consequent risk that the diaper used will not be thoroughly dry. Probably more colds in babies are due to damp diapers than to any other cause. No diaper, no matter how clean it may seem, should ever be used a second time without washing.

### Malnutrition Not Without Its Cause

A visit to a typical nutrition class, showing the part taken by the child, the mother, the physician, the public health nurse and the school teacher or superintendent is described by Ethel M. Hendrikson in an article in *Hygeia*.

There is always a cause for malnutrition, Mrs. Hendrikson asserts. It is not a disease that is inherited or that depends on the environment or wealth of the child's family.

The signs of this condition are under-weight, pallor, fatigue posture, flat feet, prominent abdomen, rigid spine, and lines under the eyes. It often is noticed after a child has had some communicable disease, or after a period of very rapid growth. The body weight cannot keep up with the height.

In overcoming malnutrition, there are five steps to be taken. First of all, the physical defects must be corrected. This includes enlarged or diseased tonsils and adenoids and bad teeth. Home control must be instituted to insure good food and good health habits. Overfatigue must be prevented, and proper food in sufficient quantities should be provided at regular times. Plenty of fresh air during night and day is to be assured.

Besides weighing the children, a medical examination is necessary to detect physical defects and watch progress. By following a correct programme, practically every malnourished child can be restored to health in a comparatively short time.

### Skin Armour of Body; Must be Burnished

One of the best ways of securing a beautiful, healthy skin is proper bathing, says *Hygeia* in an article on healthful beauty. A truly beautiful skin must have delicate natural tints, a smooth, velvety texture, tone and resilience.

Correct diet, proper hygiene, much fresh air and sunshine and consistent exercise will help to make the skin beautiful. The skin may be likened to armour which protects the healthy body. To be beautiful this armour must be cleansed and burnished by frequent bathing.

Many kinds of baths have been devised, but the safest and best is the one taken with tepid water and pure soap. The cold bath, taken either as shower, plunge or sponge, is stimulating and invigorating, but unless there is a good reaction after it, it should not be taken. All other kinds should be taken only on the advice of a physician, or serious harm may result. This applies particularly to steam baths, such as Turkish or cabinet.

A warm bath is most soothing to the nerves and relieves ache and stiffness from muscles. Face steaming may be very harmful and should be avoided. Cold creams used as a substitute for soap and water are likewise bad.

The best time to bathe is before retiring or before the evening meal, though the cold bath may be taken on arising. Never bathe until at least one hour after a meal, particularly a heavy one.

---

"A FALSEHOOD that dies hard is the idea that stimulants of whatever kind actually give strength, and are necessary for the maintenance of health and vigour. Such is not the case and the well-worn comparison that they are the whip and spur, and not the corn and grass, is strictly accurate. Anything accomplished under the influence of stimulants is done at the expense of blood and tissue, and if frequently repeated, at the expense of the constitution."

## Meatless Recipes

By MRS. E. M. MELEEN

### BAKED POTPIE

Left-over nut loaf, 1 cup  
Carrots,  $\frac{3}{4}$  cup  
Tomatoes strained, 1 cup  
Potatoes, 1 cup  
Onion minced,  $\frac{1}{4}$  cup  
Parsley chopped  
Thyme, Salt

Cook carrots about one hour, then add potatoes, onion and a little chopped parsley. Simmer in just enough water to keep it from burning until potatoes are done. Add the strained tomatoes and nut loaf cut in pieces. Put in buttered pan (after it has been seasoned with salt and thyme), cover with rich piepaste and bake in moderate oven thirty minutes.

### VEGETABLE FISH PIE

Macaroni, 2 cups cooked  
Onion, 1 grated  
Cream sauce, 2 cups  
Eggs hardboiled, 3, chopped fine  
Parsley chopped fine, 1 teaspoonful

Mix together, sprinkle with bread crumbs and brown in oven. Serve with tomato sauce.

### VEGETARIAN HAMBURGER STEAK

Ground peanuts, 1 cup  
Eggs, 2  
Onion grated, 1 tablespoonful  
Mixed herbs,  $\frac{1}{4}$  teaspoonful  
Breadcrumbs enough to make it the proper consistency  
Form into patties and fry. Serve with tomato sauce. The above may also be used for stuffed tomatoes and baked in hot oven.

### VEGETARIAN SAUSAGE

Boiled rice, 3 cups  
Peanuts ground, 2 cups  
Onion grated, 1  
Butter, 3 tablespoonfuls  
Egg, 1  
Sage, 3 teaspoonfuls  
Salt to taste  
Form into patties, roll in browned flour and bake in oven or fry.

### DHAL CROQUETTES

Dhal cooked and mashed,  $1\frac{1}{2}$  cups  
Egg, 1. Mixed herbs,  $\frac{1}{2}$  teaspoonful  
Butter or oil, 2 tablespoonfuls  
Breadcrumbs enough to make of proper consistence  
Roll in egg and crumbs and fry

## Enlarging

(Continued from page 18)

way of estimating the correct exposure. Gaslight paper should not be used with them on account of its slow speed which makes exposure unduly prolonged, while the slower grades of the collodion-chloride paper should be avoided for similar reasons.

To attempt developing with a small quantity of developer is to court disaster and it is best to have at least the dish filled to half its depth, so that the Enlargements can be quickly covered with the solution. In the case of large sizes of paper, such as 12 x 10 and upwards, it is better to soak these in water for a minute or two before developing, as they will then take up the developer quite evenly. Similarly acid fixing must not be spared if the results are to be permanent.

It is advisable to collect a number of negatives and to enlarge them at the same time if economic working is desired.

## The Reason

WE are told that in the reign of Charles I, a prisoner was brought to trial and the jury found him guilty. It was observed that the man was remarkably calm and unconcerned for one passing through his experience; but when the sentence was passed, and the condemned man drew from his pocket a paper—the king's full pardon—and handed it to the judge, the reason for his fearless attitude was disclosed. We are freely offered a complete pardon for all our sins, which we may present to the Judge of all the earth. If we neglect to accept this pardon, we shall not be unconcerned when the final sentence is passed upon us; but if we accept now the pardon the King of the universe so graciously offers us, and hold on to it until we receive the invitation to come up higher, great will be our eternal joy.

## Kindness to an Enemy

A SLAVE who was in high favour with his master went with him one day to a slave market. There he saw, among the negroes for sale, an old man with grey head and bent form. He asked his master to buy the old man.

As the price was small, the master was willing to please his favourite servant, and bought the old man. On going home, the master said:—

"Now, Jim, what shall we do with the old man?"

Jim was overseer of some of the other slaves on the place, and kept them at work. So he said:—

"Let him stay with me, in my cabin. I'll see that he works all he can, and I'll look after him."

Jim was very kind to the old man, and it soon came to be noticed by every one. At last the master thought maybe Jim had found an uncle, or an older brother, or maybe his father, and had taken this way to have him well cared for in his old age. So one day when the old man was sick, and the master saw Jim nursing him, he said:—

"Jim, what does all this mean? Why do you take so much interest in that old negro? Have you found that he is a relative?"

"No, master," replied Jim.

"Is he an old friend that you knew before you came to this place?"

"No, sir, he is an old enemy. He stole me from my native village a long time ago, and sold me as a slave. Sometime after, he was himself captured and sold. The moment I saw him I remembered him. And the Lord says: 'If thine enemy hunger, feed him; if he thirst, give him drink.'"

This is a good lesson which we learn from a poor slave. It does not take much learning to believe the teaching of Jesus. And the very poorest of men are able to follow His teaching. So no one can have any excuse for not believing and obeying His word.—*Selected.*



*Wellington*

PLATES PAPERS,  
ROLL FILMS  
and  
SELTONA

The finest foundation  
for perfect prints

Ask your dealer for descriptive booklets or write to:

**WELLINGTON & WARD LTD.**

Works - - - - - Elstree, England

Cook's Building, 12K Park Street  
Bombay Calcutta

**THOS. COOK & SON, Ltd.**

Thos. Cook & Son, (Bankers) Ltd.

*(Incorporated in England)*

Head Office: Berkeley St., Piccadilly, London W. 1

*160 Branches throughout the World*

**COOK'S TRAVEL SERVICE**

Tours of all descriptions arranged. Itineraries planned. Train reservations and hotel reservations made. Rail and Steamer tickets issued to all parts. Inclusive Independent Tours arranged. European Tour Managers engaged to accompany Tourists. Steamer passages engaged to all parts of the world. Baggage received, stored and forwarded. Insurance effected. "INDIA" pamphlet free on application.

**BANKING**

Letters of Credit and Travellers' cheques cashed and issued. Drafts issued and payment effected by mail or telegram at all principal towns in the world.

Current Accounts opened and Banking Business of every description undertaken.

LOCAL OFFICES: { BOMBAY, CALCUTTA, DELHI, SIMLA,  
RANGOON, MADRAS, COLOMBO,  
BAGHDAD, SINGAPORE, ETC.

**Wellington Photographic Hand Book**

THE history of a good picture is a long and devious one. There are many chances for a slip—the one that spoils—between the inspiration to take a photograph and the finished product.

What shall be my subject? How much light, time, distance, aperture, focus, direction? What things must I learn to do simultaneously or alone? What must I avoid? What papers, chemicals, and other materials must I select, and how must I work with them to get the best results?

These, and scores of other important questions must be kept constantly in mind before that rare opportunity for a good picture—that one chance in a life-time—can be neatly fixed in your souvenir album, or sent to a friend. How can this be realized?

The answer may be found in the WELLINGTON AND WARD PHOTOGRAPHIC HANDBOOK, a copy of which has recently come to our desk. It contains twelve beautiful photogravure illustrations, 155 pages of valuable information for both the amateur and professional photographer, is bound in cloth, and sells for Rs. 1/- only, post free. Address WELLINGTON & WARD LTD., COOK'S BUILDING, HORNBY ROAD, BOMBAY.

**ZENITH  
PRECISION WATCHES**

DO NOT FAIL  
TO GIVE THE GREATEST

Guaranteed

Five Years

Real Nickel Case  
Rs. 38.  
Solid Silver Case  
Rs. 46.



18 Carat Gold Case  
Rs. 210.

**SATISFACTION**

*Average Variation One to Two Minutes per Month*

Also Made for Wrist Wear, Gold and Silver  
*Latest Illustrated Catalogue Sent on Demand*

**FAVRE-LEUBA & Co., Ltd.**

217-219 Hornby Road - FORT, BOMBAY.

No. 1 Old Court House Corner, CALCUTTA.

# The ORIENTAL WATCHMAN

and  
HERALD OF HEALTH

Vol. 3

POONA, FEBRUARY 1927

No. 2

Published Monthly by—

The Oriental Watchman Publishing Association

Post Box 35, Poona, India.

J. S. James, *Editor*

Single Copy, 6 Annas

**Subscription Rates:** Single yearly subscription, Rs. 3-8-0 in advance.

**Change of Address:** Please give both old and new addresses.

**Expiration:** Unless renewed in advance, the Magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the WATCHMAN without having subscribed may feel perfectly free to accept it.

Printed and published by W. A. Scott, at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona. 297/1/27.

FREQUENT letters received from readers of the ORIENTAL WATCHMAN indicate an appreciative interest in the articles on health and medical topics. Requests have been made for more material of this character covering a wider field.

The ORIENTAL WATCHMAN is anxious to furnish its readers with all information possible of a practical nature. The main purpose of the health department in the WATCHMAN is to furnish its readers with every-day practical instruction in healthful living, personal hygiene, proper diet, sanitation, prevention of and simple remedies for disease, what to do in emergencies and accidents, etc. As there are other journals published exclusively in the interests of technical medicine and scientific research, large space cannot be devoted to such material in the WATCHMAN. The medical editors will be glad to give brief professional answers in the "Doctor Says" department to all enquiries concerning health matters.

THE March issue of this magazine will contain the first of a series of articles on the "Nature of a man in Life and Death." You will follow this series with special interest, for they will answer conclusively questions that millions are asking to-day. What becomes of man at death? Are they able to communicate with us, or we with them? Do they see and know what is going on with those who live? Are the angels disembodied spirits of the dead?

TOO many of us are gardeners to our temptations. We cultivate them assiduously. We do not realize that the strength or weakness of a temptation depends largely on ourselves. Every time we yield, the temptation to which we have yielded is strengthened for its next attack. Every victory we score weakens that temptation for its

future work with us. The weakening and strengthening processes are uniform: it may take half a dozen victories on our part to offset the strength imparted to a temptation by a single failure of ours. And no temptation ever seems to get its death-blow in this life. But that our victories and our defeats are full of significance for to-morrow's fight is a truth to which all can testify. Let us not send cheer into the camp of the enemy!—*Selected.*

## The Present Fact of Christ's Intercessory Priesthood.

(Continued from page 9)

The time when this great service was to begin has been clearly pointed out by the prophecy of Daniel which says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

This is a prophecy for the last days. An understanding of the entire prophecy, which begins with the eighth chapter of Daniel, and continues through the remaining chapters, would make it clear that this service of the cleansing of the sanctuary is the last service in which Christ engages just before His return to this earth. This is made plain by the writer of the Hebrews, who says:

"Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens (the earthly sanctuary) should be purified with these (the blood of animals); but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9:22-28.

The earthly sanctuary was cleansed on the day of atonement with the blood of animals. This was an object lesson of the cleansing of the heavenly sanctuary with the blood of Christ. Christ does not, however, according to the passage above, engage in this work as often as the earthly sanctuary was cleansed, once a year. The heavenly sanctuary is cleansed once only, "in the end of the world."

And that solemn work, the closing of Christ's priesthood, is undoubtedly being carried forward now in the heavenly courts above, where Christ ministers for His people. It is a work preparatory to His coming again. When this work is finished, His priesthood is ended, and He will lay aside His priestly garments, and clothe Himself in His regal vestments, and come to this earth as "King of kings and Lord of lords."

(To be continued)

"THERE are three thousand human bricks in this church," said one great missionary, "and I handled every one." It is the personal touch that counts.



## Around the World

MORE persons have died in epidemics since 1914 than perished in the World War, says the League of Red Cross Societies. It estimates that 9,000,000 persons lost their lives in the war, whereas 40,000,000 died in epidemics, 5,000,000 others died from famine, 6,000,000 perished in civil strife, 2,000,000 died in earthquakes, 140,000,000 were injured from various sources.

George McLaughlin, a garage owner of Bangor, Maine, has built an automobile that can be used on either land or water. It is an extremely large model, being almost the size of a passenger bus, is roomy and comfortable within, and is steered by its front wheels whether bowling along the road or skimming through the water. Motive power is furnished by a 70-horse-power motor, and an airplane propeller behind aids the vehicle to make fifty miles an hour on land and twenty-five on water. Air-tight pontoons on both sides, under the running boards, keep it afloat.

Rudyard Kipling, famous author and poet, recently received at London the Royal Society's gold medal for literature. It was presented by the Earl of Balfour in the presence of a brilliant throng, and Kipling, appearing in public for the first time since his severe illness, made a happy speech. He said that about a dozen authors in the last 2,500 years had achieved real fame.

Conservative Bermuda, one of the few spots on the globe free from automobiles, proposes to put motor buses on rails and call the affair a railway. Her governor and commander-in-chief, Sir J. J. Asser, recently turned the first sod for the line, and urged the Bermudians to forget their acrimonious discussions and to support the project. Thus Bermuda compromises the public demand for better transportation with the desire to preserve her white coral roads for the use of the horse and the bicycle. The railway will wind through the country-side, and although it will skirt the hills and cut the corners of gardens and farms, the line will not invade the highways.

Not many people would think that finding a fallen tree would be almost as profitable as finding a gold mine. But a man who recently dug up a partly burned redwood log at Cannon Beach, Oregon, has reaped a treasure. After working two days with a team and scraper, he began sawing it into lumber lengths. He estimates that he "has taken £600 worth of lumber from the log, and has cut thirty circular dining-room table tops, worth £15 each." In length, the log measured fifty feet, and was eight feet through. Annual rings revealed that the tree was 577 years old. A remarkable fact is that the log had lain in the same place for many years, and no one had realized its value.

Quite the most remarkable chimney in the world is to be found in Wales. It is really about two miles in length, and the way in which it came to be built is most interesting. The chimney, which connects with a copper mine,

was formerly of ordinary height, but the fumes which resulted from the smelting of the copper proved to be very harmful to vegetation in the neighbourhood. People near by proved that all their crops were killed by the poisonous vapours, and that even farm animals suffered. An appeal was made to the owner of the mine to right matters, and after a good deal of consideration the two-mile chimney was built. It was carried from the roof of the smelting plant up a mountain side which happened to be at the rear, where it ends in a straight shaft more than one hundred feet high in the air. On a fine clear day the top of this novel chimney can be seen for a distance of fifty miles. Another strange feature about the chimney is that it has a stream of water running almost through its entire length. The shaft was built in the bed of a mountain brook, and the flow of water was allowed to run into it. Then it was discovered that the running brook played a big part in helping the smoke to condense on the lining of the chimney. Every year the chimney is cleaned out, and as a result more than a ton of precipitated copper in a very pure state is secured. This is in such a refined and valuable form that it much more than pays for the cleaning of the chimney.

Passengers on the huge airplanes used in the German passenger service are supplied with movies, phonographs, and various other amusements. Now it is planned to make it possible for the passengers to communicate with their friends all over the country by radio. The passenger will be able to go into a booth, pick up a wireless receiver, and converse with another person down on the ground hundreds or even thousands of miles away. Experiments indicate that this is no idle prediction. Recently a pilot flying over Stockholm, Sweden, during a thunderstorm, talked for five minutes with a person in Berlin, Germany.

The Appeal Court at Aix-en-Provence, France, recently delivered judgment in a case which was first heard 599 years ago, in the year 1327. This suit dealt with 16,000 acres of grazing land close to the Italian frontier, to which four parishes laid claim. The land, once the property of the royal house of Anjou, was the subject of a first decision in 1327. The final judgment, just handed down, divides it among the claimants under a scheme drawn up by experts.

Some of the rarest Bibles in existence are contained in a collection to be placed on display at Baker University, according to the Associated Press. The collection was willed to the University by the late Bishop William A. Quayle, of the Methodist Episcopal Church, who was a graduate, a professor, and later, president of Baker. There are more than 225 rare editions in the group, ranging in size from a very minute copy to the Synagogue Roll of Tora, which is made from the skins of thirty-seven animals, and is one hundred feet long. The oldest Bible in the collection is a Latin manuscript dated 1225. Bishop Quayle, in his catalogue, referred to it as "a piece of illumination and chirography," and added that he did not recall having seen its superior in the British Museum. The oldest printed Bible in the collection, the Eggenstejn Bible, came from the press in 1469. The edition was a two-volume one, of which only part two is in the Quayle collection.

## *Diggings Confirm Biblical Accounts of Death of Saul*



ARCHAEOLOGICAL discoveries made last year by the Palestine expedition of the University of Pennsylvania appear to confirm biblical data concerning the town of Beth-Shan during the time of the Philistines, according to Alan Rowe, field director of the expedition, in his final report made public. Summing up, Mr. Rowe said the expedition had identified two Philistine temples mentioned in I Chronicles 10:10, in one of which armour of Saul was placed and in the other his head.

The expedition also discovered four Canaanite temples, two being erected during the time of Rameses II; one under the reign of his predecessor, Seti I, and another during the Tell El-Amarna era.

"At the time of the death of Saul," says the report, "the Philistines were worshipping in the two temples erected by Rameses II, the adoration of their Baal (whom they called Dagon) and their Baalath (Asthoreth) doubtless being carried out in the respective temples in which the Baal and Baalath of the Egyptians were revered. The biblical references are given in I Chronicles 10:10, and I Samuel 31:10. The former passage relates that when Saul died, the Philistines 'put his armour in the house of their god and fastened his head in the temple of Dagon' and then the parallel passage in Samuel informs us that 'they put his armour in the house of Ashtaroth and they fastened his body to the wall of Beth-Shan.'

### *Proof from Excavations Certain*

"In any case, the passage in Chronicles surely shows that there were two temples at Beth-Shan during the Philistine regime. The excavations certainly prove that there were.

"The dove, serpent, lion, gazelle and duck were associated with the Beth-Shan warrior goddess, Antit-Ashtoreth, at all periods. Gazelle horns have been found in all the temples. The bull, which was discovered on a vase in association with the lion, or emblem of the goddess, was the emblem of the god. The Hebrews themselves seem to have regarded the bull as the symbol of Yahweh (Jehovah.)

"The roofs of all the temples were undoubtedly of wood. Those over the courtyards were supported by stone columns with palm trees as capitals.

"Actual details of the worship carried out in the Beth-Shan temples must of course always remain unknown, but the wealth of new material which the excavators have brought forth enables us to get a very good idea of the sacred cult of Ashtoreth, the great 'Lady of Heaven,' as it was practiced in Palestine from the 14th century to the 11th century before Christ."