

THE
ORIENTAL
WATCHMAN
 AND HERALD OF HEALTH



Indian State Railways

VICTORIA STATION, BOMBAY

Ridding the Household of Insect Pests, The Witch of Endor, The Questioning Soldier, European Children in India, Habit Formation, Hunting for Sodom and Gomorrah



In the opinion of Prof. W. Meinardus, of the University of Goettingen, there is enough ice piled around the antarctic regions to cover the entire surface of the world to a depth of more than 100 feet. Its weight is estimated at twenty quadrillion tons.

There was opened recently, under an arm of San Francisco Bay, a vehicular tube wider than Holland Tunnel, 2,400 feet of it beneath the water. Instead of being bored through the earth of rock, it was built of precast concrete in sections, and sunk to rest on the estuary bottom.

The new Shakespeare Memorial Theatre at Stratford on Avon is to be built from the designs of a woman architect, Miss Elizabeth Scott. The young lady, who is only twenty-nine years old, comes honestly by her talent for architecture, for she is the grandniece of Sir Gilbert Scott, the eminent church architect, and the cousin of Sir Giles Scott, who designed the striking cathedral at Liverpool when he was hardly more than a boy.

All restrictions on the export of rubber will be abandoned by the British government on the first of next November, according to a recent announcement in Parliament by Premier Baldwin. This means the end of the Stevenson Restriction Act of 1922, which was adopted by Great Britain to curtail the production of crude rubber, keep its price up, and retain a monopoly on the trade. The United States, which uses 70 per cent of the rubber output of the world, was particularly affected, and her manufacturers took measures to enter the production business themselves. These proved so successful that Great Britain's monopoly policy has been discontinued perforce.

Because Germany learned during the war what it meant to be dependent on other nations for raw material supplies, German scientists and inventors turned actively to work upon synthetic processes when peace came again. Now she announces that she will produce synthetic petrol at the rate of ten thousand tons a month during 1928, and market this production in the face of the drive being made by the United States, Russia, England, and Holland to capture the German motor fuel market. Obviously, if a satisfactory synthetic substitute is at hand, crude oil production will no longer be a dominant factor in the price of motor fuels, and the German discovery will have a far-reaching effect upon the oil market of the world.

The one hundredth anniversary of the man from whose idea grew the greatest humanitarian organization of the ages, the Red Cross, was recently celebrated by fifty-six nations. Jean Henry Dunant, citizen of Switzerland, was the man. He lived a quiet life and died in obscurity, but every Red Cross flag that flies around the world is a symbol in recognition of his memory. Dunant's horror at the heartlessness with which wounded soldiers were left on the battlefield after a great battle led him to write a book in which he urged the formation of volunteer societies to succour the wounded in time of war, and to give aid in epidemic or national disasters in time of peace. The idea was heartily received, such an organization was formed, and to-day more than 20,000,000 people in many nations are enrolled under the Red Cross banner.

After 122 years, during which time only Colgates have directed and only Colgates have managed their perfume, dentifrice, and soap company, precedent has at last been broken and the office of vice-president, director, and general manager of Colgate & Co. given to Wallace E. McCaw.

The Pan-American "Peace Tree" flourishes in Havana, Cuba, where it is growing in soil brought from the twenty-one nations represented at the recent Pan-American Congress. Dr. Bustamante, president of the congress, mingled the soil and christened the tree, which is a ceiba, with a life span of 400 years, "El Arbol de la Fraternidad Americana."

What is your best day for working? Don't say that you suppose "one day is just like another;" it isn't. According to Professor Winifred Cullis, "that Monday-morning feeling, is a definite scientific fact. None of us," she declared recently, "works so well on Mondays." Usually, according to this authority, the best working days are Tuesday and Wednesday. And this applies not only in the workshop, but in the home.

The British Postmaster-general has made announcement that officers of his department are to visit the United States in order to study American methods in telegraphy. The explanation of this proposed visit is to be found mainly in the two following facts; First, the handling of the telegraph system is one of the many functions of the British post office department; and second, during the last fiscal year the British service incurred a deficit of £1,571,000 or approximately 7 pence on each telegram handled, while one American company reported for the nine months, ending last September, a net profit of £2,250,354. To accept the bare but extraordinary contrast of these results without examination as to the why and wherefore, is not to be thought of.

Sawdust, which many people consider pure waste, has so many uses in industry that large concerns gather, classify and sell it by wholesale lots. Some 30,000 tons a year are used in meat curing—hickory mainly, but also oak, mahogany, and other hard woods. For filling plaster board more than 22,000 tons is used, and much more in composition flooring is being put into large buildings. Thousands of tons of spruce and Douglas fir dust are used for packing grapes, and in the shipping of nursery stock.

The laundry work for the royal family of England keeps a good-sized laundry busy and prosperous. The king and queen, and children as well, so long as they are under the royal roof-tree, sleep every night on freshly laundered sheets and pillow slips. Before the World War there was also a fresh tablecloth for every meal, but during and since that time, for the encouragement of national economy, one cloth is made to do for the three meals of the day—unless company comes or there is some untoward accident. The linen at Buckingham Palace is estimated to be worth £8,000. Two maids give their whole time to looking after it. One of the finest and most valuable pieces in the collection is the linen table cover made especially for the coronation of Queen Anne in 1702. The largest piece is the cloth on which was served Queen Victoria's wedding breakfast, where there were 170 guests, presumably all at one table.

Green Leaves for Correcting Extensive National Deficiencies

By H. C. Menkel, M. D.

THE Bible has for two thousand years contained the suggestion that green leafy foods are valuable for the correction of extensive deficiency disorders. This suggestion may be found in Revelation 22:2. "And the leaves of the tree were for the healing of the nations."

The value of this statement is more fully appreciated since the discovery of the remarkable food factors called vitamins. The green leafy vegetables in their raw state form one of the most important food sources for vitamins and for this reason they are called "protective foods."

These findings no doubt explain the meaning of the text above referred to. It is the vitamins in "the leaves of the tree" which will be effective in the healing of the Nation's physical and mental defects.

The dietary practises in India are very largely of a nature making it impossible to obtain the vitamins necessary for growth and health. This is conspicuously so in Central and Southern India. Likewise the diet of most Europeans in India is defective in these respects and account for much ill health that is usually blamed on climate or hard work.

For convenience in checking your daily dietary I have arranged an outline of vitamins known as A, B, C, D, & E., giving the functions performed by each in maintaining balanced nutrition; the result of a deficiency in quantity, and the principal food sources of each.

These substances are so minute, representing about five to six parts in 10,000, that they are difficult to separate or demonstrate. Their presence or absence from any class of food substance is ascertained mainly from observable effects of that particular food when experimentally fed to animals.

The matter of greatest importance is that many chronic invalids, who find little relief from medical treatment, are such because their food does not provide the full complement of the five essential vitamins. These minute food factors easily occupy a place of first importance in food requirements.

Vitamin A

This vitamin is very essential to the child. It maintains normal

development and resistance to infections in children and adults.

Deficiency of this vitamin in the diet results in eye trouble, retarded growth, loss of weight, lack of interest, susceptibility to infectious and respiratory diseases.

Food Source of Vitamin A.—Whole milk, butter, cream, cheese, codliver oil, fresh green vegetables, tomatoes, carrots, sweet potatoes, green peas.

Vitamin B

This vitamin is necessary for the maintenance of life and health at all ages. Deficiency results in loss of appetite, retarded growth, serious digestive and nutritional disorders, diarrhoea and mucous colitis, constipation, beri-beri, neuritis.

Food Source of Vitamin B.—All green vege-



Vitamins are found in fruits

table tissues, tomatoes, root-vegetables, fruits, nuts, whole cereals, yeast. Internal organs of animals, but not of fowls.

Vitamin C

Deficiency of this vitamin produces pyorrhœa; decay of teeth, ulcerations of stomach and bowels, poor digestion, under-nourishment, bleeding from mucous membranes, reddish skin eruptions.

Food Source of Vitamin C.—Lemons, oranges, pomelo, tomatoes, cabbage, lettuce, spinach, green beans, green peas, turnips, sprouted seeds. Internal organs of animals fed on green foods.

Vitamin D

This vitamin prevents and cures rickets and other forms of mineral malnutrition.

Deficiency in a child's diet results in deformity and bone disease with anemia and under-nourishment.

With adults the symptoms are those of acid auto-intoxication frequently terminating in rheumatism, neuritis, diabetes and Bright's disease.

Food Source of Vitamin D.—Ultra-violet spectral rays. Vitamin D is absorbed by the blood when the skin is exposed to the sun and rays from a quartz mercury vapour generator. Also foods exposed to such rays absorb and retain vitamin D.

It is also found in some specimens of cod-liver oil, egg yolk and milk, but not always.

The only reliable source is spectral rays.

Vitamin E

Prevents and relieves sterility in both sexes.

Food Source of Vitamin E.—Lettuce, meat, whole wheat, wheat germ, rolled oats, large quantities of milk, dried alfalfa grass.

Lt. Col. R. McCarrison, F. R. C. P., in reporting the results of detailed nutritional study of the various diets in different sections of India, concludes that the best Indian dietary is one which includes whole-wheat, (*ata*) sprouted gram, milk, milk products, green leafy vegetables, and fresh fruits.

This investigator finds that the whole wheat is of higher nutritive value than whole rice. The difference in food value between these two basic Indian foods is not so much in their protein content as in their vitamin and mineral salt content.

For these reasons Col. McCarrison suggests that every effort be made to increase the cultivation of wheat in India, and to increase its use in adequate combination with the so-called "protective foods"—green vegetables and fruits—as shown in the accompanying vitamin outline.

To Kill Worms.

Turpentine, 5 to 10 drops, in milk or on sugar, taken on an empty stomach, 3 mornings in succession, is sure death to worms. Oil of turpentine, 3 teaspoonfuls, taken in milk and combined with a little castor oil, kills tapeworm.

Suggestion as to Flies

Kill at once every fly you can find, and burn. The killing of just one fly now means there will be billions and trillions less later.

When we know that the mother fly lays 150 eggs at one time, and deposits six batches in her lifetime of five weeks, the appalling possibilities for spreading disease germs are evident.

Every fly-speck abounds in germs. In the track of a single fly have been found one hundred and sixteen colonies of germs; and on and in the body of a single fly, 6,600,000 germs.

The serious strain, both mental and physical, that the human system has undergone during the war, has impaired the vitality and strength of the inhabitants of our country and made them more susceptible to the ravages of disease.

The continued presence of flies in the home is a positive index that the housewife is careless and uncleanly in the management of the household, and that a hidden abode is maintained for the fly family.

Watch the fly while you await the service of your meal. It will be an interesting and instructive experience. He plants his disease germs on your bread. He buries them in your butter; trails them over the sugar; sips your tea and swims in the milk.

Eradicate all substances likely to afford breeding ground for the prolific insect.

Clean up your premises.

The unaccountable presence of the house fly in the home, which has often times baffled the endeavours of the tidy housekeeper, can be attributed to the attractiveness of the uncovered, unclean garbage tin in the kitchen or at the back.

Refuge from stables forms the chief substance in which flies deposit their eggs, and heaps of such material are the principal breeding places of these insects. They also breed on the occurrence of a suitable temperature in ashes, cow and fowl refuse, cesspools, straw and textile fabrics, such as potato skins, melons, bananas, bread and milk, and other fruits and vegetables.

Clean up, and prevent the deadly pest from breeding. Kill flies and save lives. *Selected.*

THIRTY years ago every pain in the region of the abdomen used to be called gastritis or inflammation of the bowel.

To-day these complaints are practically never heard of, declares Dr. Arthur U. Desjardins in *Hygeia*. The reason is that physicians now have greater knowledge of the functions of the abdominal organs. One of the greatest factors in this knowledge has been the x-ray. By means of the x-ray it has been found that the symptoms formerly attributed to gastritis are generally due to ulcer or cancer of the stomach. Formerly diagnoses were made from external symptoms. Since the advent of the x-ray it is possible actually to see and recognize the diseased area.

The Witch of Endor

By Carlyle B. Haynes

THE experience of King Saul with the witch of Endor is often cited as proof from the Bible of the possibility of communicating with the spirits of the dead. And as this is the solitary instance of the materialization of spirits, or necromancy, in the Bible, it is worthy of our attention.

First, let it be noticed in the record of this experience, which will be found in the twenty-eighth chapter of the book of First Samuel, that Saul had so far departed from the Lord that the Lord would not answer him. Saul greatly needed divine help and counsel, for "the Philistines gathered their armies together for warfare, to fight with Israel." And so, "when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled."

Saul's heart trembled with fear because he had forsaken God, and his heart was not right with the Lord. He was fearful that the time had come for him to lose not only his kingdom, but his life. God had told him through Samuel before this that the kingdom was to be taken away from him

as a punishment for his failure to obey God in the matter of the Amalekites. 1 Sam. 15:28. Samuel, the great prophet of God, on that occasion had clearly set before him his fault, and after this Saul had pursued such a course that Samuel would have nothing at all to do with him. The record is that "Samuel came no more to see Saul until the day of his [Samuel's] death." 1 Sam 15:35.

At this time of Saul's great need of counsel, "Samuel was dead, and all Israel had lamented him and buried him in Ramah, even in his own city." So Saul could not inquire of Samuel, who even before his death, would not counsel with him. And therefore, hoping to find relief from the terrible fears which were tugging at his heart, Saul went to the Lord, whom he had forsaken. But "when Saul inquired of the Lord, the Lord answered him not neither by dreams, nor by Urim, nor by prophets."

Before Saul had departed from God, he had faithfully followed the instruction of God regarding spirit mediums (Ex. 22: 18; Lev. 19:31; Lev. 20:27; Deut. 18:10-12) by driving them all out of the land of Israel. "And Saul had put away those that had familiar spirits, and the wizards, out of the land." 1 Sam. 28:3.

And now in his great need, this wicked king, forsaken by the Lord, who would not answer him, gives instruction to his servants to search and find for him some one through whom he might inquire of the spirit world, in the hope that he might obtain the information which God withheld. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." This was his last

step in disobedience to God. He knew that God had prohibited consulting with familiar spirits, witchcraft, sorcery, and Spiritualism. Yet in the very face of that prohibition he now seeks the opportunity to practise what God has forbidden.

His servants were successful in finding a medium. They said to the king, "Behold, there is a woman that hath a familiar

spirit at Endor." So "Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit and bring me him up, whom I shall name unto thee."

But this spirit medium was very cautious, and said:

"Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land: wherefore then layest thou a snare for my life to cause me to die?" 1 Sam. 28:9.

She did not yet recognize the king, or at least pretended she did not. She wanted some assurance of personal safety before she would consent to practise her forbidden art. And Saul gave it to her.

"And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing." Verse 10.



Saul and the Witch of Endor

Having secured this assurance, the woman asked:

"Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the women saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul." Verses 11, 12.

Saul, who saw nothing, said:

"Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived (from this description!) that it was Samuel, and he stooped with his face to the ground, and bowed himself." Verse 13, 41.

And then the following account is given of this Spiritualistic seance:

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand and given it to thy neighbour even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hands of the Philistines: and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Verse 15-19.

There are several things about this account which should convince any candid person that God had nothing whatever to do with it, and that Saul was deceived in thinking he was receiving a communication from the spirit of Samuel. When God refused to answer Saul personally, he certainly would not then send Samuel from the world of spirits, in response to the incantations of a witch to do the very thing which He had just before refused to do.

If Samuel's spirit, supposing it to be conscious, had really appeared at this seance, it would not

have received Saul's worship, for this is what is meant when it is said that Saul bowed himself to the ground before the spirit. Neither Samuel or an angel from God would have consented to receive such worship (Rev. 19:10; 22:8,9.) but an evil angel, or spirit, would have eagerly received it, and welcomed it.

This spirit pretended to be "disquieted" by Saul. To accept this as a genuine return of the spirit of Samuel would be to make the Bible teach that all the saints of the Lord, after they depart from this world, are still under the control and in the power of sinful mortals on the earth, and are compelled to obey them. If this medium had



"Saul died for his transgressions" on the battlefield

power to compel Samuel to come back to earth and talk to Saul, after Samuel had definitely refused to do with Saul; if every witch and wizard and medium has the dead so completely in his power that he can compel them to return to give information to whoever may pay for it, then we pity the dead. Under such a view, death must be a place of misery and unrest, and all who die,—all the prophets, the apostles, and the saints of all the ages—are at all times liable to be called from their resting places at the bidding of spirit-mediums. We must believe

too, that the whole host of the dead, instead of being, as the Bible teaches, in their graves, are merely kept, "on tap" in preparation for a call from any witch, wizard, necromancer, soothsayer, or company of ouija board triflers who may choose to have a seance in order to parade these patriarchs, prophets and apostles before any one who may be willing to pay a shilling at a wholesale seance, or pound at a retail one. Any one who is ready to accept such nonsense is welcome, of course, to do so, but it does not appeal very strongly to any one who accepts the Bible.

This account represents the spirit as coming up out of the ground. And this completely harmonizes with the way in (*Turn to page 20*)

European Children in India

By A. E. Chappell, L. O. S., C. M. B.

A Pioneer Plunkett Nurse of New Zealand

BUT where is the soil to supply the nourishment for the making of this human plant? The soil for this high purpose is the mother's blood. Naturally we ask, Are the right materials to form all the parts of God's masterpiece of creation to be found in the mother's blood? Ah! that is a vital question. The blood is composed from the food and drink on which the mother lives. If they contain the right elements and *nothing else*, and the mental and spiritual attitude are right, this human temple will be formed aright. Does that frighten you? Do you feel that while the right foods are within your reach you cannot have the mental and spiritual attitude needed? Perhaps you do not know about the other wonderful gift God has bestowed upon mothers called, "Pre-natal Culture," which means that while your body is supplying the material for the building under construction, your mind and soul are moulding and influencing the mind and spirit of this new creation. Does the knowledge of this wonderful power frighten you more? Do you say you are not a bit good or perfect, and it is a poor look-out for the forming tendencies of this new life if they are to be influenced by your thought and spiritual life? Ah; my dear mother-to-be, you have not yet plumbed the depths of God's infinite wisdom and mercy to our fallen humanity. It is not only what you are now which influences the forming tendencies. It is what you ardently long to be, and strive to be and pray to become, that stamps the plastic cells of the brain under construction. If the life around you is sordid and materialistic, with nothing beautiful to see or hear, never mind. There are the chambers of your own heart and mind into which you can retire and whisper to God the beautiful things you desire for the little human bud growing near your heart. Do you say, what is the use? The human bud cannot understand. No, it cannot understand, but you are planting a seed right out of the core of your heart in that little life and it will germinate and blossom out to your surprise in future years. I fancy I can hear you then say, "It is such a good sweet child, I cannot think who it takes after either in my family or my husband's." Have you heard of the mother who lived in a rough shanty in the back woods, with no refinement about her, with the continual drudgery of a farm and a number of children and very poor? One day a book canvasser came around, and there was one book which particularly attracted her attention, I think it had a blue cover and gilt edges. The price was four



shillings. All the money she possessed amounted to four shillings. How she wanted that book. But, motherlike, she weighed the needs of her children and household against her own desires and turned the man away. The night came on, but she could not sleep. Her craving for that book possessed her. She had heard where he was going to stay the night and at last she made her decision. She got up and trudged to where the canvasser was staying, paid the four shillings and hurried back home with her treasure. At first the cover in its daintiness seemed to satisfy her, then she began to read it. It was Sir Walter Scott's book, "The Lady of the Lake." How she revelled in the description of this beautiful, cultured and refined lady and the charming scenery amid which the story was laid. All through that summer she did not feel the drudgery of her life as before. She was living in the beautiful world the book had created for her. And when her baby was born she found it was a dainty little creature, full of refinement and beauty and as unlike her previous children as it was possible to be. They were rough and uncouth with none of the finer instincts of their sister. Time passed on and the child went to school. She drank in knowledge as naturally as the flowers drink the dew. A new teacher came to the school and she was struck by the contrast between this child and the entire family. She came to the conclusion that this child was not really the child of those people. She decided to visit the mother and have a talk with her. She went and finally leading on to the real object of her visit, asked why this child was so different to her brothers and sisters. The mother talked freely. She told the teacher of the summer before the child was born, and the book which she had loved, how she had lived mentally among the scenes portrayed. This she was convinced was the reason this child was so different to all the rest.

Another instance I read was of a lady visiting a friend, and one day she noticed a beautiful picture on the wall and remarked what a good painting it was of her child. "No," replied the mother, "my child is a copy of the painting." The visitor looked incredulous. The mother went on to say, "When my baby was coming I was fascinated with that painting. Without any purpose in my mind I studied the picture. I found myself continually tracing the outlines of the face—the beauty of the eyes and every feature charmed me and was ever before me. When my child was born she

was an exact copy of that painting, as your remark shows you see to-day."

It is a wonderful thing to be a mother if she is one who understands the dignity of her high office and is determined to be all that it is possible for a mother to be both before and after her treasure is in her arms. Intelligent motherhood makes it her business to know the foods that will provide the right materials for all the different parts of the wonderful temple under construction. It is not so difficult except for its very simplicity. Because food has been such a complicated business with many people it is difficult to shed oneself of the old ideas of what is proper food. It is also necessary to chew properly or the best food cannot be digested and in that case the very elements needed in the body are expelled from the body. Whole wheat bread is of great importance. There are elements in it which help to make bones and teeth. How many mothers have the experience that their teeth begin to go during the time this new life is under construction. The fact is nature has provided that the forming body takes its toll of what it needs first. If there is a lack of any ingredient the mother suffers as well as the baby. I have seen mothers who seemed little more than skin and bones, yet they had plump bonny babies. One of the essential things is whole wheat meal bread, preferably toasted crisp or baked in the oven with the door slightly ajar until it is crisp, and buttered when cold. I fancy I see the wry faces some will make at the idea of eating that coarse food. The very coarseness is one of its advantages. It helps to dispel constipation and it acts as a brush in cleaning out the intestines. I hope I have shown enough in a previous article of the immense importance in keeping a clean alimentary canal. Fresh vegetables especial- green foods such as lettuce, mustard and cress, spinach, silver beet, French or runner beans, green peas, etc., and raw ripe fruit should form a part and a large part, of the daily diet, because these foods are rich in the fresh elements or vitamins, which are needed for ensuring the proper building of the child.

Care should be taken with the vegetables to cook them in as little water as possible to retain all the mineral salts you can, and the liquid from the vegetables should be used in soups and gravies for the above purpose. The French are far ahead of us in this respect. Milk, eggs and butter may be taken as usual but meat in *strict moderation*. It would be decidedly better to do without meat if you have a vegetarian cook book which teaches what things to use to take its place. Of course there are some places in India where one can get very little of the green foods recommended above or vegetables of any kind, and meat may be a necessity in those cases, for one must not allow oneself to get run down as it is not easy to pull up again. The tendency is to take too much sugar and jam and sweet things generally. If sweet things are desired the natural sweets such as dates or raisins and honey are the best substitutes. It is well to remember one can grow mustard and cress on a soup plate covered with flannel and always kept

moist. The seed is sprinkled on the flannel. The same flannel can be used again and again. This will grow in the house. Relays could always be on the way so that there could be a fair amount for use even in the worst places in India. Raw grated carrots and raw parsnips and the mustard and cress would make quite a good fresh salad, and lemon or lime juice used to make dressing instead of vinegar. Of course those in India know that any thing to be eaten without cooking, must be *well washed* and stand a few minutes in water made *pink* with permanganate of potash and washed afterwards in cold boiled water to get it free from the permanganate. The mother-to-be should drink plenty of boiled water, it is better taken between meals. If too much liquid is taken at meal time it so dilutes the digestive fluids that they are too weak to act on the food as they should. There is no objection to the water being flavoured with lemon or lime juice so long as it is not too much.

The Questioning Soldier

By R. B. Thurber

I am still somewhat in the dark, Pastor Nash, on this question of Christ's relation to the law. I see light as far as you have gone; but still there are some things to be cleared up. Do you mean to say that simply keeping the law will save us?"

"Keeping the law would save us if man had always kept it, if we had kept it from childhood up, and could keep it from now on; but we never have, and we can't. We are not saved by keeping the law, for 'by the deeds of the law there shall no flesh be justified.' Romans 3:20. But Christ kept the law for us, and we are saved by His grace,—unmerited favour,—extended to us. 'For by grace are ye saved through faith.' Ephesians 2:8."

"That's just it. Then why keep the law if Christ kept it for us?"

"But, my dear young friend, you do not understand. Christ did not keep the law for us in the sense that He kept it *instead* of us. Rather He keeps it *with* us, or we keep it with Him. Faith in Christ does not make void the law, as we read the other night. An illustration will help you see it. A man commits a crime and is sentenced to ten years in prison. At the end of five years, because of good behaviour, the governor pardons him. From that time on, he is under the pardon, or grace, of the government, and enjoys a freedom he really does not deserve. Now is he free from keeping the law of the state because he is under grace?"

"Ah, I see it now; He not only ought to keep the law, but he ought to be so thankful for freedom that he would keep it better than ever."

"That's it. Many who read the Bible think that the expression 'under the law' means under obligation to keep the law. So when they read in Romans 6:14, 'Sin shall not have dominion over

you: for ye are not under the law, but under grace; they conclude that keeping the law is not necessary. But they fail to read the next verse. You read it."

"What then? shall we sin, because we are not under the law, but under grace? *God forbid.*"

"In other words, does not being under the law mean that we can break the law?—No, indeed. 'Under the law,' as used in the Bible, means under the condemnation of the law. 'All have sinned, and come short of the glory of God' (Romans 3:23); 'sin is the transgression of the law' (1 John 3:4), and, 'the soul that sinneth, it shall die' (Ezekiel 18:20). Therefore every man that ever lived is condemned by the law to die. But Christ, the lawmaker, came to this earth and lived a sinless life,—a lawful life—and died in our stead; and if we, the lawbreakers, believe in His saving power, His keeping of the law is substituted for our breaking it. Thus all past sins are wiped out. From then on, He gives us power over sin by His influence in our lives, or better, by His Spirit in our hearts. Yet if we take ourselves out of His power for an interval and do sin, we need not carry the sin; we may ask for forgiveness, and our guilt is taken away. This great truth is called the gospel, the good news of salvation through Christ."

"Then the law and the gospel are not opposites at all, are they?"

"No, one is the complement of the other. 'By the law is the knowledge of sin.' Romans 3:20. Many people act as if laws and law keeping were terrible burdens. But they are burdens only to those who *break* them. To law *keepers* they are a boon and a protection. The law is like the pillar of cloud at the Red Sea. When it came between the Israelites and the Egyptians, it was light on the Israelite side and dark on the Egyptian side. The law is a joy to those who keep it and a curse to those who break it. The same law is a 'savour of life unto life' to some, and of 'death unto death' to others. If Jesus is in our hearts, we are glad to keep the law, for He is glad to keep it. He said, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' Psalms 40:8; Hebrews 10:7."

"Doesn't it say somewhere that Christ nailed the law to the cross?"

"It says in Colossians 2:14 that it was the 'handwriting of ordinances' that was nailed to the cross. These had nothing to do with the Ten Commandments, but pertained to the ceremonies that pointed forward to Christ, and of course were no longer necessary when He came. Ephesians 2:15,16."

"Pastor Nash, I was told soon after I came to you the first time that you are a Seventh-day Adventist, and that you would win me over to keeping Saturday if I was not careful."

"Indeed; and what did you tell your informer?"

"I said that I was well able to take care of my religious belief, and that as soon as you got away from the Bible and convicting truth, I would call a halt."

"Good! and you haven't yet told me to stop. Perhaps you are getting ready to do so now."

"On the contrary, Pastor, I am anxious for you to go on, at least until you clear up this Sabbath question, the very thing I was warned against. I am going to 'prove all things; hold fast that which is good.' (1 Thessalonians 5:21.) Now why do you keep Saturday for Sunday?"

"I don't. I keep Saturday for the Sabbath; and there is a great difference. Sunday never did, and never will, have any sacredness, for God did not make it sacred; and only God can make anything sacred. Saturday is the Sabbath of God because the Ten-Commandment law that we studied about the other night,—and we found that it is still binding upon Christians, and indeed upon all men,—that law says that the true Sabbath is the seventh day of the week as begun by God in creation; that that particular day is holy, and is a memorial of creation. As long as God wants us to remember that He created the world, so long is the seventh-day Sabbath to be kept. And the chief reason why leading men today have forgotten or ignored that God made the earth in six literal days and are carried off by the evolution theory to the conclusion that it took millions of years just to come together itself, is because they do not observe this memorial of creation. They keep Sunday instead as a memorial of the resurrection of Christ, which already has a memorial in baptism; and they leave creation without any monument."

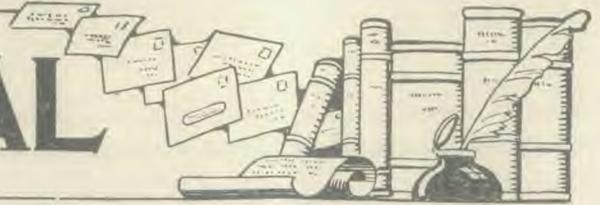
"Yes; but I have always understood that the seventh day was made for the Jews."

"Not any more than that the earth itself was made for the Jews. God says He made the earth for man; and Christ said the Sabbath, which was made centuries before there was a Jew, 'was made for man.'" (Mark 2:27).

"But really now, how can we be sure that Saturday is the seventh day? Were not the records of time all mixed up in prehistoric ages?"

"There were no prehistoric ages according to God's record in the Bible. We have the whole record of this earth since it was created. Men may have got mixed up, but God did not. And even men did not lose the record of the recurrence of days, even though they got the years mixed; and to-day every calendar of every nation that recognizes one will tell you that Saturday is the seventh day of the week. Then, too, if we grant that the whole world lost time back there, God forever set them right in historic times. When the children of Israel, a million or more in number, came out of Egypt, God tested them (Exodus 16) to see if they would keep His Sabbath. And for forty years He worked three miracles every week to make sure forever which is the seventh day. (1) He made manna come every day for six days, and it would not keep over till the next day (2) except that, the sixth day's manna did keep over until the seventh day: (3) and no manna fell on the Sabbath. Even if time had been lost before that, it was found then. That people have increased to ten or twelve millions, and (Turn to Page 20)

EDITORIAL



The Law Came by Moses; Grace and Truth by Jesus Christ



HERE is a system of theology taught and believed by some to-day which pictures Moses and Christ as being opposed to one another, and teaching two different systems of religion that directly contradict each other. We are told that in the Old Testament Moses proclaimed laws and established governments which were abrogated by Jesus Christ in the New Testament; that the age of Moses was one of law and works, and the age of Christ is a dispensation of grace and faith. This teaching has led a great many people to regard the teachings of the Old Testament as being contrary to the teachings of the New Testament to which they confine all their study and reading, not accepting anything found in the Old Testament as binding on Christian faith or deportment. Such claims are illogical, unsound, and out of harmony with scriptural teaching.

"The law was given by Moses." That is, Moses was the mouthpiece, or spokesman by which it was proclaimed. God has chosen to work through human instrumentalities in revealing His plans and purposes, and Moses was only one of many who were used for this purpose. The laws contained in the Old Testament did not originate with Moses as many believe, but with God Himself.

There are various kinds of laws in the Old Testament. Some are typical and ceremonial while others are civil. Some had to do only with the political economy of the Jews, while others were of an eternal character. The text from John 1:17 refers to the typical, or ceremonial law of the Jews which taught in typical or symbolical form concerning the grace and truth that was to be revealed in a fuller sense in the life of our Lord. This grace and truth which Jesus brought to light in His life on earth, was not to be a reversal or a contradiction of what Moses taught, but a fulfillment. The shadow in the Old Testament, the substance in the New. The type in the Old Testament, the antitype in the New. The promise in the old Testament, the fulfillment in the New.

Under various forms and figures in the Old Testament, Moses wrote of Christ and His work. The Old Testament forms a background which gives the New Testament a clearer definition. The New is a response or an answer to the Old. Separate one from the other, and the plan of salvation is only partially understood, and its real beauty and purpose dimly seen. The old Testament reveals the foundation of the gospel as was clearly demonstrated by the teaching of Christ and His disciples. They had nothing but the writings of Moses and the prophets as their Bible, but they used them

freely in defence of their teaching, and from them chose their texts for proclaiming the Glad Tidings. The clearest and most powerful sermons preached by Peter and Paul at Pentecost, and after, were based on prophecies of the Old Testament. All the writers of the Old Testament books were inspired by the Spirit of Christ. It was the Lord Himself speaking through their lips. 1 Peter 1:10-12. Jesus said to the unbelieving Jews (John 5:37-47), "The Father Himself, which hath sent Me, hath borne witness of Me...And ye have not His word abiding in you, for whom He hath sent, Him ye believe not." The prophets, through their writings in the Old Testament, had set forth the mission and work of Jesus Christ very clearly, but the Jews had killed the prophets and rejected their message, and that act led them finally to reject and kill the Messiah Himself. Had they truly and sincerely accepted the teachings of the Old Testament they would never have been guilty of the murder of the Son of God. In verse 39 Jesus exhorts these people, and His words are for us to-day as well, "Search the Scriptures; for in them ye think ye have eternal life: and *they are they which testify of Me.*" Then in closing the chapter we hear Him speaking these words: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 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."

The great danger and the great sin of the professing Christian world to-day is right at this point. They turn away from the words of His prophets as recorded in the Old Testament, and in their place set up theories of their own which eventually lead them to reject the Christ whom they profess to receive. That was the great sin of the Jews. They had the prophets and the Scriptures. To them belonged the promises of the covenant. To them had been given the only true system of religion in the world, every detail of which was replete with types and symbols of the promised One. Through their line the Son of God was to be incarnated. But in spite of all these, they rejected and stoned their prophets, covered over their teachings with a veneer of traditions and false ideas, that when the Messiah did appear, they were so blinded with unbelief, national pride, and self-righteousness, they were not able to recognize Him, but rather mistook Him and His teachings to be their enemy, and finally slew Him.

Jesus, in His teaching, always exalted the teachings of the Old Testament. He could not truthfully and consistently do otherwise; for it was

He who had spoken the messages through the lips of the prophets. Christ is not divided. He does not teach one thing at one time, and something contrary at another. His words are "Yea, and Amen." Unlike humans, He does not lay down certain principles to govern life and conduct to-day, and reverse them to-morrow. God is one. The Bible is one. There is but one plan of salvation—one gospel. There is but one divine revelation—the Scriptures of the Old and New Testament—the word of God. These all witness uniformly and harmoniously to each other. They do not deny or contradict each other.

Notice how Jesus used the Scriptures to establish and defend His words. See Him take refuge behind them during those forty days of temptation in the wilderness. Observe how He uses them to dispel the doubts that came into the minds of His disciples concerning His death and resurrection. On the day of His coming from the tomb, two disciples were on their way to Emmaus from Jerusalem. They were sad and dejected, and sorely disappointed. The One whom they had hoped would deliver them from the galling Roman yoke, and establish them in a world-kingdom of power and influence—the One for whom they had left all in this world—risked everything—and had followed for nearly three and a half years—had at last been killed and buried behind Roman seals. But as they walked with bowed heads, Jesus drew near, and hearing their conversation, began to reassure their hearts. How did He go about it? Did He say, "Look here, men, you have made your mistake by believing that old Moses who wrote things that ought now to be thrown away. Come, listen to Me. I have something far better to tell you than what he wrote that will clear up the whole trouble and explain everything." No, He did not say that. But this is what He did say, "O fools, and slow of heart to believe all that the prophets have spoken...And beginning at *Moses and all the prophets*, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25-27.

A majority of the Christian world to-day are in the same difficulty as those two disciples. They have built up false hopes concerning Christ and the gospel. They have interpreted His teaching in the light of their traditions and man-made conventions and customs. They have discarded the greater part of the Bible—the Old Testament—upon which the plan of salvation is built. Like a man who has thrown away the main portion of a volume of history and clings to a few explanatory notes in the Appendix, they do not comprehend its full meaning and therefore misinterpret and misapply its teachings.

CHRISTIANITY is not a drill; it is life, full, free, radiant, and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection.—*Ian Maclaren.*

The Through Train

As I was travelling to a certain town, the train stopped, and a lady entered the carriage I was in. She was blowing and panting, for she had been running to catch the train, and as she wiped her face she said, "How I perspire! I was very nearly too late!"

Said I, "Ay, madam, you might catch cold and die from such a run as that."

"I might, sir, indeed," she replied.

"And did you ever think, madam, about getting ready for the other train?"

"What train is that, sir?"

"Why, the train that runs through the valley of the shadow of death."

"Well, to be sure, sir, we ought to think about that," said she, "but I've never had much time to think about it!"

"But, my dear lady, you'll have to find time to die. Haven't you had some friends that have had time to die?"

"Yes, sir," she said, beginning to weep. "A year ago my mother died. But, indeed, I go to church, and I take the sacrament, and I try to do my best."

"Yes, but you may do all that, and be lost!"

"Well," said she, "What else should I do? What must I do to be saved?"

"Now suppose," said I, "I was standing in yonder station, and saw you running in breathless haste, and I knew the train was just about to start. I come to meet you, and ask you where you are going. I pay for your ticket and offer it to you; but you say, 'No, thank you, I've got plenty of money.' And so, while you are finding your purse you lose the train. Now, you see, it is your pride that has hindered you from going. But suppose another case. You have got a letter to say that if you come to a certain place by twelve o'clock to-morrow, you will receive the title-deeds to a large estate. But you have no money to pay your fare. When you come to the station I see anxiety and perplexity on your face. I ask you, 'What's the matter?' and you tell me. If I gave you a ticket, you would willingly and eagerly take it, and say, 'Thank you, sir; I'm very much obliged to you.' Now, if you want a free passage, Christ gives it you. And you might have it in this railway carriage. We'll just pray a bit." So I prayed with her, and she found Christ in the railway carriage.

I got a letter from her some time after, and found her on her dying bed. I asked her how she was. "Oh," she said, "I haven't lost my ticket, bless God; I've got my ticket all the way through."

To be sure, that's the right way. When I was coming to London, I didn't take one ticket to Crewe, another to Stafford, and another to Rugby, and another to London. I went to the clerk at Manchester, and put down the money, and said, "Give me a ticket to London." And when I got to Camden-town I gave up my ticket, and nobody

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Habit Formation in the Lives of the Little Ones

By G. H. Heald, M. D.

"Train up a child in the way he should go; and when he is old, he will not depart from it."

BABY comes into the world without a habit—without a habit. Think of it! All his habits are formed after he comes under the observation of others. Crying and sucking are not habits, but instinctive acts.

Whence come a baby's habits? He forms them himself by what he does. At first he throws out his arms, kicks, squirms, and makes other random motions. It is doubtful that the newborn baby has any purpose in these movements. But in time he discovers that a certain effort is followed by a certain motion, and he tries it again. If it gives him pleasure, he repeats it. A movement once done is performed with less difficulty the next time. The formation of a habit has begun. Everytime the movement is repeated, it becomes easier, until finally it is more natural to do it that way than any other way. A habit has been formed.

Baby sees something. His hand goes out and grasps it. He has made wonderful progress. That ability to carry out a purpose is a great advance. Already he has learned much, and has formed important habits. Some of his habits are useful. Some, perhaps, are harmful. In the formation of habits, some useful and others harmful, he is beginning to build his character.

His character may be compared to a shapeless mass of very soft clay. Day by day the clay is shaped, and as it is shaped, it becomes stiffer. You can now recognize a resemblance to a person, and so the shaping, and also the stiffening continues, until very little further change can be made. It must remain as it is,

handsome or not. In early life, habits within the capacity of the child are formed quickly and easily. He is like the sapling tree that can be bent and trained this way or that, and be made to take any one of many forms. In the first years of life, the child learns to control his body, and to talk. He makes more progress than at any other time of life.

This may be stated mathematically. There is a much vaster difference between zero and two than between two and four. Two twos make four, but how many zeros make two? And there is a greater difference between two and four than there is between eight and ten. Two is related to four as eight is related to sixteen. To us older persons the changes in the child may not seem much, but we should realize that he is beginning at zero.

With the exception of crying and sucking, he has to learn about everything that he does. In learning these things, he is forming habits good or bad, mental and physical. For a time these habits are somewhat plastic,—subject to further change,—

and they are changing slowly for better or worse, in accordance with the nature of his individual acts.

With increasing age, the habits become more stable, more difficult to change. The ruts are wearing deeper. In old age, the habits are so firmly fixed that there is almost no change except such degenerative changes as are due to the aging process. The ruts have worn so deep that it is all but impossible to get out of them. The golden time for the formation of good habits is in the habit-forming time of early youth. This truth has long been recognized, and has been well stated



Life is but a bundle of habits acquired in early youth

in the adage, "You cannot teach an old dog new tricks."

In selecting persons to be trained for aviators, men of mature judgment and long experience in life are not selected. Only youths are chosen to master the intricate art of navigating the air. So it is with music, and other arts requiring skillful technique. Those who are of age are no longer pliable enough to acquire the highest skill in a new vocation. In adult life one cannot learn a language so easily as in childhood.

As character depends not so much on what a person knows, as it does on what he does with what he knows, and as this depends on the kind of habits he has formed, it cannot be too emphatically stated that *the most important education of the young child, is the formation of right habits, mental and physical.* And the work should begin early. Among the early things the child should be taught are to take his food and sleep at regular periods, to lie quietly without attention from others, and to sleep in the dark. The time spent in early careful training is most profitably invested, and will yield a marvellous return later.

The spoiled child, who has been permitted to form wrong habits of doing things, and of expecting special privileges and attentions, is not only a nuisance to the parents and others, but will be a nuisance to himself later in life. Having had everything in the home adjusted to his peculiarities, he is unable when he comes into contact with the world, to form habits of adjusting himself to others, and so he is always a misfit, that may land in a sanitarium or end in a suicide.

The child's education begins with its first movements. His education is very largely the acquirement of habits. He may be unaware at first of the purpose of his movements, but they are building his character. This self-education may on the whole be advantageous, but it is likely to include some undesirable activities, such as thumb sucking. It is as easy for the child to form wrong habits as it is to form right habits, and for this reason, his course of self-education should be supervised. He should be patiently trained in the right way of doing things, and prevented from forming vicious habits. Persistence and patience should be used at the first observed tendency to form any wrong habit, for once formed, it is not easy to check.

A small child need not know *why* he is to do or to avoid a certain act. He may be gently, but efficiently prevented from doing what is undesirable. He can learn from experience that his attempt to do a certain thing will surely be prevented by the parent, or will bring pain. As soon as he can understand simple commands he can be trained to obedience, by making it a kind of a game, in which he does simple acts, such as picking up a book, touching the nose, or raising the foot, in response to a command or request. Such exercises should be persistently repeated until obedience has become a habit. The game should have to do with simple acts that will not be kept up long enough to weary him. Frequent short

seances are much better than fewer long ones. Gradually, in this way, the child is becoming more familiar with language, and is being trained to obey orders.

Health habits, such as the proper use of the toothbrush, can be instilled before it is necessary to tell the child *why* he does them. Using the toothbrush may be made just as much a matter of course as washing the face. So with table manners and other activities. To wait until the child understands the *why* is to wait until he has already formed some undesirable habits that will have to be unlearned with more or less difficulty.

When the child has been trained in the obedience of simple commands, he can be drilled in the doing of things of increasing complexity. The *why* is not so important as the *how*, and the *habit of obedience.*

Too often, unfortunately, the parent is untrained, and fails to train the child early to obedience and the formation of right habits. Then, later, when the child is disobedient, the parent, if in good humour, may overlook it, or even laugh at the child's "cuteness," but if feeling bad, may punish the child in anger. Such treatment of a child, altogether too common, is not training, but rather, it is vicious training; and it is no wonder that a child subjected to such conditions develops characteristics that are shocking to the parents.

An important element in the formation of good habits is a good example. It is useless to teach the boy that it is wrong to use tobacco if dad smokes. Johnny is anxious to be like daddy—to do the things that daddy can do because he is a man; and if daddy smokes in public, Johnny will likely smoke—somewhere. In like manner, mother must avoid doing things which she does not want Sadie to do. Parents who say evil things about their neighbours and then meet them cordially are giving their children a very effective lesson in hypocrisy and deception. The child is imitative. The tendency to imitate is one of the means by which he is enabled to develop into a mature being. Every wrong act of a parent, even though the child may not seem to understand, has a blasting influence on the child. It might surprise some parents to learn how much they do that the child knows is not according to their teachings. And the child very easily learns that the parents are not sincere in their teaching, and naturally follows the example rather than the teaching.

A good example is also important in matters of culture, as well as in matters having to do with the morals. If, for instance, parents are careless in their use of English, if they sit or stand in a slouchy manner, or if they are careless or uncleanly in person, the child by imitation will pick up habits that the school life will scarcely be able to undo. One reason why so much that is taught in the schools makes no permanent impression on the child is that this teaching is antagonized by the wrong habits of the child formed before school age, and now hard to change.

Hunting for Sodom and Gomorrah

By Melvin Grove Kyle



THE Xenia Seminary expedition to the Cities of the Plain in co-operation with the American School of Oriental research at Jerusalem, was organized in the Autumn of 1923, and the work was carried out in February and March of 1924. Careful arrangements were necessary for such an expedition. Some domestic arrangements even, were rather important. The hotel accommodation at Sodom is not very good at present, whatever it may have been in the days of Lot; so we must provide tents in which to live and beds on which to sleep, food to cook and utensils for cooking it, and a cook to do the cooking. We were able to buy some very coarse and dark—and dirty!—bread from the Bedouin women, and sometimes got eggs also—one egg from one woman, and another egg from another woman.

Diplomatic arrangements were equally important. It was with some apprehension that we stood in the crude little office of the consul of the Trans-Jordanic government, and saw made out for us absolutely the very first visas the government had ever issued to any persons to enter the land. Moab has had rather an evil

reputation for some thousands of years, and we could not help wondering whether or not these little documents might prove only "scraps of paper." It is a pleasure to say that the new government, just trying to show the world that Moabites could be civilized, fulfilled to the letter all their obligations. We were supplied with a military escort and were watched over with jealous care—a good deal more care than is bestowed on the traveller in any of our European or American nations that think themselves so highly civilized.

When the staff was assembled and all our camp paraphernalia collected, early in the morning on the fourteenth of February we set out with high hopes—and some low fears, kept well out of sight. A journey to Moab naturally suggests patriarchal conditions—camel trains and flowing robes and white turbans. If the truth must be told, a Ford took us around through central Moab, about one hundred miles, to Kerak, the old Kir of Moab. We

went down the great military road to Jericho, and crossed the Jordan on the new Allenby Bridge, had our visas examined, and were duly admitted to Trans-Jordania. We went along the old Roman road up to the highlands of Moab.

Our first camping place was at Amman, the capital of Trans-Jordania. We must needs present ourselves with due courtesy to the government authorities. We had a friend at court, Riza Tewfik Pasha, a delightful Turkish gentleman, who, because of his sympathy with oppressed peoples, had incurred the enmity of the Turkish government; and so, with a price on his head, he had cast in his lot with the new government. He introduced us to the premier, and not in three months or in three years, as in the old Turkish *regime*, nor even in three days or in three hours, but in one hour a letter to the governor of Kerak was put into our

hands, directing that official to supply us with military escort and to do everything possible to further our expedition and to secure our safety.

Our diplomatic business at Kerak finished, our mules and muleteers hired, and our riding horses selected, we went down to the plain. Down is the word—down, down, down. We had

come up about five thousand feet from the valley of the Jordan in coming one hundred miles. Now we went down all that descent in going forward but a few miles. Getting down into the Grand Canon of the Colorado is heralded as one of the tourist thrills of America, down the Bright Angel trail, where it is supposed—but only supposed—that one is in imminent danger of "becoming a bright angel." But that is a pleasant holiday excursion compared with getting down from the mountains of Moab. There is no trail except what the pack animals make. We dismounted and walked, when we could, and climbed when we could not walk, and slid when we could not climb. I saw one of the mules, trained to his work, stiffen his forelegs on the smooth surface of a rock, and slide down until his feet found solid footing. By ten o'clock at night, all the pack animals had come in except one that went over the precipice. We recovered his load, but not the mule.

After the bath in the wadi, a good supper,



A Scene in Palestine

and a night's sleep, we were ready for the final clamber down to the plain. A turn to the left, a hot ride or walk of a few miles, and we reached our camping place amid the durra stalks of a former year, and beside the conical tents of the garrison of that part of the land.

Now for two weeks we searched this plain and examined many ruins, climbed up the mountain sides and over the walls of ruined castles, followed down the water-course to the sea, and threaded our way through the jungle where wild beasts still shelter. We even dugged down into the remains of forgotten civilizations to the virgin gravel of the plain. Everywhere we were looking for the unmistakable signs of the ancient civilization of the days of Abraham and of Lot and of Sodom and Gomorrah; and during all these two weeks of searching we found it not. Of Arabic civilization there was plenty; of Crusader, not a little, especially up on the mountain side where General Kitchener had thought to locate ancient Zoar. He was a great general, but not much of an archaeologist. We found also a few traces of Byzantine civilization of six hundred years after Christ. Earlier than this we found nothing; not a trace of anything within twenty-five hundred years of Abraham and Lot and Sodom and Gomorrah. Thus far our researches seemed negative, and not a little puzzling.

We determined to go out upon the sea and look for some traces of the ruined cities under the shallow waters at the lower end. So we hired a clumsy, wheezy old motor boat for a day—and incidentally, for about £10—and set out to explore on the sea. But the story of that journey must wait; for, before we got started on the water, Pere Mallon of our staff came in from a search along the mountain for flints, to report in great excitement, "I have found the old pottery, the Canaanite pottery of the time of Abraham." This was the long-sought evidence that we must have as a starting point to scientific knowledge of the Cities of the Plain.

At once somebody asks, Why is it that when you archaeologists tell of ancient civilizations, you begin at once to talk about old broken pots—crockerware? Would not some artifacts of iron or some fabrics of silk or cotton, or some utensils of woodenware be better indications of civilization, or at least more interesting than old potsherds?—why, of course, they would—if we had them. But these things have all perished in nearly every instance. Iron leaves only a spot of rust; even bronze is often almost eaten up by chemicals; and, of course, fabrics and woodenware have perished long ago. But pottery, being of clay, and burned, abides. Thus pottery is often the only remaining indication of a civilization. But, after all, is not pottery—china-ware, if you wish to call it so—a pretty good indication of culture and refinement? Can one not know pretty well the amount of culture of the people among whom one is thrown by the tableware to be seen among them, and especially the bric-a-brac and pottery adornment?

So we had found the pottery, the only evidence remaining of that old civilization. But how do we know that it is the pottery of the time of Abraham and thus certifies that the civilization represented by the Biblical story to have been on the plain was actually there? The answer is an interesting story of modern scientific research.

The cities of the Plain—Sodom and Gomorrah—have, in time past, been located by the great scholars—De Sauloy, Robinson, Lynch, Tristram, and all the rest—at points all around the Dead sea. Why such uncertainty? Simply because there was no certain way of determining the location of the cities. They were determined by place names and local traditions. But these have a trick of moving around. Early emigrants to America came from many places in Great Britain and Holland and France, and brought the names of the home towns with them. On a smaller scale, that was done in Palestine, and is done everywhere.

Within the past twenty-five years, the science of pottery has been worked out for Palestine; indeed, it has only reached conclusive data in comparatively recent years. The peoples of those Eastern lands did not clear away the rubbish when a city was destroyed, but built on top of it. So we have the "tells," or mounds of remains of ancient cities. In these "tells" the remains lie in layers as the rocks in a stone quarry. Each civilization is as distinct as a stratum in the earth's surface.

Now the pottery, in these strata in Palestine varies greatly. It has been arranged in a distinct system. The Early Bronze Age, with a very distinct pottery, extends from 2500 B.C. to 1800 B.C., covering the age of Abraham. The Middle Bronze age, with a very different and inferior pottery, extends from 1800 B.C. to 1600 B.C. The Late Bronze Age, with, again, a very much improved pottery, extends from 1600 B.C. to an indefinite late date. This age covers the time of the conquest of the Promised Land. These different ages have been thus accurately dated by Egyptian and Babylonian inscriptions and other antiquities found in the various strata in the "tells." Armed now with this information, we were able to date the various ruins we found, and so had determined accurately that many of the ruins on the plain, dated by former explorers as of the time of Sodom and Gomorrah, were, in fact, of a late date not within twenty-five hundred years of Abraham and Lot.

The pottery Pere Mallon had found was distinctly the fine old pottery of the Early Bronze Age, the time of Abraham and Lot and Sodom and Gomorrah. It proved the point at which we must start our investigation—that the civilization represented in the Bible to have been on this plain in that time *was actually there*.

But what exactly was this place, and what did this pottery tell us? The pottery had come out of old graves. The graves were alongside of an open-air settlement; that is, a camping place on the mountain side. There never was a city here; people only lived here (*Turn to page 25*)

THAT Jesus will come again, the second time, is one of the plainest teachings of the Bible. No other stands out so clearly as this.

If we take only the testimony of Jesus Himself, who repeated again and again to His disciples the teaching that He would come the second time, we shall have sufficient evidence of the truth of this doctrine.

Just before His death, for the comfort and encouragement of His disciples, Christ said to them:

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Certainly this is a clear-cut, unequivocal promise, the meaning of which there is no possibility of mistaking. The Master Himself said, "I will come again."

To the unbelieving Pharisees and scribes, just before His betrayal, He said:

"Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:39.

When instructing His disciples, in answer to their question, "What shall be the sign of Thy coming, and of the end of the world?" (Matt. 24:3) Jesus said:

"Then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

And to His disciples again He said:

"The Son of man shall come in the glory of His Father with His angels." Matt. 16:27.

When adjured by the high priest at His trial, Jesus answered:

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64.

Finally, in the last chapter of the Bible, this same Jesus repeats three times to His servant John this truth of His second coming. "Behold, I come quickly"; "And, behold, I come quickly"; "Surely I come quickly." Rev. 22:7,20.

This uniform testimony of the Saviour is enough to create conviction in every heart that accepts Him as its guide and teacher. There is no doubt here. Jesus is coming again.

The purpose of the coming of Christ the second time is set forth in the Bible just as clearly as the fact of His coming. He is coming to receive His people unto Himself:

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2,3.

His people will be gathered together by His angels when he comes:

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

At the time when Jesus comes, most of His people will be sleeping in death. And therefore

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By Car

one of the primary purposes of the coming of Christ is to awake the sleeping saints and give them an immortal existence.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: *and the dead in Christ shall rise first.*" 1 Thess. 4:16.

Some of the people of God, however, at this time will be alive, not having tasted death. These will be united with those who have been raised from the dead, and both classes will be caught up together to be with Jesus:

"*Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.*" 1 Thess. 4:17.

When this takes place, both classes will be changed from their mortal, corruptible state and given a glorious immortality:

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for 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." 1 Cor. 15:51-53.

Another purpose for which Christ will come the second time will be to judge the world:

"For He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth." Ps. 96:13.

Paul makes it very clear that the judgment of the living and the dead will take place at the second coming of Christ:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word." 2 Timothy 4:1,2.

It was at this time also that Paul expected to get his reward for faithfulness, for he says again:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:8.

It is at the time of the second advent of Christ that the great and final separa-



And all

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of the righteous and the wicked takes place:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25:31,32.

At this judgment every man will be rewarded in exact accordance with his works. Reward and punishments will be apportioned to the righteous and the wicked:

"The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27.

The second coming of Christ is also for the purpose of bringing complete salvation to His people,—salvation from death and the grave forever:

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Of this glorious time we read:

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:8,9.

Another purpose for which the Lord will come the second time will be to destroy the wicked, those who have rejected His mercy and His truth:

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7,8.

Concerning the same punishment we read:

"With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Isa. 11:4.

John writes of this destruction of the wicked at the coming of Christ as follows:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

Another great purpose of God in the second coming of Christ is the restoration of all things which have been lost through the introduction of sin into this world:

"He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:20,21.

Jesus will come as King of kings and Lord of lords to reign forever and ever:

"I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." "He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:11,16.

The kingdom over which He will rule will be an everlasting kingdom.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and it shall stand forever." Dan. 2:44.

"There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:14.

"The Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4:7.

"Of His kingdom there shall be no end." Luke 1:33.

And to this kingdom the people of God shall be joint heirs with Christ, and the coming of Christ will assure to His people the kingdom which has been promised to the faithful.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:27.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

"And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:10.

In order to prepare the people on the earth for His coming, that this great and glorious event may not come upon them unawares, the Lord has set forth in His Word many signs which show the nearness of this event.

The unparalleled running to and fro, the remarkable increase in knowledge, the striking activity in invention, all were foretold in the prophecies:

"Thou, O Daniel, shut up the words, and seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The world-wide distress of nations and the fears that strike into the hearts of the human race when they look into the future, were also given as signs of the coming of Christ:

"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." Luke 21:25,26.

The trouble which is brewing and constantly



with Him

breaking out between capital and labour is also foretold as a sign of the times:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3.

The condition of the religious world, its love of self, its boasting, its pride, its blasphemy, its disobedience, its ingratitude, its lack of holiness, its lack of natural affection, its trucebreaking, its false accusing, its hatred of goodness, its treason, its headstrong recklessness, its haughtiness, its love of pleasure, its formalism and hypocrisy, and the corruption that permeates our entire social fabric,—all are pointed out in the Bible:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

The manner of Christ's coming is also set forth with great plainness in the Scriptures. His coming is to be literal. He is actually to appear in the sight of men. This is made very plain:

"Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

"Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

"When Christ, who is our life, shall appear." 1 Peter 5:4.

"And now, little children, abide in Him, that when He shall appear, we may have confidence." 1 John 2:28.

"We know that, when He shall appear, we shall be like Him; for we shall see Him." 1 John 3:2.

"Might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter 1:7.

"Until the appearing of our Lord Jesus Christ." 1 Tim. 6:14.

"Who shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4:1.

"They shall see the Son of man coming in the clouds of heaven." Matt. 24:30.

That the coming of Christ will be witnessed by the entire world is also made plain:

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. 1:7.

The second coming of Christ will be accompanied by such a demonstration of power and glory that nothing in all the annals of history will compare with it:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16.

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

"They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

The second coming of Christ will be a personal coming. He Himself will actually return:

"While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10,11.

"The Lord Himself shall descend from heaven." 1 Thess. 4:16.

Ridding the Household of Insect Pests

Louis Gershenfeld



RIDDING an infested dwelling of insects should proceed in an orderly fashion. The average householder generally fights such pests spasmodically. A workable scheme is successful only if executed systematically and continuously, after familiarizing oneself with the habits of the insects to be exterminated and obtaining a knowledge of the method to be employed in disinfection. One should remember that constant vigilance is necessary in a successful battle with insect pests.

Many of the household insect pests display great intelligence in avoiding poisonous baits and traps, and in general seem to be more or less endowed with the ability to avoid or guard against their enemies. On this account, baits and traps will not always accomplish the work expected of them. Temperature control methods are desirable, but are not used frequently. Fumigation is of value only in the hands of an experienced or careful worker. It therefore remains for the average citizen to depend extensively upon the proper use of contact insecticides.

Insecticides are powders or liquids capable of killing insects when brought in contact with their bodies.

Bactericides are chemicals or drugs, or solutions of these, that will kill bacteria.

Deodorants are chemicals or drugs that will remove or replace impure or obnoxious odours.

An insecticide may or may not be a bactericide, and in like manner, it may or may not be a deodorant. Most persons do not comprehend this fact fully. They feel that anything that will kill bacteria will kill insects, and vice versa.

Hydrocyanic acid gas and coal oil are very efficient insecticides, but they are not bactericides. Formaldehyde gas is an efficient bactericide and also a deodorant, but it is not an insecticide. Incense and perfumes are deodorants, but are neither insecticides nor bactericides. Carbolic acid and cresol, on the other hand, are examples of chemicals that are bactericides, insecticides and deodorants.

In the selection of an efficient insecticide, the question is generally asked as to whether a powder or a liquid is to be preferred. It is not always possible to give a correct answer. One would really have to know the particular pest for which the preparation is to be employed, as well as the environment which is to be treated. However, it may be said that wherever possible and practical, a liquid insecticide should be used first, followed by a powder. The former can be sprayed or dropped into cracks and crevices and because of the free flow and the vapour which may be produced a greater surface can be reached.

Owing to the rapid evaporation of liquid insecticides, they should be applied freely and frequently. In applying them, one should be sure

that a large surface is reached. Spraying or squirting is only to be employed when mopping or the application of the insecticide with a paint brush cannot be used.

Many efficient insecticides are frequently proclaimed as worthless by individuals who employ a faulty technic.

A number of simple yet important regulations must be observed at all times when employing chemicals or drugs to kill insects.

1. Be sure that the preparation used is an insecticide.

2. Use a sufficient quantity of the material.

3. Apply the material so that it will come in direct and intimate contact with all of the insects and their eggs.

4. Allow the insecticide to remain in contact with the insects and their eggs for a sufficient length of time to exert its action. If the product evaporates quickly, frequent application is necessary.

5. After one treatment has rid the environment of the pest, additional applications (preferably three successive ones) should be made at intervals of from four to seven days. The more severe the infestation the more numerous and more frequent should the applications be, so as to be sure that the pest and its eggs have been conquered.

With few exceptions, failure to observe one or more of these rules will produce poor results.

Persons frequently ask why there are so many insecticidal preparations in use. There are many factors that influence the employment of one chemical instead of another. One should choose:

1. An insecticide of low cost.

2. One that is not poisonous to man or animals, does not bleach, tarnish, stain or otherwise affect the furnishings in a household or material to be treated.

3. One that is a staple compound under existing conditions, non-explosive and non-inflammable, if possible.

4. One that requires a short period of time to perform its work.

5. One that does not possess a disagreeable odour.

6. One that is a general insecticide, since chemicals possess only specific properties in the destruction of one or only a few of the many insect pests that are annoying.

In ridding a bed of bedbugs, less of an insecticide is required if the preparation is applied with a brush. With such technic, one is sure that all slats, bands of the spring and tufts of mattress are reached and that the preparation comes in direct and intimate contact with all the pests and their eggs. On the other hand, spraying or squirting is only a guess affair, and through this method there is a greater waste of material. Floors and drawers can be treated best by painting, mopping or wiping the infested area with a cloth or brush moistened with the liquid insecticide.

Mention has been made of painting the individual bands of the spring and tufts of the mattress in an infested bed. I think only a small percentage of persons ever take the degree of care they should in selecting a spring and mattress. All their attention is given to the selection of the bedroom suite as a whole, which generally does not include the spring and mattress. The choice of the latter is made hastily or left to the care of the merchant making the sale. It is indeed unfortunate that the most important part of the bed is chosen with such little care, especially when one considers the many insanitary types of springs and mattresses that are sold.

The best type of spring is a plain link spring. It has a metal frame to which are attached the helicals (i. e. springy high tension coils) that hold the links to the bands. From the sanitary viewpoint, the woven wire, the wooden frame and the one piece box springs are not satisfactory.

Only a few housewives use covers for their mattresses. The tufts of mattresses are ideal breeding places for bedbugs. It is impossible to say that a bed is free of these pests until every individual tuft is examined. However, it is possible to reduce to a minimum these breeding places by keeping the mattress covered with a suitable inexpensive covering which can be removed conveniently and washed frequently. There is no reason why such a cover should not be made and sold as a part of every sanitary mattress.—*Hygeia*.

Prohibition at Close Quarters

THE Rev. Henry Carter, noted authority on the drink traffic in England, has recently been making a tour of the United States. One of his major interests was to find out how Prohibition was working. Here are some of the statements recently made in the *Methodist Recorder*:

"Does Prohibition uplift the standard of life? In States like Kansas and Oregon, for example, where evasion is a relatively small factor, Prohibition in my judgment is achieving the best that its warmest advocates asserted it would do. Destitution has been brought to a minimum, the standard of child welfare in the families of manual workers has been most notably raised, economic prosperity has been enhanced, and, what is very important in American life, the degrading influence of the local saloon in political life has been entirely eliminated. Without the slightest hesitation I affirm that where in the United States Prohibition has been given a just chance, it has abundantly vindicated itself.

"As one Salvation Army officer said to me, 'The milk pail has taken the place of the beer barrel. The children in the poorer quarters of the great cities are living proofs that Prohibition has been the friend of the poor.'

"I received one unvarying testimony amongst well-to-do men. They freely admitted that the closing of the saloons throughout the nation had transferred a vast body of spending power from the drink trade to productive industries."

which familiar spirits, not spirits of the dead, appear, according to the Bible, for we are told:

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Isa. 29:4.

The Spirit of God had already left Saul at this time, and an evil spirit had taken possession of him. 1 Sam. 16:14. It was this evil spirit, or one just like it which disguised itself as Samuel, and thus deceived Saul by pretending to be Samuel.

The communication which the pretended spirit of Samuel gave to Saul contained nothing but what was previously known, with the exception of the prediction that Israel would be delivered into the hands of the Philistines, and "to-morrow shalt thou and thy sons be with me." The first part of this prediction was only what Satan might safely judge would come to pass, and the latter part was a falsehood. In the first place, there is no proof at all that it was the next day on which Saul was slain, and the record seems to show that it was several days later. And in the second place, only three of Saul's sons died with him in the battle against the Philistines (1 Sam. 31:2) while two others lived for long years after this until they were hanged by the Gibeonites. 2 Sam. 21: 8,9.

It must be remembered, too, that this woman had a familiar spirit, which most certainly was not the spirit of Samuel, but which was undoubtedly ready and willing to act the part of Samuel, just as evil spirits to-day are ready to act the part of any one at all in Spiritualist seances.

Those who have ever found any basis in this account for believing that consulting with spirits through spirit mediums was right, will be quickly undeceived if they will consider the reasons for the death of Saul. Those reasons are set forth very emphatically and clearly in the following passage:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking council of one that had a familiar spirit, to enquire of it: and enquired not of the Lord: *therefore He slew him*, and turned the kingdom unto David the son of Jesse." 1 Chron. 10:13,14.

So Saul was cut off from life for attending a Spiritualist seance and inquiring of the spirits. Certainly, then, it is manifestly impossible that this could have been the spirit of Samuel sent by the Lord, for this would be charging God with sanctioning a wickedness because of which Saul met his death.

This whole record of an ancient Spiritualistic seance does, however, teach one great lesson of vast importance. And that lesson is this, *There is death in Spiritualism.*

THE Swedish Parliament has decided to enquire carefully into the operation of the Bratt system of selling alcoholic liquors for consumption off the premises. The system provides that spirits shall be sold only to sober citizens and it is necessary for them to present a card of authorization secured from the Government before they can buy. It is another attempt to regulate the liquor

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traffic. Many strong statements in support of the system have been made but it seems that public sentiment is not satisfied with it. It is claimed that because of the card being a sort of respectability certificate, many people ask for it and buy and consume alcohol when they would not have thought of doing so under open sale. It is also said that people frequently buy the maximum allowed which is sufficient to do them very serious harm. So another alternative to Prohibition is found wanting!

The Questioning Soldier

(Continued from page 9)

are scattered all over the world; and if you ask an Israelite anywhere, He will tell you that Saturday is the seventh day. We are more sure that Saturday is the seventh day than we are that Sunday is the first day; and the latter seems to be absolute y sure in the minds of Sunday keepers."

"My, this is getting interesting! Tell me some more about it."

"Surely: God 'hath made His wonderful works to be remembered' (Psalms 111: 4), and constituted the Sabbath a memorial or monument of them. Thus 'Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations.' (Psalms 135:13.) And since 'from one Sabbath to another' (Isaiah 66:22,23) we shall worship God in the earth made new, surely the seventh day is the Sabbath that ought to be kept here and now."



What would you do with a child nine years old who will not hang up her own clothes, but has to be told every time?

I would keep at it. But may be I would change methods. Orderliness is not all due to training; some children have an endowment of orderliness, which of course is also fostered by the constant habit of the parents who endowed them. On the other hand, some children have inherited a characteristic of disorder. And they may have inherited it from parents who have themselves painfully acquired a habit of order, and who are therefore the more impatient with their disorderly children.

Disorderly children are usually those of nervous temperament, eager, excitable, hasty. They live life intensely, they rush from one thing to another and, being in a great hurry, they discard garments, tools, or whatever else is in hand with the impatient feeling that they have no time just now to put them in place.

First of all, there is needed in the home a sense of leisure. If the home lives and works on a well-planned programme which gives sufficient time for the accomplishment of every duty, there is laid the first essential foundation stone of order. On the contrary, the home which is irregular in its programme, and so often hurried and impatient, is aggravating the fault of disorder in the child.

Quickness and dispatch must be taught the child by the example and leading of the mother. Dawdling about any task must not be allowed, and to this end the mother should work with the child as much as possible, and see that the task is put through on time and that everything is left in order. Orderliness is a habit which, in the naturally disorderly child, must be established by long and patient practice.

In those things which the girl is for the most part to do alone, such as caring for her clothes, the mother will do well to take the girl at times and assist her in putting her things in order, showing her in a kindly way, not a nagging way, what pleasure and satisfaction there are in the sense of things being where they belong. Then there must be patient follow-up work. And when the girl throws her things down, she must be required to go and put them away. It may be necessary sometimes to attach a penalty to disorder, but care must be used about this not to get punishment ahead of the fair establishment of the habit of order. Punishment is but an auxiliary, and an uncertain one, of teaching and discipline.

Do not expect a miracle the first week, nor the first month. Like the husbandman, the parent must have long patience, that the seed he sows will germinate at last, though unseen for so long. The parent who pursues the right course in training will get some results finally.

Junior and Mr. Germ

By Howard W. Haggard

MR. Germ kept saying over and over: "Ugh! Ugh! How I hate soap and water." Junior was thinking over the things that he had learned from Mr. Germ and wondering what had become of the second cousin that had been in his mouth. Junior hoped that it had not reached baby sister who was playing in the grass near the house.

Baby sister was only 2 years old and Junior certainly did not want that second cousin of Mr. Germ to pound like a woodpecker on any of her teeth.

Junior was wishing he had stopped that germ by putting his handkerchief in front of his mouth when he sneezed. Then he noticed that Mr. Germ's voice was becoming faint and seemed farther away. Junior looked toward him and when he saw what was happening to Mr. Germ his eyes became big and round with wonder.

Mr. Germ was no longer round. He had a narrow place in his middle just as if some one had tied a cord about him and pulled it tight. Junior looked for the cord but there was none there. Mr. Germ now looked for all the world like the sand glass which Junior's mother used to tell how long to boil the eggs for breakfast.

Junior's eyes were open so wide in wonder that they could not open any wider. What he saw now made his mouth come open too.

There was a head on each end of Mr. Germ. There was a tall, round hat on each round head. New tiny legs had sprung out from each side of the middle of Mr. Germ. There were now two Mr. Harold Augustus Germs only they were fastened together end to end.

Even as Junior watched, the narrow place that had been in the middle of Mr. Germ and was now between the two Mr. Germs grew narrower. Next it cut right between them. Two Mr. Germs rolled over between the grains of sand and dirt that looked to Junior as big as rocks. Each Mr. Germ was as much like the other as two peas out of the same pod.

For a moment Junior was too surprised to talk. The two Mr. Germs did not appear to feel like talking either. Both wiped their foreheads. They took off their hats and fanned themselves. Then it was that Junior found out which was really Mr. Harold Augustus Germ. His hat was full of the tears he had shed when he told Junior how he hated soap and water.

"What does all this mean? Who is that germ over there?" asked Junior, pointing his finger.

The new germ did not have the same happy smile that Mr. Harold Augustus Germ had had. He seemed rather cross. Instead of waiting politely for Mr. Germ to reply to Junior's question he spoke and his voice was angry. "I wish you would please not point at me. I do not like it."

Junior put his hand down and the new germ continued. "I am Harold Augustus Germ No. 2. If you ask me what I think I shall tell you. I shall tell you whether you ask me or not. I do not think this is a proper place for a well bred germ to start in raising a family. I object. I do not like it."

"Well," said Junior, "if you object so much, why are you doing it yourself? You are beginning to get small in the middle too and stretch out just like Mr. Germ No. 1 did before you came here. And look! Mr. Harold Augustus Germ is dividing in two just like he did before."

Both germs sighed. "It is the heat," they said, "the heat. Every time it becomes warm and damp we have to grow a large family. That is why your mother has an ice box. We do not raise families in cold places."

The voices of both germs faded away and as Junior watched there rolled on the ground not two round germs but four—four angry germs.

"What are all of you so angry about?" asked Junior. "I should think that the more of you there were the better you would like it. I wish I could get boys and girls to play with me as easily as you can. That would be fun."

The germs looked even more angry. "We are hungry," they said. "We want something to eat." "Oh," said Junior. "I see. What do you want to eat?" "Any one that we can eat," they said. "We are not particular."

It made Junior sad to think that the germs were hungry. When he stopped to think about it he was a little hungry too. Not very hungry, of course, or he would not have had to stop to think about it.

When he next looked down at the ground the four germs had become eight and then the eight germs became sixteen. "Whee!" said Junior. "There is quite a crowd of you, isn't there? Could you eat grass?"

"No," said the germ that Junior recognized as Mr. Harold Augustus Germ. "We cannot eat grass. I have a relative that can eat dead grass and one that lives on the roots of clover plants and finds plenty to eat in the ground, but my family cannot eat grass. What we want is meat."

"Sorry," said Junior, politely. "I haven't a piece of meat with me."

"Oh, yes, you have," said all the germs at once. There were 128 of them now and they made a ring around Junior as high as his waist and only a little way from him.

"I have some meat?" asked Junior, and he felt in both his pockets. "I do not carry meat about with me. What do you mean by saying that I have some meat?"

"Meat! Meat!" growled the germs. "Of course you have meat. You are all meat." The germs in the ring about Junior looked at him hungrily. Even Mr. Harold Augustus Germ had lost his smile. It was hard work raising a family of 256 children, for that was now the number of germs in the ring about Junior.

"Oh," cried Junior. "So that is what you mean. I am meat, am I? You would like to eat me up, would you? If you please," said Junior, "I would just as soon not be eaten."

Mr. Harold Augustus Germ sighed deeply. "We would eat you up if we could, but I fear we cannot. You see we cannot bite through your skin. It is too tough. It would be different if you had a little cut somewhere. Even a little hole made by a pin, or a nail, or a splinter would be enough to give us a start. Haven't you a cut somewhere?"

Junior shivered all over. He did have a cut. The cut was not big but it was big enough to give the germs a start. Yesterday he had run a splinter of wood into his finger and pulled it out without telling his mother about it. He did not like to tell his mother because he knew she would take him to the bathroom, wash the cut and put iodine in it. The iodine would hurt a little but it was not the hurt that bothered Junior. What bothered Junior was that he would have to stop playing long enough to have his cut cleaned.

Junior wondered if the germs liked iodine. He asked them: "Mr. Germ," said Junior, "do you like iodine?"

Then Junior wished he had not asked. When they heard the word iodine the germs all waved their legs and cried till the tears ran over the ground. "Iodine! Iodine!" they all shouted at once. "Ugh! Ugh! we hate ice boxes! We hate soap and water! We hate tooth paste! But Ugh! Ugh! How we hate iodine! iodine!" said Mr. Harold Augustus Germ, "kills us when even a little bit gets on us. How we do hate iodine!"

"Yes, sir," continued Mr. Germ, "there is nothing I hate more than iodine and those other things that come in bottles and your mother calls antiseptics."

Junior thought over what Mr. Germ had told him about the soap and water, tooth paste and iodine. He thought too of that scratch on the palm of his hand where he had pulled out the splinter. There was no iodine on that. Junior wished he had not been so careless. He spoke his thoughts right out loud. "I wish," said Junior, "I wish I had a big bottle of iodine."

Right then Junior wished he had not wished. A terrible change came over Mr. Germ and all the other germs. There were 1,024 of them now. They were in a ring about Junior, one row of germs on top of another as high as his head. When he looked about all he could see was germs on every side of him and above him the green blades of grass that looked as big as trees in a forest.

When he said that he wished he had a bottle of iodine the germs opened their mouths and growled like angry dogs. They tried to wriggle closer to him. Junior was badly frightened. One germ that Junior thought was the original Mr. Harold Augustus Germ was close to Junior's face.

That germ was on the top row of the ring of germs and in front of Junior. Its mouth was opening and closing as if it were going to eat him whether he had a cut or not.

Junior backed away from the germ that was biting at him. He backed right into the other side of the ring of germs. The germs there tried to grab him with their short arms. Junior jumped ahead quickly to get out of their reach. He ran with a bang into the row of germs in front of him and knocked them right and left just as ninepins are knocked about when the ball hits them.

Junior ran through the opening he had made in the ring of germs. He did not get far, though. As he ran he looked back to see if any of the germs were following him. There were some following him. The germs could not run with their short legs but they were rolling. Those he had run into he had sent rolling over the ground in the same direction in which he was running.

When Junior looked back at the germs he could not see where he was going. His foot hit a rock and he stumbled and fell. His head hit another rock and was cut. He wanted to rub his head and cry but he thought of what would happen to him if one of the germs found the cut in his head. That thought made him forget all about crying and it kept him from putting his hand on the cut on his head too. He was afraid that one of the germs might take hold of his hand and be carried up to the cut.

Junior started to get up slowly. Then a thing happened that made him get up in a hurry. Something heavy that felt like a baseball hit him in the back and rolled up toward his head. Junior knew what it was that had hit him. It was one of the germs that was rolling across the ground after him. That was what made Junior hurry. One second he was lying on the ground where he had fallen; the next he was up in the air as high as he could jump. He started to run as fast as his legs would go and ran straight into the bottom of a blade of grass. That blade of grass looked to Junior bigger than a tree. It was rough too, rougher than the bark on a tree. Junior had never thought before that a blade of grass was rough, but that was because he forgot for a moment how small he had become.

Now that Junior was much smaller than a blade of grass he could see the rough places that he never could have seen when he was still big. Junior did not stop to think of these things. He did not stop to think of anything except how quickly he could climb that blade of grass.

He took hold of the blade of grass with both hands, put his feet on the rough places and climbed up as if it had been a ladder. Up and up and up he went as fast as he could go. He became very tired of climbing and his hands were sore from holding on to the rough places on the grass but finally he came to the top. The first thing he did then was to look down and see where the germs were.

There they were. Nearly half the germs were at the bottom of the blade of grass which he had climbed. Some were lying so that their faces were down toward the ground; others were on their backs and looking up at him. All the germs looking at him were frowning and waving their short arms and growling and snarling. They were very, very angry that he had got away.

Junior took a tight hold on the top of that blade of grass. He did not want to fall back and meet those germs again. There was one cut on his hand; there was another on the top of his head. Junior knew that if the germs found those cuts it would go badly with him. For the first time in his life Junior wished that he had some soap and water, or iodine, or some of those other things that came in bottles and his mother called antiseptics. He would make short work of the germs then. Yes, sree! He would pour iodine in the cuts on his hand and head. Then he would tie a clean cloth over both of them. The germs could not get in the cuts then and he would not be afraid of them.

He would do more. He would pour soap and water all over the germs below. The thought of how funny it would be to pour soap and water on those angry germs made Junior laugh. He would give them a good scrubbing with hot soap and water and see how they liked that. Then he would catch each germ and put a drop of iodine on it and see how they liked that. Junior called down to them: "I shall put some soap and water on you."

The germs on the ground at the foot of the blade of grass howled and yelled and shook their short arms at Junior. Junior laughed and laughed and laughed.—*Hygeia*.



OUR BIBLE READING

"The entrance of Thy Word giveth light"



The Sabbath Instituted at Creation

J. Adams Stevens

1. Who created all things?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Hebrews 1:1,2.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

Note—By this we see that Christ was pre-existent. The Father and the Son were one in creating this earth.

2. What was made during the six days of creation?

Read Genesis 1:1-31.

NOTE—Here is the record of creation: First day, light; second day, firmament; third day, vegetation; fourth day, sun moon, and stars; fifth day, animals, birds, fishes, and fowls; and the sixth day, man and woman. This record clearly indicates that the six periods of time mentioned are not long periods of years, as some aver, for it says plainly, "The evening and the morning were the first day," etc.

3. After the heavens and the earth were created and "all that in them is," what was made on the seventh day?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 1-3.

4. What does God call the seventh day?

"But the seventh day is the Sabbath of the Lord thy God." Exodus 20: 10.

5. How did God set apart the seventh day as the Sabbath?

God did something for the seventh day that He did not do for any other day. He rested on that day, He blessed the seventh day, and He sanctified it.

6. What does the word Sabbath mean?

The word Sabbath is a Hebrew word meaning *rest*. The Sabbath is the rest day. Before the seventh day could be the divine rest day, or Sabbath day, for man, God had to rest on that day. (Genesis 2: 2, 3.) As God rested on no other day except the seventh day, so no other day can ever be the rest day, or Sabbath day.

7. Why are we told in the commandment to keep the seventh day?

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; 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." Exodus 20: 10, 11.

NOTE:—Because God rested on that day, thus making it a memorial of His creation, it is the birthday of the world. Therefore, the Sabbath truth is unalterably fixed to the seventh day: and as long as there is a seventh day, just so long will it be the Sabbath of the Lord.

8. On what four facts is the Sabbath institution based, as brought to view during the creation?

According to Exodus 20: 8-11, we have the following:

1. God made heaven and earth in six days.
2. He rested on the seventh day.
3. He blessed the seventh day.
4. He sanctified it (set it apart for holy use).

NOTE:—These four facts cannot be true of the first day, or Sunday, because on that very day Jehovah entered upon the stupendous undertaking of making a world.

9. How long will the Sabbath stand?

"I know that, whatsoever God doeth, it shall stand forever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him." Ecclesiastes 3: 14.

NOTE.—God commanded that the seventh day should be kept because He made the earth in six days and rested the seventh. Is it not a fact that the earth remains, testifying that God created it?



The DOCTOR SAYS



"Is there any truth to the report that the static developed in the operation of the radio is injurious to the mind of one continuously engaged in this connection?"

"I personally know a boy 17 years old who was so enthusiastic about radio that he worked on one almost continuously. He has been taken to an asylum for treatment for his nerves."

So far as is known, static or wireless waves of any kind have nothing to do with the causing of insanity.

Throughout the history of insanity, ideas like the one in question, namely, that insanity can be caused by static, are found in great frequency and variety. They represent the effort of the weak to account for their failure by placing the blame on sources over which they obviously have no control. Such placing of the blame seems to relieve them of a sense of responsibility for giving in to their mental abnormalities and eccentricities. Magnetism, wireless thought control, Christian science malpractice, gases through the keyhole or under the door, poison in the food—the list is much longer—all have been given as causes for insanity.

One is tempted to ask if the boy in question was not already the victim of ideas that tended to make him shun the society of others and shut himself off from the boys of the neighbourhood. Such shutting one's self off from others indicates a lack of self-confidence already existing.

It is quite certain that one would find a variety of ideas of being slighted, ridiculed, mocked and otherwise persecuted in the manner of boyhood in his make up. If he is still talking about himself (many of these patients cease to talk) such ideas of persecution should be more in evidence than merely the effect of the static. If he is insane and still talks much about the static, he doubtless does so in the sense that he calls it to account for a variety of physical or mental complaints with which it obviously can have nothing to do.

"If the mother and father are first cousins and their children are healthy and intelligent, is there any tendency toward deformity in the children's offspring?"

No arbitrary rule can be laid down regarding the marriage of cousins. The traits, desirable or undesirable, revealed in the offspring of such matings will depend on the qualities, latent or expressed, which are already present in the family stock. Such inbreeding, by bringing together like characteristics, tends to perpetuate particular traits more certainly in a given strain. If they are valuable, well and good, but if undesirable—if defect meets defect—the result is often disastrous. The greatest difficulty in deciding on the advisability of marriage between relatives lies in the fact that every individual carries in transmissible form innumerable latent characteristics as well as those which are evident. When two such concealed tendencies are brought together—a situation obviously more likely to occur in cousin marriages than in matings between unrelated persons—they may become fully expressed in the new individual. Mental deficiencies, epilepsy, various insanities, susceptibility to tuberculosis, and many other human ills are of the type which remain dormant in an unsound stock only as long as it is overruled by a normal inheritance from one parent. Since this is true, before consummating a cousin marriage one should carefully scan the family pedigree. There are few families which do not possess some undesirable hereditary traits, and if cousins decide to marry they should do so with knowledge of the extra hazards they are imposing on their children. However, the children of a cousin marriage in which each parent was free from inheritable defect, revealed or latent,

are no more likely to have defective children than are any other persons.

"I am 27 years old and have one child, 6 years old. My breasts have never entirely dried up during that time. Is this likely to become a dangerous condition? If so, are there any steps I can take to remedy this condition? I would appreciate any advice on the subject."

This is a rare condition, somewhat intractable, cause unknown, but somewhat more frequent in nervous women; it is found sometimes in one breast, sometimes in both. At times the flow is profuse. Cases on record show that such a flow has lasted in some instances as long as eleven to thirty years. This may cause no ill effect whatever, or it may result in a generally rundown condition.

The treatment consists in wearing a tight binder, in permitting no irritation to the breasts or abnormal practices, and in taking medicine which a physician may prescribe. The binder should be properly adjusted to support the breasts evenly. The return of the menses, if absent, should be stimulated and attention given to the general health.

In a young woman the condition is not apt to become dangerous and need occasion little worry.

"I am and have been suffering very badly with Rheumatism and Arthritis, in both my arms and hands and neck, for the past four months. I was recommended Atophon but it did me no good, five tablets having been prescribed by the Doctor in twenty-four hours. Then again I was advised to try Eades' pills for the complaint. This also has done no good. This is my reason for appealing to you. Can you recommend anything? My life is a fearful burden as I am in continuous pain day and night. The symptoms are a burning aching pain in the hands and a throbbing one in my arms. I dare not move my head, either to the left or right without severe pain on either side of the neck. I may mention I am 69 years old, have high blood pressure, and suffer more when the heat is severe. If cool, the pains subside a great deal. I have mentioned all these symptoms so as to be a guide."

The symptoms you mention are more indicative of a multiple neuritis than an arthritis, though the latter may be present. This condition may be due to many causes, some of which are highly amenable to treatment while in others palliative treatment is alone possible. In view of this, and since you have also symptoms of involvement of the heart and blood vessels, I would advise you to consult a qualified medical practitioner and have a thorough physical examination. Speaking in general terms from the information conveyed in your letter I would recommend the following:

1. Hot fomentations to the painful areas; dry well; rub in Huxley's Wintogeno; cover with flannel cloth. This to relieve immediate pain.
2. Free elimination. Bowels open; at least eight glasses of water daily; fruit juices especially; sweating treatments.
3. Careful diet. Low protein, NO MEAT. No condiments, tea, coffee, alcohol or tobacco.
4. Syrup Hydriodic Acid, 1 teaspoonful, three times daily after meals.
5. Treat all foci of infection,—teeth, tonsils, sinuses, prostate, etc.
6. Blood test.

The Foot of the Diabetic

PERSONS who suffer with diabetes are likely to be subject to various complications due to the fact that the tissues are not capable of proper repair following injury, and cannot overcome bacterial infection in the manner that normal tissues do. Such patients must, therefore, be constantly on the watch for slight injuries which the average normal man may disregard with impunity. Few physicians care to give special attention to the removal of corns, callouses, or warts on the feet of normal people and the chiropodists who give special attention to cosmetic care of the feet ordinarily handle such disturbances successfully. Members of this profession, however, have seldom had special training in the diagnosis of general bodily disease and at times are confronted with conditions of the feet which constitute a serious problem.

In a recent discussion of this topic before the annual convention of the National Association of Chiropodists, Dr. Elliott P. Joslin stated that he had seen hundreds of cases of gangrene of the foot in diabetics, although he had observed but a single instance of gangrene of the hand. Dr. Joslin said:

"The onset of gangrene in a diabetic is insidious. An old man buys a pair of new shoes and instead of wearing them at rest for an hour in the evening wears them at work all day and develops a blister. A torn lining or a nail in an old shoe causes an abrasion of the thin, atrophied skin of the foot of an old woman. By poor light these decrepit folk hack away upon hardened corn or callous and cause a wound which becomes infected. All these could have been avoided if the feet had first been softened and cleaned. Little pain is felt, because in the old sensations are less acute. The man hesitates to give up his work on account of a sore toe. The wound, trifling at first, slowly eats its way deeper into the tissues and often the foot is aflame by the time the doctor is hurriedly consulted. Before one realizes that the situation is an emergency, blood poisoning has set in and the man is lucky if he can save his life by the sacrifice of his leg. I have seen too many catastrophes of this sort to attempt to treat them. I send these patients at once to the surgeon and then if it comes to an operation they will not blame me for dilatory tactics, because they have been in the hands of a specialist from the start. Take my word for it that when a leg is cut off, either by accident or design, some one is always blamed and I don't want to be that one."

Insulin, it has been pointed out, is a valuable remedy in the treatment of the patient with diabetes, but it will not cure gangrene. It permits such a patient to live to an age when gangrene may develop easily. If such patients are anxious to prolong their lives and to pass from this existence without the agony and the disturbance associated with amputation of a limb, they must carefully anticipate proper care of minor lesions affecting the feet.

The proper hygiene of the feet for the diabetic outlined by Dr. Howard F. Root before the same convention is a routine that might well be observed even by normal persons. The feet should be washed daily with soap and water and dried thoroughly, especially between the toes, using pressure rather than vigorous rubbing. When thoroughly dry, they may be rubbed well with hydrous wool fat (lanolin) as often as is necessary

so that the skin may be kept soft and free from scales and dryness. The nails should be cleaned with an orange-wood stick and cut only in a good light and after a bath when the feet are freshly cleaned. They should be cut straight across to avoid injury to the toes. Shoes which are large, broad and flexible and which do not bind or rub must be selected, and it is good advice that, when new, they be worn only one-half hour to an hour daily until thoroughly broken in.

The diabetic must beware of nails and torn linings in old shoes. He should not attempt himself to cut corns or callouses. He should avoid the application of irritating antiseptics and should promptly consult adequate advice on the development of any redness, general swelling or other signs of inflammation. *M. F. in Hygeia.*

Hunting for Sodom and Gomorrah

(Continued from page 15)

temporarily, and left the remains of their camp. Why did they camp here? Near the camp was the answer: here were the seven sacred pillars of a Canaanite "high place," a place of worship. The people came here and camped a little while to worship, as the Israelites came to Gilgal and to the Feast of Tabernacles. Moreover, this was the great "high place" of the Cities of the Plain. How do we know that? We know it because they built a great fortifying wall twelve hundred feet long to defend this place of worship and the worshippers against the wild tribes of Moab before civilization began in that land, with the coming of Lot. Here, then, was the great "high place" for the Cities of the Plain, within five to twelve miles of the various cities. Here they came to worship, and here they buried, not all, but their distinguished dead, by the side of the great place of worship. It was, in fact, a kind of Canaanite Westminster Abbey.

One thing more our discovery had revealed to us. Our two weeks of search up to this time had found no trace of ancient civilization on this plain—nothing earlier than Byzantine times, twenty-five hundred years after the destruction of the cities. But negative evidence sometimes becomes positive, as, for instance, when there is no soot in a chimney, we know there has been no fire there. Civilization, like fire, leaves soot. We found no soot; therefore, no civilization. Now this is exactly as it ought to be if the Bible is a true book. There is no history of this place from the destruction of the cities until the end of Biblical history. The place was so utterly destroyed that it took twenty-five hundred years of climatic influences to wash out the soil and make the region habitable once more. Now this silence concerning the history of the plain exactly agrees with the fact that there are no remains of civilization on the plain from the destruction of the cities until long after Bible history ends.

The continuance of the story must await the next article.

MEATLESS RECIPES

COMBINATION SOUP

$\frac{1}{2}$ cup rice	1 onion grated
4 cups cold water	3 cups milk
2 cups raw diced potatoes	2 tbsps. minced parsley
$1\frac{1}{2}$ cups chopped celery	$1\frac{1}{2}$ tps. salt

Soak the rice in water until the grains swell. Put on the stove, add the potatoes, onions, and celery. Simmer gently until almost done; add hot milk, butter, salt and minced parsley.

MACARONI WITH EGGS

1 cup macaroni	1 tsp. salt
3 hard boiled eggs	3 tbsps. toasted bread crumbs
$1\frac{1}{2}$ cups white sauce	

Cook the macaroni in boiling, salted water. Turn into a colander and allow cold water to run over it. Boil the eggs until hard. Arrange the macaroni and sliced eggs in layers of macaroni, and pour the white sauce over it. Sprinkle the toasted bread crumbs on top. Bake in a moderate oven about twenty minutes.

POTATO MOUND

Mash some potatoes previously boiled in their jackets (it is always much easier to mash potatoes while they are warm than when allowed to go cold), mix with them a little milk and salt; when quite fine and smooth pile in a mound on a buttered plate or dish, put a spoonful of butter on the top, and brush the mound over with a beaten egg, then place in the oven until a pretty golden brown. It can be easily slid off from the dish on which it has been cooked to the one on which it is to be served.

WALNUT BREAD

3 cups sifted flour	3 tsp. baking powder
$\frac{3}{4}$ cup brown sugar	1 cup walnuts
$\frac{1}{2}$ tsp. salt	$\frac{1}{2}$ cup raisins
1 egg	1 cup milk

Mix and sift dry ingredients. Mix in walnut meats. Add egg well-beaten and milk. Pour into greased pan and bake one hour. Have oven barely warm the first 15 minutes, gradually increasing the heat.

WALNUT OATMEAL COOKIES

4 tbsps. butter	1 cup sugar
4 tbsps. vegetable fat	$1\frac{3}{4}$ cups rolled oats
1 egg	1 cup chopped walnut meats
5 tbsps. milk	$1\frac{1}{2}$ cups flour
$\frac{1}{2}$ tsp. soda	$\frac{1}{2}$ tsp. salt

$\frac{3}{4}$ tsp. cinnamon

Cream butter and fat together and add sugar gradually while beating constantly. Add egg well beaten, milk, rolled oats, walnut meats and flour mixed and sifted with salt, soda and cinnamon. Drop from tip of spoon on a buttered sheet, one inch apart, place nut meat in centre of each and bake in moderate oven 15 minutes.

PILGRIM PUDDING

2 egg yolks	2 c. milk
1 c. soft bread crumbs	2 egg whites
$\frac{1}{2}$ c. sugar	2 tbsps. sugar
$\frac{1}{2}$ c. seedless raisins	$\frac{1}{2}$ teas. salt

Grated rind $\frac{1}{2}$ lemon

Beat the egg yolks, add bread crumbs, sugar, grated rind of lemon, salt and raisins. Mix all together thoroughly, then add the milk. Bake in a moderate oven until firm in the centre. When the pudding has cooled somewhat, beat the whites of the eggs until dry; beat in the sugar and spread or pipe the meringue over the pudding; dredge with granulated sugar. Let cook in very moderate oven about 15 minutes.



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My Favourite Text

Alva G. Walker

"Thanks be to God, who gives us the victory through our Lord Jesus Christ." 1 Corinthians 15:57. A. R. V.

THE victorious life is one of the most sacred themes of the Bible. It is an experience that is begun in a single moment, by the quiet act of faith as it lays hold on the divine promise. It is not bestowed as a reward. It is not received as a wage.

The victorious life is not a life free from temptation; It is not a sheltered life. The victorious life is not a life free from trial; yet it is a restful life,—restful in Christ. The victorious life is not a life free from persecution, for all that truly live the victorious life shall suffer persecution. (2 Timothy 3:12.) The victorious life is a life lived in God, a life of power and refuge in His Son Jesus,—a life of victory over the tendency to do evil, inherited or otherwise.

This is my favourite text because it reveals my hope, my ladder in grace, the bridge over the gulf of despair. It is the panacea for my ills. It is your remedy too.

We can not earn our way to heaven
Though strive we may: and we have
striven.

There is a gift that we are given,—
It's victory.

This gift—rare gift—is free to all
Who on the rock Christ Jesus fall,
Who in distress of heart will call
For victory.

The will to Him in full surrender
Becomes His servant, kind and tender,
Will loving service always render
By victory.

This victory, the gate to heaven,
Swings never out, but always in;
And thus it triumphs over sin,—
True victory.

Come to the Fountain, one and all,
Come in response to the Saviour's call;
And then on Him your load let fall;
Claim victory!

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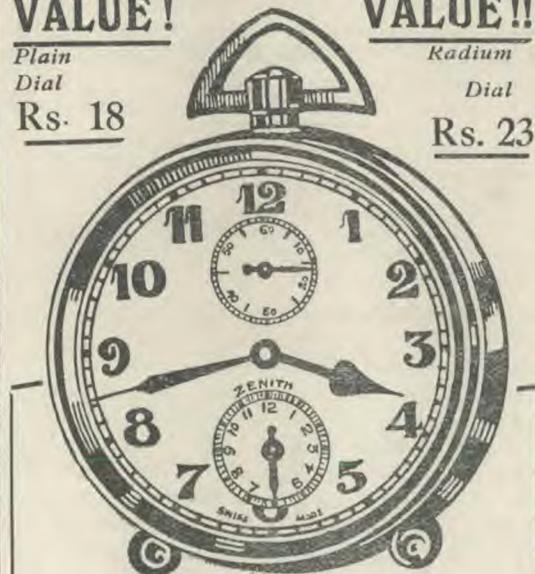
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Training Children Without Friction

How a mother learned to avoid battling with her children over the food they should eat is told in entertaining fashion in *Hygeia* by Ruth H. Kuever from her personal experience.

As the parents learned the principles of proper nutrition they determined that the child must eat the right things. "When the child ate reluctantly we encouraged, when she demurred we insisted, when she rebelled, we coerced," Mrs. Kuever confesses. The meal hour gradually became a battleground over vitamins.

A visit to the Preschool Home laboratory of the Iowa Child Welfare Research Station at the University of Iowa opened this mother's eyes. She passes on to other mothers some of the things she learned.

The ingenious parent will dress up unwelcome food in new garb; serve spinach in different ways; give only small amounts at first. Carrots may have to be ground to make them easier to chew. It is a good plan to grind meat.

Be sure that fruit is prepared so that children can handle it. Pineapple, oranges, baked apples and apricots should be cut in small pieces. An idea for eggs is to poach them in tomato juice and serve with the juice over them.

A small child enjoys serving himself occasionally. There is a flattering sense of importance in pouring one's own milk from a tiny jug. Then there is the psychology of atmosphere at the table. Threshing out the problem before the child is fatal, but any child will respond to diplomacy, Mrs. Kuever says.

Retired Judge Declares Drink Guilty

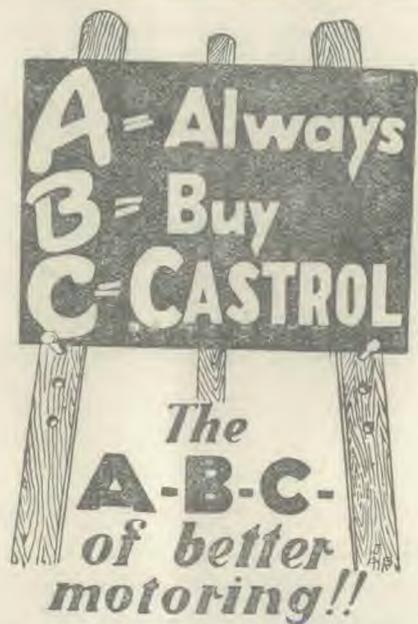
THAT 95 % of the murder cases in India are due to drink is the belief expressed by Sir Sadasiva Iyer, retired Judge of the Madras High Court. Sir Sadasiva presided over the annual meeting of the Nilgiris Temperance Federation and stated that his belief is based on an experience of over sixteen years dealing with criminal cases. His conclusion is that Prohibition ought to be enforced and that if the Government cannot find revenue to replace its income from drink it ought to borrow funds in order to close the drink shops and free society from their curse.

European and Indians, who suppose that residence in this country qualifies them to speak on any subject that concerns the country without looking into the facts, often say that drink is not a serious evil in India. We heard an Englishman of good character make such a statement a few years ago. He amplified it by saying that Indians never get drunk and Anglo-Indians seldom do. He undoubtedly thought that he was right, but we were told that within a half mile of his house was

a *mohalla* where drunkenness was an every-day occurrence in dozens of homes and innumerable crimes had been committed under the influence of drink during the period of his residence there.

Alcohol has never been king in India as it has in many Western countries. The controlling elements in the population have never acknowledged its dominion. The Indian drink trade has possessed little political influence. There are in India no equivalents of the beer barons of Britain or the brewer bosses that America had to overthrow in order to write Prohibition into her Constitution. Travel in India has never been organized on the basis of the drink trade as in Western countries where the public house and the hotel, with the licensed bar, have provided in many places the only refuge for travellers. But India has had and is now having sad experience with drink. The depressed classes are in large measure what drink has made them. Disease and poverty and crime are traceable to drink here as in the West. India needs Prohibition and needs it badly.

PROMISE, prayer, performance, are three links in the chain of blessing. If the middle link is missing, we have no right to expect the third.—
D. L. Moody.



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- To be just as enthusiastic about the success of others as you are about your own.
- To forget the mistakes of the past and press on to the greater achievements of the future.
- To give so much time to the improvement of yourself that you have no time to criticize others.
- To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.
- To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.
- To live in the faith that the world is on your side so long as you are true to the best that is in you.

Fight Against Prohibition Defeats Government

RECOGNITION by the public of the benefits of Prohibition has often interfered with the schemes of officials who, for one reason or another, have been willing to serve the liquor interests by espousing the sale of liquor. The latest instance brought to our attention has occurred in Prince Edward Island. For twenty-five years this small Canadian Province has profited by a law prohibiting the sale of intoxicating liquors. Following the recent decision in Ontario to authorize the sale of liquors under Government control, the Government of Prince Edward Island was persuaded to adopt a similar policy and to appeal to the electorate on the issue. The Liberal party loyally supported Prohibition. The Conservative Party was in power with 26 seats against only 4 for the Liberal opposition. The election was fought on this one issue. It resulted in the overwhelming defeat of the pro-liquor Government, leaving them with only 6 seats against 24 for the anti-liquor Liberals.

This news was not telegraphed to India. Had the election gone against Prohibition it would have been reported by cable and given wide publicity. The discriminating reader realizes that there's a reason for the anti-Prohibition propaganda that is so prominent in most of the liquor-advertising newspapers and makes note of the suppression therein of news that is favourable to Prohibition.

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The Through Train

(Continued from page 11)

could stop me getting out at Euston square, because I had given up my ticket. It didn't matter whether I had paid for it myself or somebody had paid it for me; there was the ticket. And Jesus Christ has paid the fare to heaven for everyone of you, and He freely offers you a ticket all the way through. Will you have it?

Christ has not left us anything to do to earn or purchase salvation. I believe that He has done all that is requisite for our salvation. The gift of God is eternal life. He has done all that He will do; He will never die again. He has completed the work that God gave Him to do, and He sits in heaven, saying, "Father, forgive them, for they know not what they do." The Lord help you now. Rely upon Christ, and salvation shall be yours. "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Believe on the Lord Jesus Christ, and thou shalt be saved."

—RICHARD WEAVER.

In Wet Quebec

In Quebec, the wettest of Canada's Provinces, there were in 1923-24, 3,823 investigations of alleged illicit operations in the liquor trade. In 1924-25 the investigations numbered 5,142. It seems clear that illicit distillation and sale of alcoholic beverages was increasing rapidly under license. If any Province under Prohibition had shown such an increase, or even a tithe of such an increase, the facts would have been sent to all parts of the world by cable, newspaper, letter post and pamphlets.

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Prohibition will be Abandoned

WHEN wives enjoy having husbands who spend their pay cheques in the saloon;

When children prefer a drunken, abusive father;

When railroads decide to employ drinking men as drivers;

When life insurance companies consider steady drinkers as better risks than total abstainers;

When banks and business corporations advertise for clerks and bookkeepers who are habitual drinkers;

When athletes who train on beer and wine beat total abstainers;

When superintendents post the sign, "Tipplers and Drinking Men Wanted" at the gates of their factories;

When credit-men decide to class a "rum-hound" and "boozer" as a better risk than a sober man;

When doctors tell their patients that a hard drinker has a better chance to pull through a serious operation than a total abstainer;

When great automobile corporations are willing to assist in placing a liquor shop at every cross-roads, so their customers can get as tipsy as they please and smash up as many cars as possible.—"American Insurance Union Magazine."

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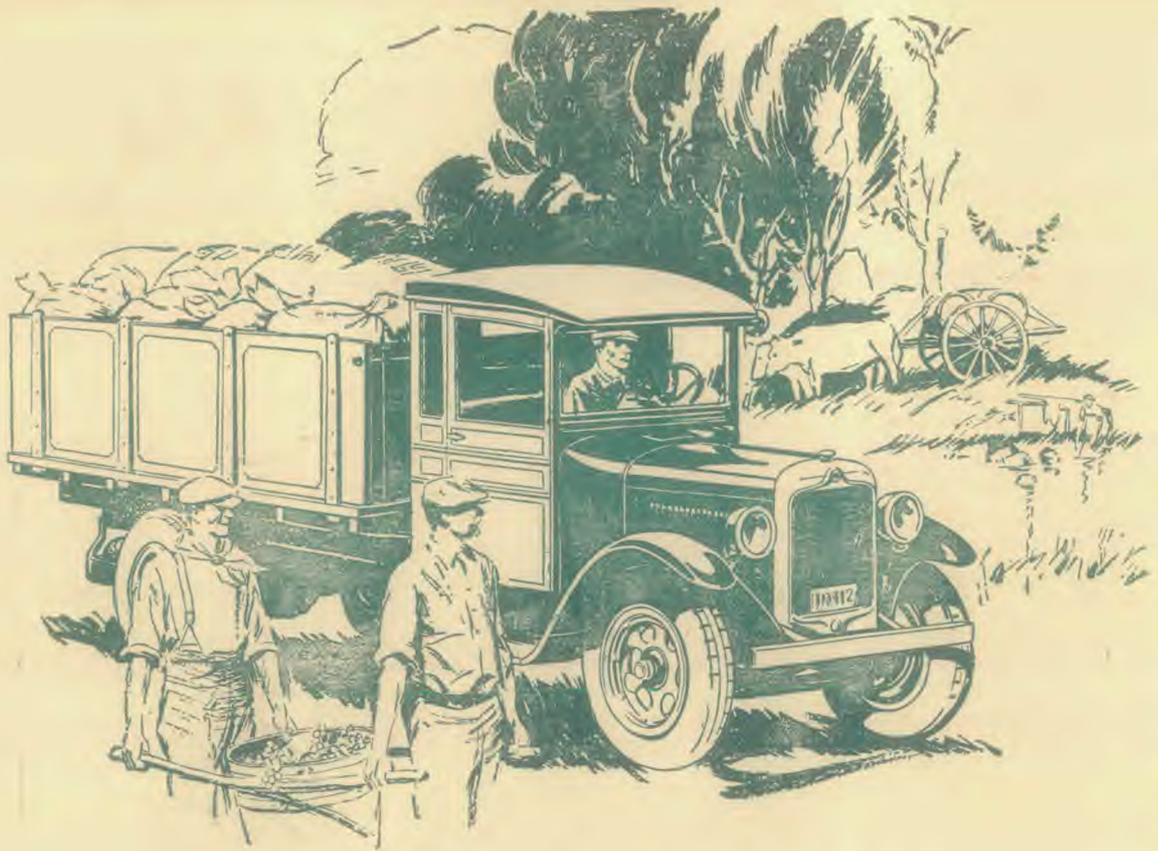
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