

# Signs of the Times

AND ORIENTAL WATCHMAN

April, 1918

## The Dead---Where Are They?

By P. C. POLEY

IN the year 1852 a book was published bearing the title, "Men of the Time." It contained the biographies of the celebrities of that period. Its fifteenth edition was issued in 1897 as "Men and Women of the Time," but in this list there were only seven survivors of the original entrants, viz., the Duke of Argyll; Prince de Joinville; Queen Victoria; S. I. Cooper, R. A.; P. J. Bailey, author; Frederick Goodall, R. A.; and the Emperor Francis Joseph. More recently still, in 1916, the *Edinburgh Dispatch* pointed out that the last named had the distinction of being the sole survivor of those men of the time in 1852. Soon after the notice in the *Dispatch*, the aged monarch passed away. All have gone! But WHERE?

Some of these lives were serviceable to humanity, but in all cases how swiftly the course was run! So transient is human life that it has been compared in Holy Scripture to "a vapour that appeareth for a little time, and then vanisheth away." James 4: 14.

The present great war has brought the terrible realities of suffering and death to millions of homes. By shell, bullet, sword and bayonet, violence, famine, and pestilence, the grim procession has been swelled to almost unbelievable numbers.



The loss in lives that our world has sustained seems so appalling that the inevitable questions are everywhere asked, Where are the dead? In what state are they? Are they still intelligent and active? Can they be of service to us? Can we communicate with them?

Many had attained to eminence by their industry and perseverance. Did Death, in thus terminating their earthly activities, act as a cruel tyrant, checking human progress and development? Or was Death a friend in disguise, offering them sudden promotion and ushering them to a higher state of existence? The Bible will be our authority in answering these questions.

I will cite some references to man's condition in death in the Book of Psalms. These writings form a portion of the inspired Bible, the Word of God; for "David himself



said by the Holy Ghost." Mark 12: 36. With the foregoing words Christ introduced a quotation from David's Psalms; so, as the doctrines set forth in them have our Saviour's endorsement, we are convinced of the truth of the following testimony: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4. "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6: 5. "The dead praise not the Lord, neither any that go down into silence." Psalm 115: 17.

The man is unconscious in death. His thoughts have perished and he has gone down into silence. The same kind of testimony is borne throughout the Christian Bible. Solomon said, "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Eccl. 9: 5, 6. It is evident that death is a complete loss of life and its functions. Death is not another form of life. It is the very opposite of life.

Death followed human sin as the sure result. Adam was warned that his life would be forfeited if he disobeyed the voice of his Creator. Death would follow if he put forth his hand and ate of the forbidden tree in the garden. It was said to him, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2: 17. Such language would not have been addressed to him if he were immortal by nature. Inherent immortality is possessed by God only, for He is called "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Timothy 6: 15, 16. He has power to bestow immortality upon whom He will as a free gift; and He will some day grant it to those who have developed such a character as will show clearly that the gift of immortality will be used by them eternally to the glory of their Maker.

This fact places God's children in the position of seekers of immortality. God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Romans 2: 6, 7. Men seek those things which they conscious-

ly lack. Those who earnestly and rightly seek immortality will obtain it at "the resurrection of the just." "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 52-55.

The foregoing scripture, while it is important as showing that immortality is not gained by the redeemed until the resurrection, is informing on a very interesting point. When, at the last day, the believer shall be raised to life, Death will be reckoned as vanquished. This considered, Death is a foe. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. So Adam must have regarded it. He could not have seen it in any other light. It entered the world as the direct result of his sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12.

When Adam met his great enemy, Death, he was completely involved in the ruin. Nothing survived the catastrophe. There was no distinct and independent entity, possessed of life and sensation, to flee away from the body and transport itself to other spheres. Adam, the sentient being, the "living soul" of Genesis 2: 7, died.

The record of man's creation runs,—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7. The term "immortal soul" does not occur in the passage; the expression, in fact, is not found in any portion of the Bible.

The statement regarding the "living soul" is simple and easily understood. A man with all his essential limbs and organs was formed of the dust of the ground; but the form remained lifeless until God breathed the life-imparting breath into his nostrils. Then this physical man became a living soul, an animate being, capable of receiving impressions through the physical senses, and as the result of those sensory impressions he began to think and reason. It is not said that a



living soul was put into the man. The simple statement is, "Man became a living soul,"

Now as Adam "became a living soul" through the life-giving act of his Creator, it would follow that when life was at last withdrawn from Adam he was a living soul no longer. It would be improper to speak of Adam as a living soul from the very moment the breath of life left his body. Adam was mortal. Death was an enemy which destroyed him.

But Adam was not called upon to meet his dreadful antagonist, Death, the very day of his first transgression, although he merited the death penalty the moment he ate of the forbidden fruit. The prolongation of his life must be ascribed to the wonderful love and mercy of God. It was Adam's opportunity to seek and obtain Divine pardon. A plan of salvation from sin had been devised in the wisdom of God who foresaw the fall of man and its fearful consequences. The plan of salvation through the sacrifice on Calvary was devised in the beginning, (compare Rom. 16: 25 and 1 Tim. 3: 16) The actual sacrifice took place some thousands of years later when Jesus went to the Cross, yet He was "the Lamb slain from the foundation of the world" in the purpose of God. The sacrifice

was operative, and quite as effective in Adam's time as now. Adam was therefore in that early age of the world given the privilege of exercising faith in Christ that he might obtain the benefit of a resurrection from the grave at some future time. Now if Adam had been cut off the moment he ate of the forbidden fruit he would never have heard the Gospel preached, and could not have availed himself of its merciful provisions. The extension of life that was granted to Adam in this world before he died was therefore given him as a Divine favour, and it was an "acceptable time" in which he might seek and obtain forgiveness of sin, and by the aid of Divine grace gain the victory over the sinful propensities of the fallen human nature which he had acquired by his first transgression. The opportunity of repentance that Adam had is also ours. In this short time of probation we may repent and put away sin from our lives. In so doing we receive pardon, and assurance of an eternal life to be enjoyed at the resurrection. That gift of eternal life which we have in promise when we embrace Christ by faith, we shall have in fact when the Life-giver raises us triumphant from the grave.







## Life Only In Christ

BY L. J. BURGESS

THE mystery of life is one which has been the subject of careful study and research by the world's greatest scientists in all ages past, but the result of all such investigation has been the same; science has been unable to give any intelligent and satisfactory answer as to the origin of this subtle force whose manifestations are seen in all creation. The principle of life is as difficult to explain as that of electricity. We know much about the outward manifestations of both, as well as the laws which control their operations, but we are unable to push back the veil and discover the hiding place of their power.

### The Source of Life

It is only when we come to the book of inspiration, the Bible, that we find a positive statement as to what life is. There we learn of Him by whom all things were created and who "giveth to all life and breath." The word declares that "in Him was life; and the life was the light of men." John 1: 4. Christ, the Creator and Redeemer, came into the world to reveal to men the source of both temporal and eternal life. Speaking of Himself, He said, "I am the way, the truth, and the life;" and His disciples, who attended Him and received visible evidences of His power in the miracles which He performed, have left on record their testimony that "the life was manifested, and we have seen it, and bear witness and shew unto you that eternal life which was with the Father and was manifested unto us." 1 John 1: 2.

As we read the word of God we are impressed with the fact that all living things

both in the vegetable and animal kingdom are dependent upon a higher source for the life which they possess. None have life in themselves. Not so, however, with Christ, for of Him we read, "As the father (God) hath life in Himself; so hath He given to the Son (Christ) to have life in Himself." John 5: 26. And not only has Christ life in Himself, but He has been made the giver of life to all living creatures. Whether we are aware of it or not, it is as true of our temporal as of our future existence, that we are indebted to Christ for our life. "He that hath the Son hath life; and he that hath not the Son of God, hath not life." 1 John 5: 12. Faith in this fundamental truth is the first step in a proper understanding of the nature of man, and the only sure foundation for a hope of the future eternal life.

### Our Connection with the Vital Current

So long as the light bulb remains connected with the current it gives light, but the instant the connection with the power house is broken the light goes out. The bulb does not have light in itself, but is dependent upon the electric current. Just so it is with man and all other living creatures. It is only through connection with Christ that life comes to them; let the connection be broken and they pass into a lifeless state, commonly called death. Death is but the absence of life.

Having seen from the scriptures that life comes to us from God, through Christ, let us now inquire how this life is given us. Job declares, "the spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33: 4. It is through the medium of the breath, then, that the spirit of life from the Creator comes to man. This truth is frequently mentioned in the scriptures. For instance, in the Psalms we read: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. 33: 6. "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth. Thou takest away their breath, they die and return to their dust." Ps. 104: 29-30.



## Death Defined

What then is death? It is the separation from the source of life. It is the withdrawal of the "breath of the Almighty," the disorganization of the body, and the return of its elements to mother earth. *Death is a state of inactivity of all the faculties and functions of the body*, caused by the removal of the breath of life.

"If He gather to Himself His Spirit and His breath; all flesh shall perish together, and man shall return again unto dust," Job. 34: 14. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. The only element which leaves the body at death is the breath—the breath which God gave and which contains the spirit of life, that invisible, unexplainable force by which life is sustained.

## Sleep a Symbol of Death

In healthful sleep the mind, as well as most of the functions of the body, is in a state of inactivity. Sleep is therefore frequently used in the scriptures as a symbol of that longer and more perfect sleep. The following texts are examples of many in which this figure is used: "So man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." Job. 14: 12. "Our friend Lazarus sleepeth," John 11: 11.

What then remains of man after death to preserve his identity? The only thing that remains is the record of the life and character which is kept in the books of heaven.

## Re-creation our only Hope

"If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of thine hands." Job. 14: 14-15. "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28.

Christ, who was the agent in the creation of man in the beginning is the one who calls him forth again in the resurrection—the resurrection being a new creation. The elements of the body must be re-assembled and reorganized and the breath of life re-imparted. A minute description of this is given in the thirty-seventh chapter of Ezekiel, verses six to ten. "So I prophesied as I was commanded; and as I prophesied,

there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them and they lived, and stood up upon their feet, an exceeding great army."

From death to the resurrection man sleeps in the dust. It is from the grave that Christ calls the sleeping saints. "All that are in their graves shall hear His voice, and come forth." "If I wait," says Job, "the grave is mine house." Job 17: 3.

The grave is the vestibule in which the righteous await their ushering into heaven. Many who have died in ages past have been silently waiting there, with the patriarch Job, for the call of the Life giver. Years have grown into centuries, and centuries into millenniums, and still they wait. Are they becoming impatient with the delay? To the living the time would seem long, but not to those who are sleeping, for being entirely unconscious they cannot count the years as they pass; in fact a thousand years pass as less than a second of time; and when they are called forth in the last great day, it will seem to them as though they had but closed their eyes in sleep when lo they are awakened by the voice of the Life giver and are called forth to eternal life.

The hope of the Christian centres in the resurrection day, for it is then that "this mortal" shall "put on immortality" and "this corruptible put on incorruption." 1 Cor. 15: 53-54.

"He that hath the Son hath life, but he that hath not the Son of God hath not life." It is through faith in Christ that we connect with the source of life, and it is by allowing Christ to have His way with us, to live out His life in us, that we are prepared to be instruments through whom that life will be manifested throughout eternity.

Do you desire that life which will have no end? Accept of it as a gift and acquaint yourself with the Life-giver; for "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." John 17: 3.



## Can The Dead Talk to Us?

"At the present moment the great questions of the world beyond the grave are pressing us from every side. The Empire of Death was never so mighty, so terrible; it is for us to defend and enlarge the Empire of Life."—*Maurice Maeterlinck.*

ANY discussion of the condition and state of the dead would be incomplete without an explanation of the claims of Spiritualism which pretends to open a way of communication between the living and the spirits of the dead. We have already seen that this claim must be false, inasmuch as the dead are unconscious. This, however leaves us to explain and account for the phenomena of this system.

Every candid person must admit that a considerable portion of this phenomena is fraud, pure and simple, nothing but deception and imposture, contrived by craft and cunning and imposed on the credulity of the simple-minded for purposes of personal profit. But there are phenomena in this system which cannot be accounted for on these grounds.

We might quote from many scientists and investigators who began skeptical, and ended, if not quite believers, at least favourable, such as Dr. Thomson Jay Hudson, Sir William Crookes, Sir Oliver Lodge, Professor Richet, of the University of Paris, Prof. William James of Harvard, U. S. A., Professor Sidgwick of Cambridge, Mr. Arthur James Balfour, Prof. Balfour Stewart, Dr. Pio Foa, Cesare Lombroso, the Venerable Rev. T. Colley, and many others. The testimony of these men proves beyond a doubt that the phenomena of Spiritualism is more than sleight of hand. As M. Camille Flammarion, the noted French author, lecturer and astronomer, said, "They exist as positively as the phenomena of electricity."

### Modern Spiritualism

Modern Spiritualism had its beginning in Hydesville, N.Y., in the year 1848. The

first intelligible communication of Spiritualism in modern times came in response to a direct appeal to its author. In the year mentioned, a farmer by the name of John D. Fox lived in Hydesville, near Rochester, U. S. A. He was the father of six children, two of whom were living at home. These were the youngest children of the family and their names were Margaret, who was fifteen years of age, and Kate, aged twelve. They had but recently moved and they found the house they occupied disturbed by noises, especially at night. They attributed these noises at



first to mice and rats, and then to a loose board, but they soon discovered the noises to be distinct and intelligent rappings.

After retiring on the night of Mar. 1, 1848, the parents and children sleeping in the same room, these rappings commenced with greater violence than usual. Mr. Fox arose and tried the windows, and finding them all secure was about to return to his rest when Kate, observing that when he shook the window sashes the rapping seemed to reply, turned in the direction from which the sound seemed to come, and snapped her finger, at



the same time exclaiming, "Here, Old Splitfoot, do as I do."

The rappings instantly replied, frightening the girls so that they had no further desire at the time to continue the conversation with "Old Splitfoot." But the mother continued to cultivate his acquaintance, and from him received a message professing to come from the spirit of Charles B. Rosma, which told her that he had been murdered in that very house some years ago. An exact location in the cellar of the house was given as the place where his body had been buried, and on digging there a considerable portion of a human skeleton was found, and it was later ascertained that a man answering to the description given had visited the house and had not been seen since.

Margaret Fox soon developed remarkable occult powers in her continued intercourse with the spirits. Many questions were asked the spirits and the answers in the main were found to be correct, and many became convinced that the Fox girls were actually in communication with the spirits of the dead. From this time the movement spread like a plague.

#### Its Extent

It is impossible to tell the number who are avowed Spiritualists or are adherents. The organization is as loose and consistent as its teachings and morals. Algernon Pollock says there are 60,000,000 modern Spiritualists in the world, with 200 journals devoted to the propaganda. Dr. F. Maac, of Hamburg, Germany, an antagonist, declares there are 10,000 in Berlin alone, among whom are exalted and court personages, and 400 mediums. The late Czar of Russia was a devoted believer. The Great War, with its millions of dead, the intense anxiety of relatives and loved ones, the strong advocacy of the belief by men like Sir Oliver Lodge, who has recently written a book giving long communications from a spirit that he believes to be his son Raymond, all have tremendous influence in making converts. Now if we add to these the countless animists of India, China, Japan, Africa, and the islands of the sea, we get a faint idea of the extent of spiritualism, and the reason for its consideration here.

#### Demonism in a New Form

What is their origin? The verdict of tradition is indeterminate. "Discarnate

spirits not clothed with flesh, some or all of whom once lived on the earth as human beings, say the ancients. (See *Encyclopaedia Britannica*)

Spiritualism declares that they are the spirits of dead humans, who have not really died, but passed on into another sphere, whence they are longing to bridge the chasm that death has caused, and more fully, intelligently communicate with mortals, whom they already greatly influence. Scientific investigators do not know their origin.

From numerous authorities we learn that belief in demons among non-Christian and pagan people was very ancient and widespread; that it was recorded in Babylonian, Assyrian, Egyptian, and Grecian lore, and under various forms and names was perpetuated among all tribes and nations; that many or most of these demons or spirits were believed to be the spirits of dead humans who had lived in mortal flesh upon this earth, and hence were more approachable than the higher gods; and though often driving mortals insane, yet were sought after by great men in all ages—kings, warriors, statesmen—as witness the Delphian oracle and the Sibylline books.

Missionaries who have come in contact with devil-worship tell us that the demons are working to-day as they did of old, and that the New Testament description of demoniacs would be equally applicable to cases which come under their observation in heathen lands.

The old traditional ideas and beliefs in demonism are intensively reproduced in the great civilized nations of modern times. It is not called "demonism" now, but "Spiritualism," "psychic science," "spiritism," etc. But call it by what name we will, it bears the same stamp, the same earmarks, the same brands, as the old demonism, or visible manifestations of evil angels.

To-day Spiritualism masquerades under the guise of Christianity. It hides its real character under a pretension of great holiness. It is building churches and taking on the appearance of a Christian denomination. And under this deceptive appearance it is sweeping millions to ruin and despair. But at the beginning of its modern history it made no such pretensions, and frankly acknowledged its connection with the devil, to whom it offered its prayers and devotion. In their  
(Concluded on page 10)



# Are We Ready for the Climax?

## The Prophecy

"For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. Mark 13:8.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25.

## The Fulfilment

A few newspaper headlines of the last two months.

### JAPANESE ACTION IN SIBERIA

#### Chinese Cooperation Probable

LONDON, March 7.

A telegram to the *Morning Post* from Shanghai says that the Chinese press declares that four Chinese divisions will cooperate with the Japanese in Siberia.

### REPORTED FAMINE IN TRIESTE

ROME

According to reports which may be absolutely depended upon there is terrible famine in Trieste.

### RED GUARDS RUN AMOK

Terrible Chaos  
Unbridled License  
in Petrograd  
Peasants Arming  
Themselves  
Bolsheviks Banishing  
Religion

### EARTHQUAKE DESTROYS CHINESE CITY

Two Thousand Casualties

### THE QUEENSLAND DISASTER

Tidal Wave and  
Cyclone  
Town Completely  
Submerged

### SHOP LOOTING IN BOMBAY

Serious Outbreaks

### PLAGUE IN CHINA

Enormous Mortality

### UNREST IN SPAIN

Labour Revolt Spreading

### REVOLUTION IN PORTUGAL

Three Days Fierce Fighting



## AFRICAN FLOOD

Ladysmith Under  
Water

## LABOUR TROUBLES IN AHMEDABAD

Demands of Operatives  
City Patrolled by Armed Police

## SACRISTY RANSACKED

Treasures Valued at Two  
Millions Stolen

## CIVIL WAR IN FINLAND

Fierce Fighting  
in Progress  
Red Guards Defeated

# The Climax

*"And then shall they see the Son of man coming in a cloud with power and great glory."* Luke 21:26.

## Editorial Notes

### The Awakening of India

At the opening of the All India Hindu Sabha in Allahabad during the month of February, the chairman of the reception committee, the Maharaja of Kassimbazar, made some very pointed remarks regarding the problems confronting Hinduism, and the new attitude in which this ancient, conservative religion will meet them. Among his opening remarks we read:

"Hesitancy and diffidence have ceased to remain the predominating features of the temperament of the average Hindu of to-day. We are moving with the times so far as possible, and the waves of progress are beating against the shores of conservatism not in vain. I am, therefore, glad to find included in the agenda of your business such subjects as imparting suitable education to women and ameliorating the condition of widows, discouragement of child marriage, and the raising of the condition of the Sudra and untouchable castes. It is no good shutting our eyes to the fact that the ignorance of our women folk and the condition of our backward classes have made the name of India a bye-word of contempt and reproach to the civilized world for a number of centuries and paralyzed and atrophied the body-politic even

beyond Asiatic somnolence. We must look to the spirit of Japan and try to follow in her wake in our struggle for renaissance, and in this line we could do nothing better than to see our womanhood dignified and our backward classes elevated."

Japan, China and India are swiftly awakening from their slumber of ages. What does it mean? According to the divine Word it is nothing else than a preparation for the preaching of the Gospel throughout the world. Within the last fifty years, yes, the last twenty-five years, some of the greatest barriers to the missionary have been broken down. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations;" and—"then shall the end come."

### Prohibition for India

The Hon. Mr. Sarma and his supporters are to be congratulated for bringing a prohibition resolution before the Imperial Legislative Council. It was a just, moderate and honourable demand, and it is a thousand pities that a majority is still to be found in so many legislative bodies who throw out resolutions of this character.



The same old arguments were brought up about loss of revenue, etc., although it has been proved to the satisfaction of all unbiased men that even though the revenue is diminished the commerce, finances, morals and health of the community are increased many fold.

Toronto, Canada, the largest English-speaking city in the world to close its saloons, is a case in point. "As a result a prison has been shut and the police force reduced by a hundred men. Crime has decreased 58 per cent, and the infant mortality is the lowest in the history of the city." Are we going to perpetuate in India an infamous traffic which has made England the shame of her Allies?

We call special attention to the statement on "Alcohol and Drugs" on page 14 of this issue, over the signatures of the leading physicians and surgeons of India. It is an excellent document for the use of those who are the friends of temperance in this country.

The wheels of progress have again been blocked by the votes of a few blinded men. We trust it is the last time; and that the Indian Empire may soon be free from the demon of drink and the curse of cigarettes and poisonous drugs.

## Can The Dead Talk to Us?

(Concluded from page 7)

earlier editions the Spiritualistic organ, *Banner of Light*, (issues of Dec. 21, 1861 and March 1, 1862) contained set prayers to be offered to Satan. On opening a debate with a Christian minister on the subject of Spiritualism, Prof. W. Chaney, a medium, at San Jose, California, U. S. A., January 29, 1874, offered this prayer:

"O devil, prince of demons in the Christian hell! Bless thy servant in his labours before thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy sulphurous majesty, and triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and prayer-answering devil."

Spiritualism then, as has been shown, is not a new thing. It is an old belief with a new name. In ancient times it was not called Spiritualism, but witchcraft, sorcery, wizardry, necromancy, and consulting with familiar spirits. Under these names it is

spoken of in the Bible and strongly condemned.

### Prohibited of God

What was given to ancient Israel as general instruction we may accept as necessary for those who believe in the Bible at the present.

"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God." Leviticus 19: 13.

"I will come near to you to judgment; and I will be a swift witness against the sorcerers." Malachi 3: 5.

### Cannot Foretell the Future

Even though clairvoyants and mediums may pretend to foretell the future, the evil angels by which they are controlled can only forecast the same as a statesman or business man by knowing the details and the shaping of events.

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, . . . for they prophesy a lie unto you." Jeremiah 27: 9, 10.

"There shall not be found among you any one that . . . useth divination, . . . or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deuteronomy 18: 10 12.

To the Israelites, who lived under the direct government of God, the instruction was given: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones: their blood shall be upon them." Leviticus 20: 27.

### Test the Spirits

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets have gone out into the world." I John 4: 1.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? (on behalf of the living should they seek unto the dead? R. V.) To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 19, 20.



Examined by the Word of God, Spiritualism fails at every point. The doctrine upon which the whole system is based is in contradiction to the plainest statements of the Bible, as those who read the other articles in

this paper will see. Spiritualism teaches that the dead are conscious; the Bible declares them to be unconscious. The testimony is clear that it is a deception of Satan. —Selected.

## The Wonder Words

### A Story For Men

YOU had no right to say what you did!" she cried stormily. It might have been their sixteenth or their sixtieth quarrel; he had long ago lost count. But as it reached its unendurable climax, he rose from the daintily set breakfast table, his food scarcely touched. Eleanor rose as soon as he had done so, saying bitterly, "I suppose you're going off without your breakfast just to exasperate me!"

He flung back some violent answer, much like hundreds of others he had made before in those frequently recurrent disturbances which well-bred people so scrupulously reserve for their nearest and dearest. Then he stalked from the room, and went away to his office. But the day was a miserable one. Anger is a fiercely reactionary form of indulgence.

Being a lawyer, he forced himself into his usual kindly professional air, and into an apparently personal interest in the woes of his clients.

In this way the morning passed; then came a tasteless luncheon, and the afternoon opened with more clients—to the same assumed interest. When he found himself facing the last one of the day, it was with a feeling half of relief that the work for Tuesday, at least, was over, half of wretched distaste that he must go home and finish out the quarrel he had left. He knew perfectly well it would come up again in some way that very night. This sort of thing had been going on now for three years; they had been married five. Applied maxims as to the folly of getting angry with a woman, with any one indeed, had all failed him. He became conscious that he was thinking too much of his own affairs, that he was staring too absently at his last client. The latter, his law matters satisfactorily adjusted, was indulging in som-

personal reminiscences induced by Ashfield's kindly manner. "It's for her sake I'm after bein' so glad I won," the old man was saying, happily. "Thirty years of good toimes we've had together, Rosy an' me. She's made this world so plisant to me that I'm after fearing I'll niver want to lave ut, barrin' she should go first."

The lawyer was conscious of a sudden, genuine interest. "You are talking of your wife?"

"Of who ilse cud I be talkin'?"

"You said you've had thirty years of happiness with her? I suppose she's one of these yellow-haired saints?"

"No, sor. Rosy an' her folks have all been red-headed, an', by the same token, had the highest of timpers."

"And you've been happy with her?" asked the lawyer, sceptically. The old man answered, frankly, "Nayther of us was happy the first five years. Sure, throuble began almost in our honeymoon. It was just six months after we married that Rosy flung a fryin' pan at me. It was just sivin months after marriage that I bate her. Sure we scandalized the neighbours."

"What changed it?" the lawyer asked, more sceptically still. "Did you get afraid of each other?"

"There's no scrap of 'fraid in ayther of us, sor. An' things was goin' from bad to worse, an' me gittin' so I couldn't do me ditchin' dacent, bekase of thinkin' over me quarrels, nor take anny peace goin' home, whin it come to me I might take counsel of Johnny Milligan, the very ould wise man that lived beyant us on the hill."

"'Tis said the woman shud be the peacemaker," I growled to Johnny whin I finished me tale to him.



"'Tis said wrong," says Johnny, says he. 'Tis the man shud handle all sitherwations. There's four magic words,' says he, 'which control an' subdue woman,' says he, 'no matter what timper they are in; same as certain magic sounds will quiet a frantic horse. These four words, they niver fail; but they are hard to pronounce whin a row is on,' says he, 'unless the man raymimbers how he is the shoooperior, an' 'tis his own fault if he doesn't say thim.'

"Give me the words," says I.

"Use thim whin ye're angriest, says Johnny; 'use thim whin they strangle ye. Cough 'em out! choke 'em out!—but out they must come!

"So ould Johnny got up, an' he writ thim four words on a piece of paper for me; by the same token his fist was so crabbed I near never read thim. An' whin I'd puzzled thim out, me jaw dropped, an' I'd no faith at all, raymimberin' the fryin' pan an' what Rosy was whin she fell into a rage.

"Fer an exciption, we had no quarrel that night, an' toime mornin' come I was more doubtful than Iver of Johnny's prayscription. But that next avenin' whin I come home, we both flew into a rial rage over how much buttermilk the pig ought to have—yez wouldn't belave, a gentleman loike yez, what shmall things Rosy an' me wud quarrel over. But into a rage we flew; an' I wuz about to say the worst thing I cud—whin I raymimbered ould Johnny an' what he'd wrote for me, an' how he said they'd be hard to say in a quarrel—an', be jabbers, they wuz hard! I thought I shud choke on thim; but I looked Rosy full in the eye, an' I said thim—out loud an' distinct.

"She had just flung an outrageous remark at me, an' was about to fling another, whin she heered the words. Her lips parted; but nothing disagrayable come out. She stared at me; she flushed; she hesitated. I seen me advantage; me good angel prodded me. I said thim again. She tucked her head down an' sidled away from the pig-pen tords me, 'O Tim,' says she, 'I didn't mane to be nasty!' says she. 'Feed the pig as much buttermilk as ye like.' . . . But I must be goin', sor."

"No hurry, Ryan. Did they always work—the words?"

"Always, sor! An' I've been no miser with the prayscription; I give it to more than one felly in difficulties with his wife."

They both rose. The lawyer blushed, but he said with a dry little smile, "Give me the words."

"Wid a thousand blissings, sor! But they must be writ. Passed by word o' mouth the charm is lost." He added with Irish tact, "I see yez want thim for one of yer friends."

That night Ashfield was called by telegram to a case five hundred miles away. He returned a week later, with the story of old Johnny only a hazy remembrance.

Eleanor's nerves and temper, the smother for his week's absence, kept sweet the day of his return—until that night, when a difference of opinion concerning a rug she had purchased (of a colour he especially disliked) brought on a storm that was the fiercest of their whole married life.

They stood in their attractively furnished library, their feet on the offending rug, their tall, distinguished figures drawn up to full height, the woman passionately resentful, the man white with anger.

Suddenly, born apparently out of nowhere, a few sentences flashed vividly before him—

"These four words, . . . they are hard to pronounce whin a row is on, . . . but they niver fail. . . . 'Tis the man's own fault if he doesn't be after usin' thim."

Ashfield shook himself; his hands clenched. He made a wild effort, but his lips were soundless. Those bitter powers inside were murdering the magic four. Then suddenly, impetuously, looking the angry woman before him straight in the eyes, he flung out desperately the sentence they made.

They sounded grotesquely out of place to him in the midst of this wild quarrel; but he heard himself saying them clearly and distinctly, his eyes on hers:

"Dear, I love you!"

As the unexpected sentence fell on her ears, she stared; then she flushed. It sounded strangely sweet to her, strangely powerful, that sentence, flashing out in sheer gold from the base metal of their quarrel. A throb of remorse brought tears into her eyes. She had just wounded him all she could over a foolish thing like a rug! And yet, even in the midst of their mutual anger, he could, out of his greater man's strength, his greater generosity, his greater kindness, say the sentence most beloved of all sentences by every woman!



Like calming music, the words sang in her soul; her anger receded before them—then died utterly. How big he was, how good that he was of finer clay than she! She bowed her head; tears came into her eyes. She faltered slowly,

"O Robert! After all, why should I fuss

about the hateful old rug? Let's send it back, and exchange it for some colour we both like.

He held out his arms mutely, then smiled down on the tear-wet face she lifted, and bent to kiss it.—*Clinton Dangerfield, in "Woman's Home Companion" for June.*

## Questions and Answers

"There is no sure doctrine but such as is conformable to the Word of God. . . Each text of the Holy Scriptures ought to be explained by other and clearer texts."—The Protestant Princes, Diet of Spire, April 19, 1529.

Please explain Phil. 1: 21-24 and 2 Cor. 5: 1-8. We are anxious to know what Paul meant.

In the first reference the apostle says, "For to me to live is Christ, and to die is gain."

Let us first consider the circumstances under which he wrote. From the 13th and 14th verses we see that he was still imprisoned at Rome. In the 20th verse he says, "So now also Christ shall be magnified in my body, whether it be by life, or by death." This helps us to understand how for him "to live is Christ" and "to die is gain." By his life "many of the brethren in the Lord, waxing confident by my bonds are much more bold to speak the word." Verse 14. Also see Gal. 2: 20. If he died his blood, as that of the other martyrs, would be the "seed of the church."

Still he considers it more expedient for the church to live, for "if I live in the flesh, this is the fruit of my labour," that "whether in pretence or in truth, *Christ is preached*: and I therein do rejoice. . . for I know this shall turn to my salvation." Verses 17, 18.

Therefore he says in verse 23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." In other words, he did not know which was more needful—to live and care for the church and be an example to them, or to die as a martyr in the cause he loved and thus raise up others—and in the resurrection morning "be with Christ."

He *did not* desire to die or "be unclothed" of mortality (2 Cor. 5: 4): but he *did* desire to receive the reward of immortality, which event, he himself tells us, will take place *at*

*the last trump*, 1 Cor. 15: 51-55; when Christ appears, Col. 3: 4; when the dead are raised and the righteous living receive immortality, 1 Thess. 4: 16, 17: at the coming of the Lord, 2 Thess. 2: 1.

After the words "to depart" comes the long period (to us) between Paul's death and his resurrection, but which to him will be but a moment of time—a profound slumber which marks no passage of hours, days or years.

The apostle realized that death was a loss of entire consciousness, therefore he speaks of departing or dying, and in the following clause speaks of the very next impression which will come to him—his awakening on the morning of the resurrection with the other righteous dead when he will "be with Christ." This is plainly taught in his own words in 1 Cor. 15 and 1 Thess. 4.

The foregoing explanation applies also to 2 Cor. 5: 8, which is clearly understood by reading its context, especially the 1st and 4th verses, in connection with Romans 8: 23 and the texts given above.

Just before his death he wrote: "For I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day* (the day of His appearing, verse 1): and not to me only, but unto all them also that love his appearing." 2 Timothy 4: 6, 8.

Also please read the articles published in this issue.

"Fewer temptations come to those who are busy."



# Alcohol and Drugs In India

## Pronouncement by Medical Men

It has been proved by careful scientific experiments and confirmed by experience that:—

1. Alcohol, cocaine, opium, and intoxicating drugs (such as bhang, ganja, and charas) are poisons.
2. Even a moderate use of these is harmful, especially in tropical countries like India. They are of no avail permanently to relieve physical and mental strain.
3. Those who confine themselves to non-alcoholic drinks and who avoid the use of intoxicating drugs are capable of more endurance, and are better able to resist infection and disease.
4. Alcohol is in many cases injurious to the next generation, especially through its favouring influence upon venereal disease.
5. Alcohol aggravates the evils of famine.
6. Alcohol is useless as a preventive of plague.
7. Alcohol lowers the resisting power of the body against the parasites of malaria and the microbes of tuberculosis.
8. All that has been said applies with equal force to opium and intoxicating drugs. We therefore appeal to the people of India to maintain and extend the practice of total abstinence as enjoined upon them by their religious and social obligations.

Signed by—

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# Signs of the Times

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I expect to find the solution of problems before me as president in the proportion that I am faithful in the study of the Word of God.—*President Wilson.*

The disintegration of the family as an institution is the destruction of the nation, the annihilation of society, and the advent of social chaos.—*Searchlight.*

Four and a half million British women are working in trades and crafts under government jurisdiction, 1,256,000 of them having released men for service.—*Leslie's Weekly.*

Christian leaders to-day do not usually look beyond the war. This is a great mistake. We must stimulate our imagination; for the worst days are after the war.—*Dr. John R. Mott.*

From childhood I have been under the influence of five men—Alexander, Julius Caesar, Theodoric Second, Frederick the Great, Napoleon. Each of these men dreamed a dream of world empire—they failed. I am dreaming a dream of the German world empire—and my mailed fist shall succeed.—*Kaiser Wilhelm.*

It has been calculated that more than seventy languages are being spoken to-day in the ranks of the contending armies and in the labour battalions. Before the war broke out the British and Foreign Bible Society had already published versions of the Scriptures in every one of these languages. Since the beginning of the war seven million volumes,—Bibles, New Testaments, Gospels, or Psalters—have been distributed among the soldiers, prisoners, and labour companies.—*The Statesman.*

According to the most optimistic estimates, one fourth of the population has already perished (in Serbia) owing to the war, to epidemics, to want of food, and to privations of all kinds.—*New York World.*

The war debt of Germany now stands at approximately 4,700,000,000 pounds sterling while the national debt of Great Britain is in round numbers 5,000,000,000 pounds.

The pope's silence over the liberation of Jerusalem is much commented on, writes the Rome correspondent of the *Morning Post* (London). The *Giornale d'Italia* contrasts it with the enthusiasm of Urban II for its capture in 1099, with the joy of Pius V over the victory of Lepanto in 1571, and with the order of Calixtus III to ring the bells of all the Roman churches at news of the defeat of Mohamet II before Belgrade in 1456.—*Statesman.*

There's a reason!

Here it is.

Referring to the treaty with Italy, which was published in Petrograd, Lord Robert Cecil said that the clause relating to the pope merely declared that if Italy objected to a papal representative at the peace congress, Britain would support the objection because naturally only belligerents were entitled to attend.—*Leader.*

The inability of any human being to foretell the direction, scope, or final nature of the movement (Socialism) has convinced many thinkers that democracy had better be on guard against a foe even more formidable than autocracy. The striking statement has been made, indeed, that autocracy's end having been decreed by a world capable of executing its decree, the real war is now between democracy and socialism.—*Washington Post.*

The war has given powerful stimulus to social unrest everywhere. This problem will be intensified a hundredfold when millions of soldiers return to their homes and demand a place in the industrial life of their respective nations. If this situation is not met in a spirit of conciliation by both labour and capital, the only alternative will be industrial revolution.—*Leslie's Weekly.*

The chains of habit are too small to be felt until they are too strong to be broken.—*Johnson.*

"It may be a little farther around the corner in a square deal, but the road is better."

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