

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

THE LAHORE GATE, DELHI



In 1870 Africa had 69 miles of railroad. Now it has 38,000.

Eighty-six years ago twenty young business men, led by Sir George Williams, met in a small room above a shop in St. Paul's churchyard, London, and formed themselves into the first Young Men's Christian Association. There are now 10,374 associations in 54 countries.

Taking Great Britain's new House of Commons as a whole, it is reported that the temperance cause is much stronger than in the last Parliament, and that in spite of the tremendous efforts of the liquor interests. It would seem that the present electorate has no love for the brewer and his selfish political activities.

It is now possible to get a telephone connection between a ship at sea and the shore. The British steamship "Beren-garia," for instance, has regular telephone booths and service which enables passengers to call up the folks at home or attend to business on hand while the ship plies between America and Europe. Development of wireless telephone makes this possible.

Roger Babson recently broadcast an advertisement at a cost of £ 600, and received sixteen inquiries and two orders as a result. Later for £ 600 he printed the advertisement in five newspapers in as many cities. He received 4,000 inquiries. The newspaper had the better of the radio advertising in the ratio of 222 to 1.

A Swiss statistician has discovered that English is the only language actually spoken in all parts of the world to-day. A century ago, according to this authority, about 20,000,000 persons spoke English, while to-day 160,000,000 claim it as their native tongue and 60,000,000 others have a knowledge of it. With the exception of Turkish, all of the other Western languages have also enlarged their radius, although none has grown so fast as English.

Premier Mussolini says Italy is making and drinking too much wine, and that a change must be made. "I have closed 27,000 saloons in five years," he declares; "give me time, and I will close them all." With him it is a matter of economy. He says that 8,500,000 acres of Italy are in vineyards, and that the production is consumed in Italy, while the country cannot raise enough wheat to supply its needed bread. It is Mussolini's ambition to bring his country to the place where it will be able to feed itself.

Rene Theophile Laennec was the inventor of the stethoscope, the common instrument by which a physician listens to sounds in the chest. When Laennec was very young he went to live with an uncle who was a member of the faculty of medicine at the University of Nantes. Through this uncle Laennec's interest in medicine was aroused, and he became a prize student. When he was only twenty-one years old he published a series of medical papers, and at twenty-two gave a course of lectures on pathologic anatomy. Laennec devised the stethoscope about 1816. He interpreted the sounds coming to the ear from the lungs so that he was able to differentiate various diseases. No one has since made more satisfactory descriptions of the sounds within the chest. In 1818 he published a book setting forth his find-

ings, that is considered one of the eight or ten greatest contributions to the science of medicine.

Last August 15 was the fifteenth anniversary of the opening of the Panama Canal. When this great waterway first admitted ships from the Atlantic to the Pacific without rounding Cape Horn, a new era in ocean travel between the two coasts of America was inaugurated, but even the engineers who planned and built the canal could not foresee the importance it would assume in fifteen years. So phenomenal has been the development of traffic through the isthmus channel that Congress has already authorized Army engineers to survey the proposed route for a second canal linking the Atlantic and Pacific across Nicaragua.

Never, it seems, will the land of Palestine be free from crusaders, though the modern knights do not go on their pilgrimages to the Holy Land armed with lances and battle axes, and riding on prancing steeds, but with picks and shovels as weapons, and using motor trucks as conveyances. Eleven different archaeological societies are now at work in that little strip of land between Dan and Beersheba, representing seven nationalities: Great Britain, France, the United States, Italy, Denmark, Germany, and Austria. Excavators around the site of Jerusalem have discovered the original wall of this ancient Jebusite city, and also the wall built by Agrippa I. The uncovering of ruins in Mizpah, where Samuel judged Israel for twenty years, has brought to light walls sixteen feet thick, and other marvels of fortification which have altered all preconceived notions of the strength of ancient fortified cities in Palestine. Two Canaanite temples and the palace of King Ahab have rewarded the efforts of workers at Shechem. But perhaps one of the greatest finds is that of the synagogue at Capernaum. It is believed that this must be the synagogue built by the centurion of the Gospels, and the one in which Christ preached. It is built of white limestone, is about 75 feet long and 54 feet wide. Among the ruins was discovered a huge block of stone with a pot of manna carved on its face.

Perhaps the only person who has ever tried to cover the world afoot is Capt. Antonio Zetto, a young Italian of Trieste, who set out to walk around the world in ten years. The adventure was the outcome of a student debate at Trieste College back in 1918, when doubt was expressed that the world could be covered by a pedestrian in ten years. Young Captain Zetto declared it could, and his uncle promised him a large sum if in ten years he could cross every country on earth. According to the agreement, Zetto could not carry either water or firearms, and when he crossed an ocean or other body of water, he had to work his passage. He started December 24, 1918. He was doomed to failure, however, for Christmas Eve 1928, found him trudging through French Indo-China, still a long way from the completion of his journey. But the young man was not disconsolate at having lost his prize, for he declared he had a wonderful time, as well as many thrilling adventures. While crossing the Sahara Desert, he had to travel thirty or forty miles at a time without water, and during his trip through the Alps, he nearly froze to death. After covering Europe, he crossed Russia into Siberia and Turkestan, where he was shot by nomads and left to die. Zetto's later travels included Egypt, Palestine, Arabia, Persia, Afghanistan, Mesopotamia, India, Australia, and Ceylon. He plans to work his way across the Pacific and hike through North and South America before returning to Italy.

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Fever

By G. H. Heald, M. D.

IT is sometimes necessary to treat a fever by home remedies, hence this article. But the reader should keep in mind the fact that a fever is usually a reaction of the body against an

intoxication (poisoning) or an infection. In many cases the highest skill of the physician will be required in order to save life, and in some cases the outcome will depend on how early the physician sees the cases. Moreover, if it is an infection the sooner the fact is determined by a physician, and proper precautions taken, the less the likelihood that others in the family or among acquaintances will be exposed. In general, it is safest, when there is a considerable rise of temperature, say up to 101° F., to call a physician.

Every household should have in its emergency outfit a reliable fever thermometer, and in all cases of sudden illness the temperature should be taken. Sometimes when a fever is not suspected, the thermometer will show a rise of two or three degrees.

Fever is a disturbance of the heat-regulating mechanism of the body, accompanied by a rise in body temperature. When the weather is cold, there are two ways to regulate the temperature of the house,—to lessen the escape of heat by closing the windows, or to increase the production of heat by stirring up the fire. In mild weather, the temperature may be kept down by opening the windows or by permitting the fires to go down. In the body there is a heat-regulating mechanism which acts similarly, that is, the temperature is kept up either by increased heat production or diminished

elimination (or escape) of heat, or both, and is kept down by decreased production or increased elimination of heat, or both.

In a condition of health, heat production and heat elimination are so nicely balanced that the

mouth temperature is kept constantly at about 98.6°, irrespective of the outside temperature. But in disease the heat-regulating function is disturbed, usually with a rise in temperature, increased heart action, bounding pulse, and increased respiration.

Whatever may be the cause of fever, the trouble is usually aggravated by the

poisons absorbed from the bowel. In health, the eliminative organs are able to take care of these poisons, but when there is fever, this additional source of poison may serve to increase materially the severity of the attack. In fact, many cases of fever begin with constipation and intestinal auto-intoxication. For this reason, whatever other cause there may be for the attack, it is good practice, as soon as practicable, to empty the bowels of their contents. The doctors of a generation ago gave a cathartic, for nearly every ill. This generous cleansing process was not altogether bad. A good dose of castor oil and a full enema may do much to shorten an attack of fever. If a full cool enema is given, the water will carry off a fairly large proportion of the surplus heat. There is no better treatment for a child with a fever than a full enema.

The increased temperature may not be so harmful as the poisons circulating in the body, yet a continued high temperature is wasteful of body



tissue and energies. Hence the need of treatment to reduce temperature. It is probable, also, that the cold treatments in some way enable the body to combat the poisons. A typhoid patient who before a cold bath is listless and depressed, comes out more alert, more hopeful, and looks better.

As has been said, a temperature rise is caused by increased heat production, or by decreased heat elimination, or both. Usually one of these processes is more prominent than the other. If diminished heat elimination is the prominent feature, the skin is cold and blue, and the patient shivers and complains of chilliness. Many fevers have a chilly first stage, followed by a hot stage. During the first stage the blood is driven inward, leaving the surface bloodless and chilled, while the internal organs are congested and the internal temperature is rising.

Cold applications would increase the trouble, adding to the blueness and chilliness of the surface and to the congestion of the internal organs. As a result, elimination would be diminished, heat production increased and the temperature elevated. If cold treatment is given at all in such a case, it should be brief, with vigorous friction, and should be preceded by hot treatment to draw the blood to the surface. Hot treatments to the surface are preferable as a rule during this stage.

In the stage characterized largely by increased heat production, there is flushed face, full pulse and a hot dry skin. The treatment best adapted is prolonged cold, in the form of a full bath, a wet-sheet pack, or a cold spray.

Medicinal treatment of fever may decrease heat production, or increase heat elimination. To decrease heat production it is necessary to use some depressant. For instance, quinine acts by poisoning the protoplasm. Most of the coal-tar antipyretics act by depressing the heart. They have been proved so dangerous that many physicians refuse to employ them.

Other remedies act by directing the circulation to the surface. This effect can be obtained by local applications, so there is no excuse for using drugs in home treatments.

Rheumatism

By D.A.R. Aufranc, M.R.C.S., L.R.C.P. (Lond.),
L.D.S., R.C.S. (Eng.)

THERE are a number of diseases which have many points of similarity in their nature, origin, and treatment, and which we can classify under one heading as the rheumatic group. In this group we have rheumatic fever, chronic rheumatism of the joints and muscles, neuritis, sciatica, and gout. In this series of articles it will be our object to consider these complaints and the main points in the cause and treatment of rheumatic conditions generally.

There are three great scourges in the world to-day: cancer, tuberculosis, and rheumatism. A sufferer from rheumatism does not, as a rule, get the same sympathy as one attacked by cancer.

The reason probably is that rheumatism is not a complaint which kills in the same way as do some diseases. But it paralyzes, deforms, and cripples. It is a national as well as an individual enemy. Each year it is estimated that it causes a loss to the community of three million working weeks. The sad thing about this is that rheumatism is largely preventable.

Let us consider the rheumatic state or the conditions which prevail when rheumatism begins. Remember that neither rheumatism nor any disease can gain entrance into the body so long as we live according to the laws of health and keep our resistance at full strength.

The Human Machine

The human body is like an engine or a furnace. When a fire burns, it produces waste materials or ash. Unless this ash is removed, the fire burns low, combustion is incomplete, and the fire will ultimately become choked and go out. Raking a furnace, on the other hand, and freeing it from dross, produces a bright, clear, glowing fire.

In much the same way the human body during life and activity produces waste products. These substances are very poisonous, and if they are retained in the body they hasten old age and death. Fortunately we are provided with special organs whose duty it is to eliminate these poisons and to keep the body fires burning brightly. This they will do if we give them a chance. The chief organs of elimination are the liver, kidneys, skin, and the bowels. If we neglect or abuse these organs, poisonous waste matter begins to accumulate in the blood. In such a case it must be stored somewhere and the most frequent situations chosen are the joints and muscles.

Here then is one class of poisons—the waste toxic products of body activity. The amount of such poisons may be varied by our diet. If we eat flesh foods, which of course, contains large amounts of toxins, we increase the waste products in the blood. This renders elimination more difficult and it is therefore less likely to be complete in the flesh-eater than in the vegetarian.

Septic Foci

The other common form of poisoning is that which results from the action of external bacteria. Germs gain entrance to some suitable part of the body where they can live and thrive. Here they produce their toxins which travel by the blood to all parts of the body, or, in some cases, the germs enter the blood stream themselves. Such a spot is termed a germ centre or septic focus, and is really a factory for the manufacture of deadly poisons which can easily be distributed to any part of the body. The commonest septic foci are the mouth and teeth, the tonsils, the nasal cavities, and bowels.

The actual amount of poisonous matter absorbed into the body from any of these sources may not be large, but the important point to remember is the deadly nature of bacterial toxins and the fact that this process goes on often for many years. (Turn to page 19)

How Did the Huge "Prehistoric" Animals Die?

By Ben E. Allen, A. B., LL. B.

BEFORE this great water spasm and change of climate the land and water swarmed with mighty beasts. Some of them were far larger and much different from any alive to-day. Some grew to be from eighty to one hundred feet long, and some weighed as much as thirty-eight tons. Some of the huge land animals could stand on their hindlegs and tail and browse on tree limbs fifty feet from the ground. Even the kinds of animals that come down to us alive are mere degenerated dwarfs compared to their mighty ancestors found now in the rocks.

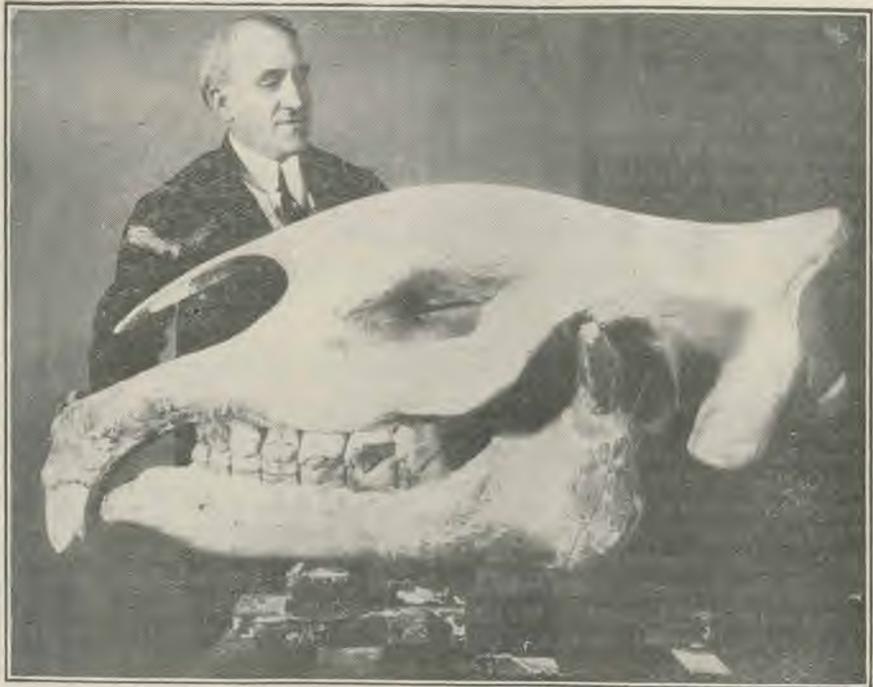
Men who have studied about all these mighty prehistoric beasts and who reject the Bible story of the flood are utterly unable to account for how they perished at all, much less how they perished seemingly all at once. They say these animals were built for eternity. Many of the larger ones belonged to the reptile class, and apparently lived and grew continuously and indefinitely. That is true of many fish and reptiles to-day. It seems that the fittest are the very ones that *have not survived*.

The fossils mock Darwin's theories. Almost all skeletons or bodies found, or even separate parts, prove a sudden, violent death by cold, by water, by water sediment, or by all three together. The bodies of these mighty animals were often torn into many separate parts before burial, and show all the evidences of not only violent death by water, but by violent action of water and early burial by water. ("New Geology," pages 516-536, and "The Predicament of Evolution," pages 37-50, by Prof. Geo. M. Price; "Geographical Distribution of Animals," Dr. Alfred R. Wallace, pages 140-151.)

How could these hundreds of different kinds of mighty animals, all of them scattered almost all over the earth, have been destroyed as they were and all perished from the earth, seemingly at one and the same time, by merely local floods, and

local earthquakes, or local events of any kind? Evolutionary geology has a theory that all the geological changes in the past, in which all the plants and animals were buried that we find in the rocks to-day, caused by the same supposed rising and falling of land above and below the oceans and by all other methods as they claim are going on to-day.

But this rising-and-falling theory has been



Skull Giant Baluchitherium, the Largest Mammal Skull Yet Discovered

forever disproved by Prof. Eduard Suess, the great Austrian geologist, and by Prof. James Geikie, another world-famous geologist. Professor Suess tested out every rise and fall of land or water ever claimed, and after years of careful measurement he proved that no measurable up-and-down movements have happened within the period of human history, except in extremely small local places near one or two active volcanoes, such as Vesuvius in Italy. Such claims seem hard to reconcile with the fact that rocks claimed to be the very youngest are found on the tops of the highest mountains in many parts of the world. ("Scientific Confirmations of Old Testament History," page 204, G. Frederick Wright; Dr. Eduard Suess, "The Face of the Earth," Vol. II, page 295, 497; Oxford University Press; Prof. James Geikie, "The Glacial Period and the Earth Movement Hypothesis," pages 16-26.)

But when confronted with the evidences of world-wide sudden change by universal earthquake and water convulsion, those who deny that any process or event ever took place in geology that is not now taking place, say the convulsions were only small and local and many of them long drawn out. However, the world-wide ages claimed could not have been blocked off or separated without the world-wide cause and world-wide events. I ask you how can separate world-wide ages each covering the whole world and accounting for a separate block of time, be reasonably held by those who refuse to admit that any event or events of a world-wide sort ever happened to mark off those ages from one another. Yet we have the evolutionary geologists saying that "the golden rule is never to postulate or suggest any condition or mode of deposition or accumulation which can not be shown, or proved, to be actually in operation at the present day." ("Oil Finding," page 16, E. H. Cunningham Craig.) This is a fair sample of their regular belief, declared in every text book on their theories. How can we expect to solve these immense problems, or get anywhere with them, with such a blindfolding handicap as that? It is absurd. The claim that the age of the earth can be read in the rocks is simply false and impossible, and based on mere shadows of the embryo theories now abandoned.

The Theory Exploded

Sir Henry Howorth, one of the greatest authorities on these evidences of the world-wide water Deluge, says that in his young manhood he asked Darwin how to explain the sudden destruction of prehistoric life, especially the mighty animals; But Darwin admitted that this was an unsolved mystery to him. (Sir Henry Howorth, "Ice or Water," Vol. 1, Preface, page 11.) Having thrown away the only key there was that could unlock the mystery, there was for Darwin, and there is for his followers to-day only mystery left. All the flood needs is truth and logic.

Coal beds are nearly all in basinlike depressions of land surface or in mountain caves or valleys. If not, there are strong indications that such was the case when the material was laid down. The layers of ocean sediment, land sediment, and coal are generally regular and alternating, often repeating themselves in regular order many times. This is not only true of coal, but of all kinds of water-formed rock, wherever found in layers; and it is always so found.

We all know the sediment is now being laid down only in a few low places on a very small scale, at the mouths of rivers, and along the seashore. It seems extremely awkward to imagine the broad and mighty rock deposits that spread out in sheets thousands of square miles in area all over the world to have been deposited in this little dribble fashion we see going on to-day. It seems impossible and absurd.

Besides, since these broad sheets show to have been laid down in swift water, and if not, to have alternated with swift water, where are there any such broad sheets of swift water to-day?

The rivers of to-day are puny nothings compared to what was needed to do this. They would have to be thousands of times wider, and even if they were, how could they lay the sediment down so smoothly and well sorted and so perfectly alternated with ocean sediment? Isn't the evidence everywhere and overwhelming?

What the Facts Tell

These facts tell a story of gigantic tidal or earthquake waves that must have surged back and forth across the broad plains, over and among the hills, and through the valleys. Coal lies as though these mighty waters collected great piles or "jams" of driftwood and other vegetation in the coves and basins. It collected and settled in the eddies, only to be covered immediately with mud-laden land sediment or lime-laden ocean sediment, as the great waters surged back and forth. This was apparently repeated many times, often in almost exact regularity for a while, till the course of the waters was changed, restricted, cut off, or increased by earthquake displacement, or supply of sediment was changed, shifted, or cut off. The evidence of regular alternating waters with just such occasional changes is so strong and absolutely world-wide that this conclusion is almost compelling. Almost all the rocks in the world that were laid down in water call for a tidal flood mingled with much and varied earthquake action and crustal movement.

Waters in Vast Commotion

The kind and nature of the rocks are as though, in making of them, the material laid down varied with the rate of motion and course of the water, whether it was swift, slow, land water, shallow ocean water, deep ocean water, from high land, or from low land, or a mingling. A layer of clay, silt, or shale may represent only a few hours between tides, or an eddy of only a few moment's duration. Broad, undisturbed areas, often thousands of square miles in extent, show almost identical alternating strata or layers, both in kind and amount or thickness. This was possible only because the waters had nothing in the way to obstruct their even ebb and flow. Fresh water was, of course, pent up in large valleys and mountain defiles, and, after each ocean tidal wave passed on, this fresh water rushed out and down, leaving its own typical sediment both where it stood and as it passed. Often huge bodies of ocean water would likewise be pent up, where, as it remained for a while at a standstill, it would drop an extra large amount of its typical sediment.

I have personally examined such a temporary catch basin for ocean water in the zinc fields of north Arkansas, where the masses of lime rock are thick and even and pure. It has been found that ocean water drops its sediment much faster than fresh water, and faster yet when it is spread out and shallow so as to reduce the pressure in it. It drops it still faster when it is suddenly cooled. All this is just what the evidence indicates to have happened during the Flood. Judging from the vast amount of limestone and (Turn to page 31)

Constipation in Older Children

By Nurse Chappell, L. O. S., C. M. B.



O vercome constipation in older children you must win their co-operation. Unless Nature's call is very urgent they feel it a waste of time they might have for play. They do not understand that any injury can come from delay. This must be explained to them sweetly and sympathetically. The old saying, "you can take a horse to the water, but you cannot make it drink," with a little alteration, applies here. You cannot make a child evacuate waste unless you have made the mind willing, and prepared the way by the diet, which makes it easy and quick. This matter is often the cause of a battle between mother and child, and resentful thoughts are often engendered in the child's heart as a result. To get your child to co-operate it must understand, and then it will see the importance of it.

The following is the way one mother represented it to her child.

"Johnnie, come here a minute. I want you to see what I am doing to these peas."

"What are you mashing them up for, mother?"

"We are going to have pea soup for dinner, and I want just the soft part of the peas in the soup. See how the soft part comes through the little holes and the outside skin won't go through. It stays behind. Now you watch for a few minutes and see what happens. See, there is nothing left in this strainer but the skins of the peas. They wouldn't be nice in the soup so, Johnnie, you may put them in the garbage tin."

"But sometimes we eat the skins, don't we, Mother?"

"Oh, yes, we do nearly always when we eat the peas instead of having them in soup. But, Johnnie, this is the interesting thing I wanted to tell you about. The little tongues inside of you cannot take up the hard pieces like these. They just suck up the soft, soupy part, and the coarse, hard parts are left behind and have to be thrown into the body garbage tin. And every day the body garbage tin must be emptied."

"Oh I know, Mother. That is when your bowels move."

"Yes, that is just it. The long pipe that leads from the stomach is called the bowels. The first part is the longer, but it is the narrower. It is not nearly so big around as the last part. And this first part—that is the longer but narrower part—is the pipe where the little tongues are. All the coarse, hard food they cannot take up is passed out of this longer and narrower pipe into a wider but shorter one, which is the body's garbage tin and has to be emptied at least every morning. Here is a picture of it, Johnnie—see! The body garbage tin is different from the one at the kitchen door. Its walls are alive, and they just push hard against the garbage that is inside and try to push it right out. That is the reason we say the bowels

'move.' We wouldn't want our garbage tin to stand at our back door a long time without being emptied, would we? It would not smell a bit nice. And so the body does not want its garbage tin left unemptied either."

We must realize that the children *can* take a healthy, intelligent interest in these things, if explained simply, kindly, and in an interesting manner. My heart has ached for many children and their sorrows over this. Some are driven with hard words to "try," and some have been sent to school with tears running down their cheeks because they have harshly been told they did not "try."

In many cases the fault lies with the food not the child. It is so refined that all the part which would induce a stool has been extracted from it. Mothers who study food and its value and constituents will grudge giving their children any food that is lacking in the elements the child needs for health and development. White flour, white rice, tapioca and sago, etc., are of that character. Give them bread, etc., made from whole wheatmeal with nothing added and nothing taken away. Allison's wheatmeal flour is of this kind. W. Prewett, of Horsham, showed me some wholemeal flour he makes, which he was exhibiting at the New Health Society Exhibition. This also is pure and entire.

Let me give this warning. If you are going to change from white flour to wholemeal, *do it gradually at first* so as to give your children's stomachs and bowels time to adjust themselves to the roughage. There are two ways of doing this. You can put the meal through a flour-sifter and take out the coarsest part—which can be put into soup and well-cooked—or you can add a little wholemeal to the white flour you use and gradually increase the quantity of wheatmeal and decrease the white flour, until you are using only wheatmeal for bread, puddings, cakes, etc.

Vegetable soup is very good for children, both for the bowels and because you get the salts and lime needed for building bones and teeth, which are thrown away when vegetables are cooked in the usual way. Mince, or chop fine, onions, leeks, cabbage, and celery, or, instead, sprouts, parsnips, carrots, and other vegetables which are liked. Carrots must be grated to get the best results. As a vegetable some children do not like them, but they are rich in vitamins, and they make the soup very rich. Vegetable soup must be cooked for three hours, at least, to blend the flavours. Add Marmite or Savita, and salt to taste. If you want it more nourishing add milk or grated nuts just before serving. Or you could add some grated cheese just before serving, and some butter to supply the fat for the children. (*Turn to page 23*)

How Will Our Lord Return

By Gwynne Dalrymple

Is the second coming of Christ only the spread of culture and sanitation in the world, as the modernists would have us believe? When tooth-brushes are universal in Siam, when hygiene is practiced in Tibet, when India's widows use sewing machines and Packard automobiles are universally used in China,—will that fulfil the Bible prophecies on the second advent?



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. This is the testimony of our Saviour to His disciples. These words tell us that Christ is coming again.

The promise suggests the inquiry, How will our Saviour return again? What will be the manner of His coming? Will He be born again as a child to wander by the fields of Nazareth,

to grow to manhood in the carpenter's shop? or will He return as a sovereign to regain His dominion? Will He come visible to the eyes of all, so that the men and women of every race in every land may see Him? or will He come secretly, unknown save to certain chosen disciples? Will He come personally,—will He Himself come? or will He come merely in the granting of the Holy Spirit to those of His followers who can receive the heavenly gift?

To find an answer to these questions we must turn to the Scriptures. In these matters we believe that only God knows. If He has not seen fit to give us a revelation of this truth, then they must forever remain hidden. But if in His word we find such a revelation, then we believe that we may accept the revelation as truth,—as entitled to the same credence that we extend to the narrative of our Saviour's birth and to the account of His trial before Pontius Pilate, and of His resurrection from the rocky tomb.

Let us hear the word of the Lord. When some of the followers of Jesus came to Him to

ask Him concerning the signs of His coming and of the end of the world, He warned them against religious teachers who might attempt to misrepresent the manner of His coming. "Wherefore," He said to His disciples, "if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For 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." Matthew 24: 26, 27.

Not slowly, then, and by imperceptible degrees, as the dawn succeeds the darkness; not quietly and gently, as the spring returns after the winter; but as the lightning unheralded and un-

foreseen, crashes through the night and seems to tear heaven and earth asunder, so will the coming of the Son of man be. And Jesus Himself predicted that when He shall come there will be "men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man com-



He comes in Power and Great Glory

ing in a cloud with power and great glory." Luke 21: 26, 27. Even clearer are the words of John, who, in his vision of our Lord's return, cried out, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1: 7.

These verses, which represent our Saviour as returning in a time when the hearts of men are disturbed and their emotions agitated by dreadful presentiments; which tell us that every intelligent being will turn to witness the clouds bringing our Saviour to earth, and that every eye, even of those who pierced Him, shall see Him as He comes in glory, are the teaching of the Scriptures. They seem sufficiently clear and explicit to admit of only one interpretation. And we have not been able to find in any portion of the Bible any text that conflicts with their teaching or offers a contrary testimony as to the manner of our Lord's return.

When Jesus comes a second time, will He come as a servant of servants, to bear shame and

spitting upon? to wash the feet of men? to give His cheek to the smiters and His back to the stroke of the scorners? to live reviled, and to die accursed? The testimony of the Scriptures tells us that the manner of His second coming will not be as the manner of His first. Our Lord Himself, in one of His parables in which He sought to make clear this subject, said that, "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." Matthew 25:31. And on another occasion, speaking of those faint-hearted disciples who in the presence of an "adulterous and sinful generation" should be ashamed of their Redeemer, He declared that of such ones "also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Mark 8:38.

It would seem that it is to this time also we must refer the prophecies of the revelator: "And 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. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Revelation 19:11-14, 16.

And again, in the same book, which is peculiarly devoted to the coming of the Lord, we read, "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:14-16.

At this time of the second coming of our Lord, if we may believe the Scriptures, all earthly distinctions of rank will vanish away. When the heavens above us fail and depart; when the earth beneath us quivers and is removed; when Everest and Gibraltar tremble like ant hills moved by the passing of the plowshare, and Sumatra and Madagascar tumble like stones dislodged by the freshets of the streams; when the things that men have always considered permanent and enduring and that have been used as the very symbols of eternity are shaken and displaced, then in that hour how vain must every human title and every pretension appear!

In that hour the greatest wealth can confer no safety, and the most powerful influence can assure no security.

In that hour every arm will be impotent and

every eloquence will be dumb. The kings of the earth cannot call their armies to defend them. The great men cannot rely upon their power to preserve them. The mighty men find that their might has failed them.

The bondmen witness a greater calamity than their servitude, and the freemen forget their liberty in the face of a catastrophe, which, if we may at all believe the Scriptures, is more appalling than that night of old when God rained sheets of fire upon the cities of the plain, and more dreadful than that day when the windows of heaven were unlocked to purge the wickedness of the antediluvian world!

We have considered at length the teaching of the Bible concerning the manner of our Lord's return. We have done so because there is prevalent a doctrine, much cherished in theological seminaries, in popular pulpits and in radio sermons, that our Lord's return is a mere metaphor, a simple allegory, an Oriental figure of speech.

Now, the Bible has plenty of figures of speech, as when Isaiah declares that "all the trees of the field shall clap their hands." Isaiah 55:12. And the Bible has plenty of allegories, as when Solomon, in one of the most elaborate passages in all literature, compares the trembling hands of the aged to the tottering keepers of a house, the failing knees to strong men that bow themselves, the darkening eyes to watchers who with weakening sight, look out of a window. (Ecclesiastes 12:3.) But when our Lord says that if He goes He will come again, we can see in such language neither metaphor nor simile. When we are told that as a cloud received Him out of His disciples' sight so will a cloud again reveal Him to His disciples' sight, we can see in such expressions neither allegory nor any other figure of speech. And in the words, "The heaven shall depart as a scroll," although there is a figure as to the manner in which the heaven shall depart, there is no figure in the simple statement that the heaven shall depart.

Are the Scriptures that describe the second coming of our Lord to be understood as an Oriental way of predicting the gradual spread of civilization, the gentle infusion of culture among the races of the earth? When toothbrushes are universal in Siam, and the principles of hygiene are practiced in Tibet; when India's widows use sewing machines, and Packard automobiles are universally used in China,—is this the meaning of those dreadful passages that tell us that all the kindreds of the earth shall mourn, that every mountain and every island shall be moved out of its place, that men shall cry for the rocks and mountains to fall on them, that the heaven shall depart as a scroll, and the sea shall give up her dead?

Everywhere the Bible writers, speaking under the inspiration of the Holy Ghost, represent the return of our Lord as a cataclysm in human affairs, as a sudden and abrupt change in the course of human events. "The day of (*Turn to page 20*)

Common Disorders of Childhood

By Irving Wilson Voorhees, M.S., M.D.

I.—Malnutrition

IT is a curious fact that nearly all the fatalities of early infancy are associated directly or indirectly with some disease of the stomach or intestines. Mothers have been very slow to appreciate this fact, although physicians for years past have been trying to teach them the great importance of the food problem in infants. Every summer there is in every large city great mortality among babies from causes easily traceable to ignorance of feeding requirements. It is the very vast importance of malnutrition which has led us to use this subject as a text for this important article.

By malnutrition we mean a condition of the body in which the food taken in is not properly utilized in the essential processes of growth and repair. Diagnosis in such cases is so easy that every mother should be able to make it for herself. Furthermore, she should be able to use her common sense in following a plan of treatment as laid down by the physician which will prove satisfactory.

In the first place we should remember that the stomach of a new-born babe is exceedingly delicate, that its capacity at most is only about two ounces, and that its function can be very easily disarranged or permanently impaired. It is better not to force a new-born babe to suckle too soon. At least twenty-four hours should elapse after birth before it is invited to take the breast, or, if this is done sooner, the purpose should be to encourage the formation of milk in the mother and to get the child accustomed to nursing.

There is no danger of a young infant starving. He usually has plenty of fat in his body which nature will utilize for present purposes, and it is much better to keep the child a little hungry than to run a risk of overfeeding. Plain water or barley water is sufficient for the first forty-eight hours, after which regular nursing may be encouraged every two hours. At first ten minutes is long enough to keep the babe at the breasts, alternating five minutes to each. For, if the infant is allowed to nurse longer, the stomach is sure to be overfilled and the way will then be paved for vomiting, diarrhoea, and other signs of gastro-intestinal disturbance. We should all remember that nothing in this world can ever replace healthy mother's milk for the wants of a child. There is no modification, no proprietary or predigested food, that can replace mother's milk, and it is a particularly hopeful sign that during the past few years children's specialists everywhere have been taking up the cry of "back to nature." Medicine has its fads, as well as millinery. The modification process was one of them, and is now fairly on its way to oblivion. Instead of analysing cow's milk and laboriously computing the amount of fat, carbohydrates and proteids which should be added to

make it suitable to the needs of a given infant, physicians now prefer to analyse mother's milk and if it is deficient in quality or quantity they try to bring it up to the necessary standard. In case this is impossible, the alternative is a suitable wet-nurse, but such a person with the proper qualifications is hard to find. Now that we understand so much of the theory and practice of hygiene we must realize that wet-nurses should be recruited from the highest rather than the lowest ranks of humanity.

Cases of difficult feeding are frequent in which the greatest tact on the part of the physician and the most patient co-operation on the part of the mother or wet-nurse are needed to support the child until it grows strong enough to subsist on a mixed diet. This is, of course, particularly true of immature babies, which have a hard struggle for existence during the first year, and often succumb to some acute infectious disease, such as bronchopneumonia, whooping cough, measles, etc. The resistance of such a baby is so bad that it becomes the host of every form of germ that crosses its path.

When such an infant's stomach has once rebelled against food, it becomes extremely irritable, throwing off everything that is put into it and absorbing nothing into the system. In such a case the physician must direct his efforts to cleansing the stomach and intestines of all irritating particles or poisonous germs. When the stomach begins to quiet down and take up its normal functions, barley water or thin gruel may be given in small dosage, and the stomach may be very gradually educated to tolerate milk by introducing a very little at each feeding, after the stomach washings, this can then be gradually increased. The mother's milk will probably have to be pumped off, modified, and fed to the infant "by hand." In this way good results are possible and may be expected if patient devotion to a fixed plan is followed out. During this trying stage, the child must be carefully guarded against every possible infection and must be studied from every angle. Weight and temperature charts will of course be kept, as well as daily notes of the actual conditions present.

There are, of course, cases of marasmus, which cannot be cared for in this way. Here there is no simple gastro-intestinal irritability, but real disease of some other organ, such as the liver, heart, spleen, kidneys. There may be an actual mechanical obstruction in the stomach, "pyloric stricture," etc., preventing the onward moving of food into the small intestine. Such conditions are now well understood by baby doctors and are to be looked for in every case before elaborate feeding methods are undertaken. It is, of course, impossible to nurse away a mechanical obstruction. That must be attended to surgically.

Just now there is a common sense movement on foot in the matter of feeding babies, which is destined to work a great good. No doubt there are cases which do well on modified cow's milk, but who is going to say that they would not have done better on modified mother's milk? All mothers should accept full responsibility for the rearing of their children. One of the ways to do this is to make every effort to encourage breast feeding. Cow's milk may do for children who are always well. It is by no means an ideal food for sick children, no matter how it may be modified.

II.—Disease and Facial Expression

It may be said with a fair degree of accuracy that the face is the mirror of the emotions. There are very few people who can undergo a strong feeling of fear, anger, hate, love or pain and conceal their expression from the eye of the onlooker. And so it comes about that after the character is thoroughly formed, in most cases that is to say before the thirtieth year, the face becomes a most interesting index of personal worth. If we are anxious to know what is in a man's mind, we engage him in conversation, ask him questions and watch his face for some evidence of what is going on within his brain. To be sure there are hardened criminals who are great actors in this respect, who can utter the most profound sentiments and insist upon the most emphatic denials, when the exact opposite is in reality within them. But they are exceptions to the great human rule.

Many seem to cultivate a second insight into character and feel a very definite antipathy to certain individuals, although they realize there is no good reason for such aversion. Beauty of mind is so closely associated with beauty of physical being that we sometimes fail to remember how beautiful may be the soul which dwells in a very unprepossessing earthly home. In any case we do not remain deceived for long, every inflection of the voice tends to apprise us of that inner essence which is so dominating and yet so utterly intangible.

Now, fortunately for the diagnostician, disease is very prone to express itself in the human features, either disease existing from birth or disease acquired as a result of one of the incidents of living and dying. Hippocrates knew so well the importance of this symptom that physicians to-day speak of the "hippocratic faces," meaning the definite classical signs of a given disease. Oliver Wendell Holmes tells us with great enthusiasm that this ability in diagnosis was one of the very distinctive qualities of his great master Louis, who was a famous teacher of the medical students in Paris during the first half of the nineteenth century. I have myself walked through the wards, with great teachers of modern medicine and have had them describe to me at twenty paces the condition of heart, kidneys, liver or lungs, in patients upon whom they had never previously cast an eye.

But it is one thing to acknowledge that disease exists and it is quite another to tell how its ravages can be overcome. The importance of recognizing the possibilities of permanent defor-

mities in the faces of growing boys and girls cannot be over estimated, for it is very likely to influence their entire career.

A defect, not rarely seen, is this so-called cleft palate and hare lip. These are usually found co-existent, but may, of course, exist separately. The cause for this condition is as follows: In life before the birth the two halves of the body develop at the same time and to the same degree from certain growth centres. For instance, each bone of the skull develops from a little nucleus of bone, an "ossific centre" so-called, and by gradually growing from this toward the outer margins these centres approach each other and become slowly united. Proof of this is seen in a baby's skull, where both in front and behind, at the "fontanelles" (little fountain) there are soft places which pulsate directly under the applied finger. These do not completely close until the fourth year of life.

In the same way the two halves of the upper jaw grow out from definite centres until they approach each other and unite in the middle line of the body to form the roof of the mouth. Any delay or arrest of this growing process results in a fissured or cleft palate and the resulting disfigurement is very great, leading to all sorts of disorders of nutrition from inability to nurse properly. Such condition should be repaired by a special surgeon at the earliest possible moment.

There are, too, cases of sunken cheeks, where the hollow bone which forms one of the resonating cavities of the nose fails to bulge outward as it should. The indentation or bulging inward decreases the resonating area of the nose and causes great wrinkles to form about the mouth at an early stage. It is possible to change the entire contour of the face by early surgical intervention.

Narrow upper jaw and high V-shaped roof of mouth are probably due to a super-abundance of adenoid or other nasal obstruction; for all such cases are pronounced mouth breathers. The mouth being always open, the lower jaw drops, becomes elongated and tends to over-ride the upper. This condition can in these days be very well cared for by the regulating dentists or "orthodontist" as he is called.

Scars and depressions in the skin frequently occur after smallpox, or chicken pox and a skin disease known as acne. They can be almost entirely prevented if the child is protected against himself by the use of mittens, and if need be, by tying the hands behind the back. The pustules must not be disturbed, for the little crust will come away of itself when nature is ready for it and the skin underneath will be left smooth and fairly normal.

While the ears do not belong to the face, it is surprising how their position affects our judgment of facial expression. If they are naturally very prominent a slight operation will put them in perfect adjustment with the other features.

All of this goes to prove what can be done in these days of advanced scientific knowledge to make our children conform to the grace and beauty of outline which Nature always intends but sometimes fails to accomplish.

How was Man made "In the Image of God?"

By M. L. Andreasen

MAN was created in the image of God, Gen. 1:27. We do not read of any other creature so created. It would, therefore, be well to inquire into the meaning of this expression. This would also cause to stand out in bold relief the difference between man and the lower creation.

We believe that man was created in the image of God with reference to three distinct aspects, the physical, the intellectual, the spiritual. We shall proceed with the proof.

Of Adam it is said that he "begat a son in his likeness, after his image." Gen. 5:3. These are substantially the same words used in Gen. 1:26, 27, where God's statement is: "Let Us make man in Our image, after Our likeness." We understand that when a son bears the likeness of his father, is in his image, that he has some physical resemblance to his parent. This would not exclude other characteristics, but the first thought would certainly be that of physical likeness. While we would not enter into a discussion of the Father, whom no man has seen or can see, we would call attention to the fact that when a description is given of Him He is spoken of in the terms of a man, with hands, feet, face, etc. (Ex. 33:21-23; 24:9-11.)

We believe man is created in the image of God with respect to his intellectual nature. "Put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3:10. Note the wording: "Renewed in knowledge after the image of Him." Hence to be created in the image of God includes the intellectual image as well as the physical.

Man is the only creature that walks upright. He was intended not to be confined to this earth, but to have the upward look. God endowed him with powers of observation and reasoning, of reflection and will. Of all earth creatures, he alone

is capable of understanding God, he only can fathom His plans. In this He is not only superior to the animals, but he is so far removed from them that the gulf is impassable.

A dog may look at a book and see all that a man sees, but the dog is debarred from ever having the least comprehension of what he sees. He may watch his master put wood on the fire, but he never would think of keeping a fire going to keep from freezing to death.

A monkey may be taught to look at the

Pleiades, but their meaning must forever remain a closed book to him. Such ideas as time, space, abstract ideas, self-determination, are beyond the reach of the highest of created beings below man. John Burroughs rightly says in "Ways of Nature": "Animal life parallels human life at many points, but it is on another plane. Something guides the lower animals, but it is not judgment; they are provident without prudence; they are active without



An intelligent animal and a friend of man

industry; they are skilful without practice; they are wise without knowledge; they are rational without reason; they are deceptive without guile."

Animals have many remarkable traits, and some of their senses are very highly developed indeed, but no amount of training or instruction could ever convey to them the faintest idea of heaven or hell, of the fourth dimension, or of the fact that all right angles are equal. Though animals may approach very close to thinking, we have no actual proof that they do so. They have brains and can be taught many things, but the power of reason is apparently denied them.

Many times has the experiment been tried of hanging a bunch of bananas in a monkey cage so high that it could not be reached, and then placing a number of boxes in the cage, which, if they were piled on top of another, would enable the monkeys to get the food. Scores of monkeys were in the cage, but it occurred to no one of them to

take the boxes and make a platform sufficiently high to get at the food, and that in spite of the fact that they were starved, and that hence all their attention must have been riveted on the suspended bananas. This experiment—as well as many others of like nature—has been tried so often and with like results that men have despaired of ever finding any case where it is indisputable that reason was used by an animal. We all know of cases where unusual intelligence has been exhibited and animal instincts prevailed, but the world has yet to find a single case of pure reason.

Man is an intellectual being, capable of measuring the depths of the heavens as well as of exploring his own soul. He is not only conscious, but self-conscious. He can examine himself and sound the purity of his motives. He bridges the chasms and tunnels the mountains. He chains the lightnings and utilizes the mighty forces of nature. As a bird he flies through the air, and as a fish he descends to the deep. He parts asunder continents and harnesses the mighty waterfalls. He speaks, and his voice is heard around the world; he commands and the earth gives forth its treasure. He weighs the suns in a scale and marshals the electrons to do his bidding. He discovers the time-table of the stars and delves into the secrets of nature's laboratory. Truly, he is but little below the angels, yet only a child of the dust—created in the image of God, but formed of clay.

We believe that man was created in the image of God with respect to his spiritual nature. "Put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24. Man is created in righteousness and true holiness "after God;" that is, even as God has these attributes, so man has been created with them.

Man is a moral being, capable of understanding right and wrong. In this capacity he stands definitely differentiated from the lower creation. No dog ever brought back the meat it had stolen from the butcher. Beauty, virtue, holiness, are terms foreign to brutes. Man alone has capacity for God. He is a partaker of the divine nature. (2 Pet. 1:4.)

The divine nature includes all that God is, His character. Man was created, not with a neutral disposition, but with definite tendencies toward the right. "God hath made man upright." Eccl. 7:29. We need not believe that his character was perfected,—for character is developed, not created,—but we must believe that his predisposition was toward right conduct. He was not created undecided, nor was his character fixed. His was rather a state of childlike innocence, with character as yet untried by test.

The determining factors in character development are discipline and will. The first of these is not pertinent to our discussion here, so it will be passed over. The second, will, should have some consideration.

Will may be defined as the power to choose or determine a course of conduct and direct the

energies in carrying out its determination. This choice is God-given, Josh. 24: 15. It carries with it responsibility for the consequences of the choice. Isa. 65: 12. As the will thus determines destiny, it becomes of supreme importance in any discussion of man's nature and destiny. "God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We can not make ourselves pure, fit for God's service. But we can *choose* to serve God." The will "is the governing power in the nature of man,—the power of decision, of choice. Everything depends on the right action of the will." This will, that forms so important a factor in the character of man, was at the fall given into the control of Satan.

Shortly after Adam was created, God told him, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." The prohibition was clearly stated, and Adam understood it. The penalty for transgression, "Thou shalt surely die," was also stated. Gen. 2: 17. In spite of this, Eve, "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3: 6. God could have stopped them from eating as He later hindered their access to the tree of life. Verse 24. But He chose not to do so. God did not interfere with their power of choice, even though He knew the consequences—to them and to Himself. To Adam and Eve it meant death; to God it meant the giving of His Son. Yet God gave His Son rather than interfere with man's free will—an indication of God's valuation of it. From this we may learn to treasure the will as one of God's choicest blessings to man.

Man is chiefly will. His life consists in making decisions, which are acts of will. Speaking, walking, eating, loving, hating, may all be done separate and apart from each other, but none of them—or any other conscious function—can be done apart from will. Will is a constituent part of all of them. It is interwoven in every conscious act; it is a vital part of every soul activity.

From the sacred regard in which God holds the will, as evidenced by the momentous price that He paid rather than to interfere with Adam's freedom, we draw the conclusion that in the will we have the choicest blessing of God to man in creation. Man is a free moral agent. God created him so. That freedom may be misused, as in the case of Adam, but in the right use of the will lies the future and eternal happiness of man. Without freedom of will man becomes an automaton—less than a man, a brother to the ox. With freedom of will and a right exercise thereof man becomes a candidate for heaven, for immortality, for glory.

If we were to answer the question concerning the difference between man and beast, we would say that the difference lies not so much in bodily structure as in the intellectual and (*Turn to page 20*)

Summer Diarrhoea in Children

By W. Howard James, M.B., B.S.



DIARRHOEA in infants is either a form of indigestion (catarrhal) or of germ poisoning. As vegetable life is much more active in warm weather and germs are distinctly forms of vegetable life, the septic diarrhoea is popularly known as "summer diarrhoea"; it is called by some authorities "acute milk infection," as the germs are mostly conveyed to the infant through milk. Catarrhal or simple diarrhoea is due to imperfect digestion from improper food or chill. Cold feet and legs produce indigestion and bring on looseness of the bowels. The stools often contain undigested curd, an indication of poor digestion and the necessity of lessening the quantity of or abstention from milk, and the giving of a purgative such as castor oil.

When the catarrh affects the lower bowel, the stools contain mucus, often in large quantities, with blood from straining; this variety is frequently called "dysenteric diarrhoea." Sometimes the straining is so severe that the bowel protrudes during defecation. In these cases the bowel should be washed out twice daily with boracic acid and water (a teaspoonful to half a pint of warm water), and the protruded parts fomented with hot boracic water after each action of the bowel. In all diarrhoeas only barley, rice, or albumin water should be given, milk being omitted altogether for a while. This is specially necessary in summer diarrhoea. If the weather is at all cold, the legs and abdomen should be kept well wrapped up.

All infantile diarrhoeas may to some extent be caused by the development of germs; in the septic forms, however, the germs are not only greatly increased in numbers but also in virulency. In most febrile diseases, such as scarlet fever, measles, etc., there is a special germ which is the root of the disease, but in summer diarrhoea there are several varieties. During the cooler weather these germs do not multiply readily; it is only when the temperature reaches 65 F. or over that they develop rapidly and increase in virulency. The germs and their excretions are exceedingly irritating to the stomach and bowels, producing vomiting, inflammatory mischief, and diarrhoea.

Worst Form of Summer Diarrhoea

Cholera infantum is the worse and most intense form of summer diarrhoea. In this form both the vomiting and the diarrhoea are very severe, sometimes producing collapse and death in a few hours. The child should be given a good dose of castor oil at once. If this is not retained it can do no harm but good, for it empties the stomach by causing vomiting. If castor oil fails, calomel in one-sixth grain doses every hour should be given. Calomel has a destructive action on the germs and thus allays irritation.

The bowels should be well washed out with warm water (about 80 F) enema containing in

each pint a small teaspoonful of salt and if procurable two grains of chloride of lime. It may be necessary to do this three or four times a day. Generally twice a day is sufficient in summer diarrhoea of ordinary severity. This enema not only rids the bowel of irritants but also reduces the temperature. If the child tends to collapse, a quarter teaspoonful of brandy in hot water should be given every hour if necessary.

After the enema the child should be wrapped as high as the arm-pits in a towel wrung out of cold water to which has been added one-sixth part of brandy or eau-de-cologne and covered from the neck downwards with dry warm soft blankets well tucked in. Every four or five hours the child should be taken out of the wraps and rubbed dry, and repacked as before. This treatment may be necessary for two or three days. This treatment reduces the temperature and restores the function of the skin. In all summer diarrhoeas the temperature is raised and the skin becomes inelastic, dry, and lifeless. This condition of the skin must be combated; it indicates danger.

Easing the Vomiting

When vomiting is obstinate, nothing but cold sterilized (boiled) water should be given; this may be given freely, the child being allowed to take it from a feeding-bottle, which of course must be absolutely sterile. All clothes and everything about the child should be kept absolutely clean. Light linseed-meal poultices to which one-sixth part of mustard has been added when applied to the abdomen help to relieve vomiting. Flour may be used instead of the linseed meal. Very hot water, it should be remembered, destroys the action of the mustard. Calomel, one-sixth grain every hour as before mentioned, is good both for the vomiting and the diarrhoea.

When the vomiting ceases, the child should be fed on whey, barley or albumin water freshly made, and given cold in gradually increasing quantities beginning with a teaspoonful. Milk should be strictly forbidden until vomiting and diarrhoea stops. If the bowel continues loose, substitute grey powder for the calomel. Grey powder (hydrargyri cum creta) should be given in doses of one-half grain four times a day; a child twelve months may take one grain. When milk is taken it is advisable to give a bismuth and pepsin mixture after each feeding, such as the following:

Bismuth subnit. ½ dram
Pepsine scales ½ dram
Acid nit. mur. dil. ½ dram
Peppermint water...	to 4 ounces

One teaspoonful in water after meals for child of 6 months. Double the dose at 12 months.

Preventive Measures

Children at the breast as a rule are free from summer diarrhoea, as the milk is (*Turn to page 23*)

God Intended Fathers and Mothers to be Teachers of Truth

By Arthur W. Spalding



Sum and crown of all service, which the parent has the greatest opportunity to experience, is the teaching to children of all the truths of life,—physical, intellectual, social, and spiritual. The obligation to teach belongs to parenthood even far down in the scale of life. Plants, of course, though parents, have not consciousness and do not teach. In the animal kingdom there is consciousness, but in the lower orders instinct, rather than teaching, governs. The mollusks, the fish, the repiles, do not teach their young. But when we ascend to the birds, we find, in most cases, that the parents do teach their young, and this is true also of all the mammals. The length of parental education, however, is short, limited usually to the period of feeding or suckling. Within a few days, weeks, or months at the most, the young are prepared to shift for themselves, and their school days end with their infancy. They have learned, perchance, where and how to seek their food; how to avoid or outwit their enemies; in some cases how to give special services, as the birdling learns from his parent how to sing, and the puppy learns from his shepherd parent how to herd, though both often with the aid of man.

Most Important Part of Education

But when we come to the human race, how vast a difference is at once perceived. The powers and capabilities of the human mind are so infinitely greater than those of the brute that his education never ends. Upon the parent devolves the first and most important part of education; and, accordingly, the infancy of the human being is greatly lengthened. Not a few days, as with the birds; not a few weeks, as with the dog and the horse; but for years does the baby remain dependent upon his parents. It is a year before he walks; it is two years before he talks; it is five years before he looks beyond the home; it is ten years before he begins to assimilate the lore of the ages; it is twenty years before he cuts loose from parental guidance; it is thirty years before he stands in full maturity. Throughout at least the first fifteen years of his existence, the child is dependent for his training upon the parent or upon those who assume the duties of parents; and even after that time, for several years he is still, in the eyes of the law and in natural equipment, a minor.

Parents' Opportunity

Through all these years comes the opportunity of the parents to instruct their child, to train him in the knowledge and the ways that will insure his greatest possible success, make him of the greatest possible service, and therefore provide for his greatest possible happiness. The parent who perceives the purpose of God thus laid out before his eyes in the dependence of his child will feel the call to his parenthood, even as God feels the call

of our needs and interests upon His parenthood. Indeed, in the earliest years of the child, the parent stands to him in the place of God. The babe knows no God; he must learn of Him. And he learns through the attributes of God revealed in the father and mother who care for him. From the concept of character which the child forms through his experience with its parents, he makes his vision of God.

The most extended service, therefore, which the parent gives to the child, that which calls for the greatest effort, the most sacrifice, the fullest use of all the best qualities of character, is the work of education. And, in accordance with the law, that work of education is filled with the greatest joy. The parents who have prepared for parenthood, who have studied, who have received true vision, who have trained and disciplined themselves, who have acquired the means to educate, who have consecrated their powers to the great cause of equipping their children with the best that life can give and fitting them to be of the greatest service their lives can supply,—those parents walk in fellowship with God and, here and hereafter, will enter into the joy of their Lord. In companionship with their children they will learn as they teach, and they will most fully see why God made fathers and mothers.

"Wish I were a Dog"

I was going along the road one day with my little girl. We had with us our collie dog "Queen." Skipping along by my side, holding my hand, my daughter suddenly broke out: "Just think, Queen is only three years old, and she is all grown up. Why, she's had two litters of puppies already. Wish I were a dog!"

"Well, I don't wish you were a dog," I said.

"Why?"—the eternal question of childhood.

"Then I wouldn't have any little girl."

"Oh, but I would have a little boy, and you could be grandpa."

"You wouldn't know it," I told her.

And she said, "Why?"

"A dog! Why, Queen there doesn't remember her mother nor even her own children that have been sold away."

"Well," she said plaintively, "I wish Jesus didn't make children so long in growing up."

"I think He is very wise in doing it," I countered.

And she said, "Why?"

"Why?" She was driving me to think.

"This is the reason," I said slowly, pondering. "Children have much to learn because they have much to do, much more important things than the cattle, and the horses, and the dogs have. And they have to learn to do them, and they have to stay a long time with their parents so as to learn."

And she said, "Why?"

The Higher Joys

It was no idle question, as those "why's" sometimes are. I could see running in her mind the mystery of life, as it used to run in my childish mind, and sometimes even yet (*Turn to page 19*)



HE greatest sign of all, the most certain sign of the second coming of Christ in the immediate future, has been left to be discussed last.

This is the announcement, the proclamation, of His coming to all the world and in every part of the globe, to warn the inhabitants of the earth and prepare them for His return. Such an announcement is a subject of prophecy. Such a proclamation will fulfil prophecy. Such a message will constitute the surest sign of the nearness of the return of our Lord.

In describing to His disciples on the Mount of Olives the signs of His second coming, Jesus said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Weymouth translates this passage:

"This good news of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come."—*The New Testament in Modern Speech.*

Agreeing with this is the prophecy found in the fourteenth chapter of Revelation. Here is a great threefold message. This message is the closing proclamation of the gospel, to be delivered to the world just before the return of Jesus; for just as soon as it is given, the prophet sees the Lord's second coming, and describes it as follows:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14: 14, 15.

This last message of the gospel is to be preached in and to all the earth. The prophet thus speaks of it:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

Before the Lord comes the second time, then, there will be an announcement made to all the earth regarding His coming. Summed up in this announcement there will be the very fulness of the gospel of Christ. It will be the "everlasting gospel." At the same time it will be the "gospel of the kingdom."

In fulfilment of this prophecy there has been during the last century, such an opening of doors as has never before been witnessed in the history of the church. Preparations for this advancement of the gospel began with the Protestant Reformation. Describing these especially as making possible the achievements of the nineteenth century, Arthur T. Pierson says:

"The preparations for missions in our day have long been in progress. Such a work could scarce be a blessing to the world while as yet the church was unblest. Five centuries ago, what preparations were needful. The church could scarcely have evangelistic zeal without evangelical faith. Under the rubbish of ritualism and rationalism, the precious treasure of primitive truth had been buried for hundreds of years. The church was deformed, and must be reformed; and God raised up, with a strange simultaneousness, at great strategic centres in the Continent of Europe and the British Isles, as well as in America, a great band of reformers: John

THE TWELFTH TO ALL

By Ca

Huss in Bohemia, Luther in Germany, John Calvin in Switzerland, Savonarola in Italy, John de Wycliffe, John Bunyan, John Wesley in England, John Knox in Scotland, Jonathan Edwards in America, these are a few of the men who, from 1320 to 1757, were raised up by God to go before and prepare the way for modern missions. With these four centuries the greatest body of reformers ever entered the church to new piety and activity.

"Within the same period, various other forces fell into line, for the same purpose. The fall of Constantinople in 1453, dispersed Greek scholars with their Greek Testaments through Southern Europe, paved the way for new translations and wider diffusion of the Scriptures.

To this period also belong the most remarkable inventions of history, and these so singularly fitted to promote missions that the 'Theology of inventions' alone expresses their obvious relation to the will of God. Was it any chance that, almost simultaneously with the period of the Reformers and the revival of learning, gave to the world the mariner's compass, the printing press, steam as a motive power, and paper as a cheap substitute for parchment and papyrus? The mariner's compass and steam solved the problem of world-wide navigation and transportation; the printing press and paper solved the other problem of wide diffusion of the Word of God; and so the great preparations were well-nigh complete: the Reformed Church, with evangelical truth as her weapon, and with new facilities for sending forth labourers; and the Word of God, loosed from its bonds, ready for translation into all tongues and dissemination among all peoples."—*The Modern Mission Century,* pages 15, 16.

The developments which have opened doors everywhere for the gospel to enter, and the means by which the gospel can be rapidly carried everywhere, are thus discussed by the same writer:

"The fact is, men now live amidst marvels of history that so dazzle by their frequency and glory, that there is no little danger of being but half awake to the movements of God's providence, and, so, of losing the chance of the ages. The ancients boasted of their seven wonders of the world, such as the Colossus at Rhodes, the temple of Diana at Ephesus, the sepulchre of Mausolus, and the statue of Jupiter Olympus; but as Joseph Cook suggests, there are at least seven modern wonders



SOME OF OUR MODERN WONDERS.
1. Washington, D. C., U. S. A. 2. Shanghai, China. 3. Buenos Aires, U. S. A. 4. Cienfuegos, Cuba.

EN—THE GOSPEL ATIONS

Haynes

at far surpass them. They deserve to be called wonders, for they are absolutely unique and unprecedented, and they all indicate a supernatural hand at the helm of affairs, guiding the world in its development. They are wonders of the world, for they are all cosmopolitan, having to do with the whole globe and the race of man. The seven wonders we refer to are: Exploration, communication, civilization, assimilation, emancipation, education, and organization; 1 world-wide, and all the product of the last fifty years. They belong to the nineteenth century, and have been the possession of no other.

"The God who governs this world, ordained that such stupendous wonders should all characterize this missionary century. The

command of our Lord rings out through the centuries, 'Go into the world, and preach the gospel to every creature.' Is it of no importance and has it no significance, that, at last, we know the whole world—the field we are bidden to sow with the seed of the kingdom? that we have such facilities for reaching every nation that no peoples are any longer afar off? that civilization is so widespread that barbarism scarcely anywhere survives? . . . that there remains no nation of any standing that openly encourages human slavery? that every grand preparation, of steam, electricity, printing press, postal union, common schools, etc., has been given to us for doing world-wide work? and that, for the first time in history, the race has so learned the value of organized effort, as that men are throughout the world combining to do what no one man alone could accomplish?

"One very remarkable feature of this day of God deserves adequate description. We might call it acceleration, concentration, condensation; but there is no fit word for it. Centuries are practically crowded into years, and years into days. Travel is so rapid that what would have taken months, one hundred years ago, is now easily accomplished in weeks, perhaps in days. We keep in touch, day by day, with the whole world, so that, in the morning papers, we read the news from Japan and China, India and Africa, as naturally as from London and Dublin, New York and Chicago. So much can be done in a brief space of time and over a vast space of territory, that practically time and space are annihilated, and nothing seems any longer impossible to human achievement. The last fifty years have brought to the race an absolutely new era and epoch, abundant illustrations

of which it would be easy to adduce." *Id.* pp. 43, 44.

Thus the Word of God has been printed and disseminated, translated into hundreds of languages, and made accessible to hundreds of millions. Tracts, papers, and books teaching the truths of the gospel have multiplied amazingly, and been distributed far and wide. Missionaries have penetrated into all the world. Facilities for rapid transportation have come into being. News and information are flying round the world at a rate never dreamed of before. Missionary organizations by the score have been perfected and established, and are moved by the determination to lighten all the world with the glory of the gospel. And by these means, a fulfillment of God's Word, the gospel is being "preached in all the world for a witness unto all nations."

It was not, however, the gospel in its ordinary setting and in merely its general phases, that was to be preached in all the world. It was "this gospel of the kingdom." While the spread of the gospel into all the world has, therefore, a decided bearing on the fulfillment of this predicted sign, it does not cover all that is involved. The sign predicted does not point to the world-wide dissemination of a partial gospel, or some special phase of the gospel, but to the whole gospel in a particular setting, a setting governed by the special time of its presentation, the time when the long-anticipated kingdom is about to appear. The gospel then becomes "this gospel of the kingdom." It is the good news about the kingdom, the coming kingdom. It is, indeed, the good news about the coming of the King in His kingdom.

Hence the fulfillment of this prophecy which constitutes it a sign of the Lord's return is the extension unto all the world of the gospel of Christ in the particular setting of the announcement of Christ's return. The gospel will then be a world-wide warning and proclamation of His coming. And it is this proclamation and warning, "this gospel of the kingdom," which is to be "preached in all the world for a witness unto all nations," just before the end.

This is consistent with all the former dealings of God with the people of this world. Before the destruction of the world by the flood, He sent Noah to give the message of the coming deluge and point out the way of escape. Before the fall of Sodom and Gomorrah, He sent His angels to warn the inhabitants and guide Lot to safety. Before the impending destruction of Nineveh, He sent Jonah to sound the proclamation of approaching doom. Before Jerusalem fell the first time, Isaiah, Jeremiah, Ezekiel, and others announced its fate. Before it fell the second time, Jesus and His disciples foretold its destruction.

Always in connection with these visitations of judgment the way of escape was pointed out as well as the impending destruction announced. These, therefore, were messages of salvation, which, if heeded and followed, would have brought deliverance. Always there were a few, a handful, a remnant, who heeded the message, and were saved



MISSIONARY HOUSES
1. Straits Settlement. 2. Tokyo, Japan.
3. S. A. 4. Brookfield, Illinois.
5. Panama. 6. Poona, India.

because of heeding it. Always the great mass of those who heard it turned away from it, refused to follow it, rejected it, and were overwhelmed in the ensuing destruction.

So is "this gospel of the kingdom." It is a warning of coming judgment. At the same time it is the announcement of the coming of the kingdom. It is the truth for this time. In it is not only information regarding the "time of the end," but it points the way of salvation from the destruction which is coming. It is a saving message as well as a warning message. And it is this message which is to be "preached in all the world for a witness unto all nations," the announcement of the coming of the Lord. This great sign is now being displayed before our eyes. This message of the Lord's second coming is being taken to all the world.

Consider what is necessarily involved in the fulfilment of this prophecy. Before such a message can be taken to all the world, a people commissioned to do this must be raised up. They must be brought under profound conviction that they are instruments of God to do this very work. They must set about the doing of it in a way which God can use to accomplish the results He has predicted. This involves the bringing into existence of a movement with a definite body of teaching and belief.

Connected with this movement there must be created agencies and means and equipment especially fashioned to accomplish the design of God.

This would mean the appointment of a ministry teaching and preaching the same truths in the same setting all round the world, speaking the same things everywhere. This cannot be done without a special training for such a ministry and its associated helpers. Training schools giving this education and preparation will therefore be an essential part of this movement. Such training schools must be located at widely separated places, and must conduct their work in many languages, if all the world is to be reached.

Indispensable to such a movement will be the "silent preacher," the gospel in type, the printed message. Connected, therefore, with this movement will appear publishing houses in many lands, printing "this gospel of the kingdom" in many tongues, and distributing their publications by evangelistic colporteurs everywhere. Such a movement will send out missionaries, establish mission schools, organize a world-wide mission

movement. This mission movement must be supported. A great financial, never-ending, and always-enlarging campaign for missions by which those who are connected with the movement are enabled to carry out their divine commission, will be an essential factor in this programme.

We are to look, then, for a religious movement with churches, schools, publishing houses, a world-wide organization, backed by a people convinced that they are divinely commissioned to carry to all the world, the proclamation of the second coming of Christ.

Does such a movement, such a people, such an organization exist? Is the sign being fulfilled?

Profoundly convinced that they are commissioned of God to do this very work, there is a people who have established just such a movement, with just such an organization, with a world-wide mission programme, with schools and publishing houses, with missionaries everywhere, and with a supporting financial campaign to carry the work forward to completion. More important than the movement and the people, is the fact that



Hostel at Junior College, Krishnarajapuram, Bangalore

through these means God is warning the world of the near return of His Son, and sending this message "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

For this message of the Lord's return

is being heralded everywhere. Round all the circle of the earth, over all the seven seas, missionaries, ministers, colporteurs, and gospel workers have penetrated, bearing this special message of the coming of Christ. Within a single generation this movement has come into existence and widened out to encompass the world. It is the marvel of missions. It is the march of God. It is the way of the Lord. It is the heralding of the coming King. It is "this gospel of the kingdom." It is the finishing of the work of human salvation. It is the last gospel message. And it is the greatest and most certain sign of the soon coming of the Saviour.

Let it be noticed that "this gospel of the kingdom" is to be preached "for a witness unto," not for the conversion of, the nations. It will not be generally accepted, even by professed Christians. It will not be popular. No special message of this character ever has been popular. It will be preached, as Weymouth translates it, "to set the evidence before" the world. It will present all the evidence of the Lord's coming, all the signs and the fulfilment of the prophecies.

But the evidence will not be generally accepted. It will gather a few here and there of devoted believers, who will join their efforts to those of like faith, and press on with the message. And these God will bless to such an extent that, through His power and grace, they will be able to warn all the world before "the end" comes.

To be among them, knowing the times in which we live, knowing the commission of God in view of these times, charged with a great mission from heaven, clothed with God's own spirit of power in service, surrendered altogether to do His will, sharing in the work of finishing the gospel on earth, co-operating with God in the work of human salvation, preparing to meet the Saviour Himself, and "bringing back the King,"—ah, that is the loftiest privilege ever granted to the children of men in any age of the world. And the rapid progress of that work is the crowning sign that the coming of the Lord "is near, even at the door."

God Intended Fathers and Mothers to be Teachers of Truth

(Continued from page 15)

runs. What is the real object of life? Why is the human race set upon a plane that demands of it ever higher aspirations, ever greater effort, ever more to learn, and with insistence of this urgent, higher force at cross purposes with our desire for leisure and immediate pleasure? What is the end of labour? Where is happiness? Oh, it was for the true philosophy of life that my child was asking me.

And I thought on. Then I said: "The reason why we must learn to do more things and to do them better all the time is that we may help other people, and in helping them, find higher joy. Queen can run with you and give you a happy romp; she can drive the cow; she can bark at tramps. And when she does those things for us she is happy,—happy as a dog can be. But she can't knit a sweater for Jimmie, nor wash dishes for mamma, nor cure Mrs. Goebel's sick baby, nor read to poor old Grandma Hopkins, nor earn any money to help the heathen children away off in the mission field. And your doing of these things makes other people so happy that it makes you happy when you do them. It takes a long time to learn to do all those things well; but aren't you glad you can do some of them, and that you can learn better and better how to do those things, and more?"

"For God does things for us all the time," I said. "He makes our corn and our peas and our potatoes to grow, by putting life into the seed, and then sending His rain and His sunshine. He makes the beautiful birds that sing for us, and the pony that carries us, and the trees and the flowers and everything that's good. Every day He is working for us, and He is happiest of all. The more we do as He does, the happier we are. And that is why Jesus makes little children to be

a long long time growing up, and that is why their fathers and mothers have so long a time to live with them.

"I wonder," she said, "if all the fathers and mothers know it."

Rheumatism

(Continued from page 4)

Thus we come to the following conclusion: the body may be poisoned, *firstly*, owing to imperfect elimination of its own waste products; and *secondly*, by the presence of septic foci. As both these processes are usually slow, we would expect rheumatism to be a disease of late or middle life, which, of course, is the case. We can also understand why the treatment of the condition must be long and tedious and very often disappointing in its final results.

How Toxins Act

Once these poisonous bodies enter the blood they travel round until they reach the joints, muscles, or nerves. Here they act chiefly upon the white fibrous tissue which these structures contain, causing it to increase. In the joints, this means that the fibrous bands bind the surface together, limiting movement and causing deformity and pain. In the muscles, small nodules of fibrous tissue are formed, and these can frequently be felt by passing the fingers over the affected area. When this occurs in the nerve sheath, it gives rise to neuritis with pain and limited movement.

As a rule, there is a local factor which enters into an attack of rheumatism. This may be in the nature of an injury, such as a sprain to a joint, or more commonly it is exposure to damp and cold. Anything which lowers the local resistance may set up an attack, providing the body is in the rheumatic state. It must be clearly understood, however, that any local condition, such as a chill or an injury, is not the actual cause of the trouble, but only the *predisposing* cause. Providing the body is free from poison, such factors as the above would have little effect. The trouble really lies in a general clogging up of the body machinery by waste matter and toxins.

Children Injured by Moving Pictures

A FRENCH authority, Dr. Edgard Leroy, cites a number of instances in which children have been adversely affected by seeing moving pictures displaying crime. Some of the results which he has observed are signs of morbid fear, nightmare, grave modifications of character, and even perverse tendencies. Such children always have predispositions which make them susceptible to these influences. A certain proportion of them glorify the villain even if in the end he is punished. The suggestion is made that films be prepared especially for the little ones. In Belgium children under sixteen are not permitted to go to public motion-picture houses. For them there are special theatres where nothing deleterious is presented.

How was man made "In the image of God?"

(Continued from page 13)

spiritual realms. In those two spheres the difference is not merely one of degree but of kind. They constitute in a special sense the "image of God," in which man was created. They place man immeasurably above the brute creation, and make salvation and eternal life possible for those who seek them.

Man, therefore, is created in the image of God with reference to the three aspects of the physical, the intellectual, and the spiritual. To a great degree the image has been lost; but, though partially effaced, it has not been entirely obliterated. The restoration of the image of God in the soul is the aim and object of the plan of salvation. Man, fully restored, shall again reflect the glory of his maker. "He shall see of the travail of His soul, and shall be satisfied." Isa. 53: 11.

It may be that at this juncture some will remark that a very important factor has been omitted in the discussion of man's creation. Is not God immortal? and if man is created in God's image, is not man also immortal? To this the answer may be given that God is indeed immortal, but that this does not necessarily make man so, even though he bears the image of the Divine. God has many other attributes than immortality. He is omnipresent, He is omnipotent, He is infallible. That, however, does not make man so. Man is not all that God is. So the bare fact that God has a certain attribute does not make man the possessor of it. To draw any such conclusion would be beyond reason.

This question, however, should not be thus summarily dismissed. It is a most important one and should receive careful consideration. Momentous are the issues that hang upon the answer. If man has immortality by creation, if he can not die though his body be laid to rest, but must live on somewhere, what is his condition after he departs this life? Are the majority doomed to endless torture in hell where death ever evades them though they pray for it? Shall the joy of the redeemed forever be neutralized by the fearful knowledge that somewhere in God's universe flesh of their own flesh and bone of their own bones are in endless torture. Did God in creation make man so that He Himself can never end man's existence, not even after he is thrown into hell? or *can* God end man's sufferings but does not choose to do so? If man is immortal, every being that ever lived is *now* somewhere and alive? Stupendous and fearful is such a thought, where are they? And in what condition? Can they return to earth and communicate with friends by means of seances.

The thought of endless torture is so terrible that some would rather believe that after a shorter or longer period in purgatory most persons will be saved. Others think that there will be a second

period of probation, while still others believe that there will be a final judgment after which the wicked will be destroyed and the righteous saved. If we had our choice and knew that all could not be saved, we would certainly wish the last to be true. After every effort had been made to save the lost and they would not be saved, we could only wish that they might be "as though they had not been." However, it is not our wish but God's word that counts. God does all things well. So we rest the results with Him. The question now before us is this: Is man immortal? To that we shall now address ourselves.

How will our Lord Return

(Continued from page 9)

the Lord," writes an Old Testament prophet, "is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him." Amos 5:18,19. And another inspired writer tells us that the day of the Lord is a "day of darkness and of gloominess." Joel 2:2.

Yet we must frankly state that there are other texts that represent the second coming of our Lord in an entirely different light! There are texts that tell us that the day of our Lord's return is a time of joy and hopefulness, of ransom and deliverance. "And when these things begin to come to pass," says Jesus Himself, speaking of the signs of His coming in the clouds of heaven, "then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28. The thought of the return of her King has always been held before the church of Christ as the brightest of her prospects, the most glorious of her hopes. Every prophet in the whole canon, from Enoch to the seer of the Apocalypse, has looked forward with joy and praise to that day when the present order of the world should be broken, that a better order might be brought in!

The texts that tell us that our Lord's return is the hope of every age are just as clear as those that tell us that it is the despair of nations. The passages that inform us that the kindreds of the earth shall mourn when they see the Saviour returning are just as numerous as those that tell us the setting up of His kingdom is to bring in everlasting joy and everlasting righteousness. How can statements so various be reconciled?

We should like to address ourselves to this problem. We believe that the Scriptures contain an ample explanation of both series of texts,—of those that represent the coming of Christ as the most stupendous of human calamities, and of those that represent the coming of Christ as the most blessed of human joys; and we should like to present this explanation to our readers. At a future time we will take up this question of the real meaning of our Lord's return to those who dwell on the earth, and the reason why it inspires very diverse sentiments in human hearts.



OUR HOMES

Housekeepers Indeed!

"I'm not going to marry," said a certain young lady to me recently, and she will smile, if she reads this, at what she calls my Victorianism. "I simply couldn't settle down to be any man's housekeeper. I must do *my own job*," and other words to this effect.

Well, I don't know. Maybe it doesn't appeal to all women to look after a house, to wash the pots and pans, to darn the endless stream of wearing garments, and to look after the baby, but somehow, after all, isn't that the woman's job? Isn't that what the Lord designed her to do? And isn't it the most beautiful, the most worth-while thing in the world?

In the first place, before we look into the importance of a homely woman's duties, the little lady of my first sentence is at logger-heads with routine. She doesn't like it. And she thinks that in avoiding the homely service of the housewife she will avoid much that is humdrum and everyday, and will be able, better, to branch out into something creative. She will have more freedom.

But will she?

Is it possible for a woman to have 100% freedom as some of our modern mademoiselles dream?

I think not. In the first place it isn't good for a human soul to be entirely out of the bounds of controlling circumstances, and the kindly Father in heaven so plans that every one of His children shall have a certain amount of routine—whatever their vocation. There is routine in every task, no matter how thrilling the outcome may be. Even sculptors and artists have to spend long hours on the rough stone and canvas before the least trace of beauty appears, and for the ordinary woman—and we are but ordinary women, aren't we?—there must of necessity be a major portion of routine in whatever line we may follow.

As to which routine is preferable—the routine of the office or the routine of the home—we can only judge by the results of their ultimate influence, and I do not think it is over difficult for any of us to come to a fairly accurate conclusion. For while there are exceptions, and we may take our hats off to the exceptions the woman who really wishes to stay single because she dislikes the simple service of the home, becomes at last a most unhappy and lonesome person. Having no interest in the homely tasks of the wife and mother, she loses touch with the greater portion of the woman's world. She dislikes house-work, and can't understand the intelligence of the little woman in the overalls who goes into ecstasies over a new recipe. As to babies—she wouldn't know what to do with one if it were left in her care for only a short five minutes. So is her world depleted.

Not only so, however, but the man in the office—if he is a man at all—has a very tender

spot for the little brown wren at home, and he loves the tiny baby with the great blue eyes. He is more and more thankful every day for those two bits of humanity, and he can't understand this other woman, trying to push her way into his world. He has a sort of admiration for her pluck, he admits that, but admiration for pluck isn't respect, and his respect, so far as womankind is concerned, is reserved for that little woman who soothes his aching head when he goes home at night, who makes life a pleasure, and work a joy because it is for her sweet sake. Somehow the fact that this other woman is here, pushing, struggling, competing against him, upsets his sense of norm, and in the long run, as he sees that he must not go to sleep if he is to keep ahead of her, he forgets her sex and recognizes only a calculating competitor. For of necessity she has become calculating. While the work of the home has a sweetening influence because it is a service constrained by love, the service of the office and business world hardens and chills, for business is a calculating task-master.

But to consider for a while the housewife's duties, so depreciated by some.

Is her service menial?

Not in any sense of the word, for it is voluntary, willing service. Whereas the woman of the business world is often prompted with the thought of how much she can get out of it, a mother's burden is to put into her work all that is hers to give, the returns she leaves to the kindly hand of Him, who knows what would be her best reward. Voluntary, unselfish service is never menial.

Is it lacking in objective?

"Our homes are little heavens to go to heaven in," says some wise man. And again, "The object of all ambition should be to be happy at our own hearth."

What could be higher, more thrilling than that?

With such ideals in mind the least task becomes a pleasure and a joy. The home is kept swept and shining and garnished so that it may be worthy of the blessing of the Lord. Every little duty becomes glorified because it is for the Lord and for our loved ones, and because of the influence that it has upon the lives that are ours to mould and fashion for the heavenly home at last.

And as to the initiative, skill, wisdom, and foresight necessary in the home-keeper, in no other profession are they so much required.

A man's housekeeper indeed!

Let us not be so blind. A woman is never a housekeeper only, except as she makes herself so, for her's is the highest responsibility under heaven—the care of other souls—and her duties can bring the greatest peace and satisfaction. Edgar Guest's song comes to my mind. It may be some inspiration here.

*"Wife o' Mine, day after day,
Cheering me along the way;*

*Patient, tender, smiling, true,
Always ready to renew
Faltering courage, and to share
All the day may bring of care;
Dreaming dreams, wherein you see
Brighter years that are to be;
Calling paltry pleasures fine—
That's you, always, Wife o' Mine.
Wife o' Mine, we've shed some tears
With the passing of the years,
Mourned beside our lovely dead;
But somehow you've always said
You and I could bear the blow
Knowing God had willed it so;
And you've smiled to show to me
Just how brave you meant to be,
Smiled to keep my faith in line—
That's you, always, Wife o' Mine."*

MARY J. VINE.



The Scholarship

"Ron, Ron, it's after ten o'clock. Do go to bed," said Mrs. Peters as she opened the door.

"Can't, Mother. I simply must get these verbs into my head. I must get that scholarship, you know."

"You won't get it by staying up late, I'm sure," and with this warning she closed the door.

Ron grunted, and turned wearily to his book.

"Can't think why I can't do this stuff," he said as he turned the pages slowly.

The next day at class he seemed to know less about the verbs than he knew before opening his book the previous evening.

"Ron Peters," rapped out the master, "if you hope to get that scholarship you will have to work much harder."

Ron groaned. "How can I?" he thought. "I put in every single minute I can."

During recreation he sauntered slowly round the playground, feeling too blue to join in any of the games. Suddenly he saw Hugh Reading coming towards him.

"Hallo, Ron, will you come for a swim after school?"

"With that exam next week? I don't get time to study as it is. Don't know how you can afford to waste time swimming and doing the things you do. Then you go to bed at nine. It beats me."

"But a fellow can't be glued to his books all day. Take my advice, and chuck your prep for an hour and come to the swimming baths."

Ron did not heed the invitation, however, and Hugh went away, whistling gently, and leaving Ron with his nose buried in his history notebook.

The day of exam came. Hugh turned up, looking as fit as a fiddle with that light in his eyes and that throwing back of his shoulders that betokened a thorough preparedness for a day's good work.

"Hallo, Ron!" he cried out. "Shaky?"

Ron returned a less hearty greeting, and muttered something about his brain not being in working order.

At intervals during the exam periods Ron put his hand to his throbbing head, but somehow his brain would not work, and the facts that he had tried to master days ago seemed to be anywhere but in his head. He glanced enviously at Hugh, who sat scribbling away earnestly.

At last the final paper was duly answered and handed in. Hugh went home with an untroubled look in his eyes, but Ron trudged home dejectedly. He was not at all sure of that scholarship.

A few days later a letter came for Ron, informing him that the authorities regretted to say that his paper did not satisfy them well enough to justify their admitting him into Cobham Lane School. He had guessed it, but this made his guess a certainty. Hugh came bounding along a few minutes later.

"Passed, old chap?" he queried cheerily. Ron shook his head, and said nothing.

"Hard luck," said Hugh. There was a moment's silence.

"You have, I suppose?"

"Yes," answered Hugh. "Say, I'm awfully sorry about you. Never mind, you'll get in next term, perhaps. There's another exam then, you know."

"Hugh," said Ron, "I cannot understand how it is that your brain always seems to work properly. You did not seem to worry about that exam a scrap, you did not stop up late, nor give up swimming, and you always had time to help your Mother and Dad, and yet you got through. I slog away all day and fail. It is just luck."

"It is more than that, I think," said Hugh. "Shall I tell you what my Dad told me about going in for exams?"

"Do, if it will help me get that scholarship."

"Well, he told me to follow out the advice of this verse. It works, too, I have proved it.

"The boy who wins
Is the boy who grins,
Who does not worry,
Nor get in a flurry,
Who helps where he can
And plays like a man,
Who loves the fresh air,
And sits straight in his chair.
He's the boy who will win the day—
The boy who lives in the healthful way."

MEATLESS RECIPES

CREAM AND BARLEY SOUP

Wash a cup of pearl barley and drain and simmer slowly in two quarts of water for four or five hours, adding boiling water from time to time, as needed. When the barley is tender strain off the liquor, of which there should be about three pints. Add to this a portion of the cooked barley grains, salt and a cup of cream or the beaten yolk of an egg. If desired an onion—whole—may be cooked along with the barley for flavouring and removed before straining.

CREAM ASPARAGUS SOUP

Put into a saucepan 1 tablespoon of butter substitute. Put with it one half of the asparagus from a pint of asparagus, without the asparagus water, but save the water. Heat the asparagus and fat together ten minutes, stirring occasionally. Then pour in with it one half of the asparagus juice; also add one quart of hot water, one slice of onion, one-eighth teaspoon of thyme, one small bay leaf, one branch of parsley, one teaspoon salt, one-fourth teaspoon sugar, and one-eighth teaspoon mace. Cover, and simmer gently for thirty minutes. Mix two tablespoons cornflour with one egg yolk and one cup of milk, and stir this into the hot broth. Cook one minute. Strain through a fine strainer. Reheat, but do not boil, and serve with croutons.

CABBAGE SALAD

1 medium sized cabbage	1 small green pepper
$\frac{1}{2}$ cup chopped celery	$\frac{1}{4}$ cup chopped radishes
1 tbs. minced onion	A few radishes for roses
Mayonnaise	Parsley

Remove wilted leaves from the cabbage and soak the head in cold water 30 minutes. Drain and remove the centre, leaving a shell. The leaves of the shell may be notched with a knife if desired, or left natural. Take out the core and chop the remainder of the cabbage very fine. Mix with celery, onion, green pepper and radishes. Moisten well with mayonnaise and refill the shell. Garnish with sprigs of parsley and radishes cut to resemble roses.



The

DOCTOR SAYS



"What is the cause and cure of itch?"

The disease known as the itch is due to a parasite. Itching may be caused by anything which produces irritation of the skin. Slight chapping of the skin such as results from exposure of the skin to dry air and many forms of skin disease give rise to itching. Itching from any cause may usually be removed by the application of very hot water. Dip a towel in water which is near the boiling point, then touch it to the itching surface. The contact should be only instantaneous. It should be repeated many times in rapid succession. The applications should be as hot as can possibly be borne without blistering. The application may be repeated several times a day if necessary. After the hot application apply lanoline ointment. Lanoline ointment consists of two parts lanoline, one part boroglyceride, and six parts cold cream prepared from white vaseline.

"Please send information as to how to eliminate the excess of calcium from the body."

The problem is not usually to get rid of an excess of calcium: rather the opposite, as students of nutrition have shown that many people do not get enough calcium in their food. This is particularly the case if they use no milk. Possibly one reason for poor teeth is a deficiency of lime or calcium in the food, especially with expectant and nursing mothers, who need a liberal amount of calcium in their food.

The notion that some have that arterial hardening is due to an excess of lime in the body, is probably erroneous.

"What food should one eat in order to obtain vitamins?"

Natural foods.

No animal needs instruction to enable it to obtain vitamins.

If it can get its natural food,—that for which its digestive organs were fitted,—it will obtain sufficient vitamins.

The trouble with man is that he does not know what is natural food. He has been so busy making "improvements" in the foods of nature, that he hardly recognizes the natural products as food. In Bible language, he has "sought out many inventions" and that to his undoing. Nearly everything is put through an elaborate process to increase its attractiveness, and incidentally to decrease its food value.

Man in a natural state, and with appetite unspoiled by the arts of the chef, should have no trouble in recognizing and appreciating the natural and wholesome foods. As it is, there is a crying need for teachers to call man back to simpler and more healthful living. And the teachers will find it no easy task.

The diet should include some uncooked food every day, perhaps every meal. The foods that have been refined, such as white flour, white sugar, white rice, have been robbed of their vitamins, and if eaten in any quantity, make it more difficult to secure a sufficiency of these essentials.

If one uses some fresh green vegetable every day, some fresh fruit, some milk, together with grains (better unmilled), bread (better of whole wheat or Graham), and butter, he will have a selection rich in vitamins.

"Is a blood pressure of 166 for one aged fifty-three years too much?"

Yes, 166 is too much for a person fifty-five years old or for a person forty years old or for a person seventy-five years old or for one one hundred years old or for any age. Of course 166 is not so bad as 200. There is only one normal blood pressure. There is only one standard. One hundred to 120, or 105 to 120 may be regarded as the normal blood pressure.

The blood pressure varies a little according to one's activities. If one is very active his blood pressure will rise. When one lies down, or keeps still, it will fall. If one gets nervous his blood pressure will go up a little, but the blood pressure does not normally vary with the age. If a person is normal his blood pressure is normal, 100 to 120. If a person's blood pressure is 140 it is too high. It may not be too high for him. What I mean is, it is higher than the normal blood pressure. It is higher because his blood vessels are becoming damaged and he has to have a little higher pressure in order to carry the blood through the arteries. If a person's blood vessels are normal and other conditions are normal, his blood pressure will be somewhere between 105 and 120. The idea that a person's blood pressure should be his age plus one hundred was exploded a long time ago.

The French physiologists have a saying that a man is as old as his arteries. When your blood pressure begins to go up it means your arteries are getting old.

"Will the regular use of bran tend to irritate the bowels and stomach?"

Bran does not irritate; it tickles; it titillates. It does not scratch. Most people think that bran scratches but it does not scratch at all. Suppose you have been eating some bran and there is a little particle of it left in your mouth. What happens? Your tongue keeps working hunting up that bran. It hunts around everywhere until it gets hold of that little particle of bran and disposes of it. It is not hurting your tongue. Your tongue does not bleed, your mouth does not smart, there is no irritation. It is simply the presence of the bran which notifies your tongue that there was a foreign body that needed to be disposed of. What your tongue does in your mouth your stomach does and your colon does. The same thing happens all the way down. Just remember about that. Bran does not scratch, it tickles.

"I have no energy for my work and I am told that I am anemic. Can you suggest a suitable diet and is there anything that I can take to enrich my blood and put life into me?"

If there is evidence of anemia have your blood tested to ascertain to what extent there is anemia and of what kind. For general run-down condition in which there is more or less anemia, a nourishing diet with moderate out-of-door exercise and free water-drinking is sufficient. The diet should consist of milk and milk products, an egg or more a day, well-cooked grains and vegetables with the free use of green raw vegetables in the form of salads. Lettuce, celery, tomatoes, and other forms of greens should be taken liberally. Strawberries in season are good; also all red fruits. Special attention should be given to avoid constipation. Often anemia is caused through auto-intoxication from the intestinal canal. Regulate this by drinking freely of water and if necessary by taking some laxative such as cascara. Moderate exercise, increased as you can bear it in the fresh air and sunshine, is very important.

"What causes varicose veins and how can they be cured or checked?"

Varicose veins are the result of a diseased condition which destroys the valves of the veins. The condition may also result from over-filling of the veins of the legs through too long standing or violent exercise. Surgical and mechanical measures are the most effective means of relief. Bathing with cold water night and morning affords some relief and great benefit may be derived from the systematic use of the bandage or elastic stocking. For radical relief the affected veins must be removed.

The Menace of the Fly

By J. S. Purdy

D.S.O., M.D. (Aberd.), D.P.H. (Camb.), F.R.S.

(Edin.), F.R. San. Inst. (Lond.),

City Health Officer, Sidney



It is now, or should be, within the knowledge of every one that the ordinary House Fly is an active distributor of disease.

There is a long chain of evidence against the fly as a carrier of typhoid fever, infantile diarrhoea, tuberculosis, diphtheria, erysipelas, contagious ophthalmia, cerebro-spinal meningitis, and possible other diseases.

Ordinary house flies convey infected material not only on their legs, wings, and bodies, but also on their heads, more specially through their probosces. Each fly has six legs, on each of which there are two pads, containing 1,200 hairs; each of these 7,200 hairs secretes a sticky fluid. It is this fluid which allows the fly to walk upside down on the ceiling. Flies breed on almost any decaying animal or vegetable matter. It is not only the filthy feet of faecal-feeding flies fouling food that we should fear, but also the fact that fluid which may be contaminated is regurgitated from the fly's crop in the process of feeding.

During the Spanish-American War (1898), an American Army Commission on the prevalence of typhoid fever considered there was no doubt that flies served as carriers of infection.

In the South African War (1899-1902), typhoid fever and dysentery accounted for 74,000 admissions to hospitals and 9,000 deaths among the British troops. Much of the infection is believed to have been spread by flies.

A striking instance was an outbreak of typhoid fever in General Plumer's column early in 1902, after the force had rested a fortnight in a standing camp at Wakkerstrom; although for the previous nine months the column had been practically free, as during that time he had seldom camped two days in succession in the same place, and less seldom re-occupied a previous camping ground. With the outbreak of typhoid fever there was a plague of flies.

The great improvement in the health of the troops in camp during the second summer and winter in Egypt, in contrast to our first experience of conditions there, more especially at Mena, was due in some measure to more rigid sanitary supervision, the general adoption of deep trench latrines, thus taking advantage of the fact that flies shun darkness, and the universal incineration of refuse, more especially horse manure, and so removing a fruitful breeding ground for flies and thus reducing the amount of sickness spread by these insects.

In Flanders the amount of attention given to the sanitary arrangements right up to the line was well repaid by the comparative absence of those intestinal diseases which in previous campaigns had proved so disastrous.

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It is regrettable that in civil life as in military life, the public have not been granted the same protection against the fly pest.

Two measures in the Metropolitan Area of Sydney which in my opinion would go furthest in improving the general sanitary conditions, are the extension of the sewage system and the provision for the incineration of all house refuse. With regard to stables—although there have been considerable improvements in late years, it behoves all local authorities to insist on the rigid carrying out of the ordinances.

It is important that stables, so frequently a source of nuisance, be properly paved and drained. The manure should never, under any circumstances, be permitted to remain over a week in a manure bin, which should be kept covered, and as far as possible, fly-proof. For breeding purposes flies prefer horse manure to all other substances. It takes from eight to ten days or longer from the laying of the eggs to the hatching out of the fully-developed flies. If the manure is removed at least once a week and the bins, including the corners, thoroughly cleansed out, at each removal, the breeding of the flies is interrupted, and a large proportion of the insects killed or at least removed from the neighbourhood.

Any person living within 200 yards of a stable, who is aware of a nuisance arising therefrom, is justified in communicating with the local authorities, to see that the local government ordinances are being strictly observed as to daily cleanliness of fowl-houses and stables, and (*Turn to page 27*)

Cholera in India



RETROSPECTIVE review of historical records makes it evident that the disease known under the name of Cholera, was familiar to the Hindu, Chinese, Arab, Greek, and Roman writers of the pre-Christian era, and that in India, the Cholera of to-day presents the same characteristics as it did at least 4000 years ago. India periodically emits Cholera waves supposed to reach as far as the Mississippi, and many of the disastrous Cholera epidemics and pandemics that devastated Europe, at different epochs and periods, theoretically trace their source to India.

Cholera is a water borne and also a man-borne disease. It is always carried about from place to place by human beings, and the spread of the infection in a community is governed almost entirely by human intercourse. When a person is attacked by Cholera, we may be certain that, some short time previously, he or she has swallowed Cholera Vibrios, as Cholera germs are called, that have come more or less directly from the intestines of some person harbouring Cholera infection.

The most common vehicles of infection are: food and water; and the handling of food and water by persons who harbour infection in their intestines, often without themselves suffering from any symptom, or who have perhaps been brought into close contact with other active or passive cholera carriers, is usually the main cause of the spread of the disease.

Cholera has an incubation period of from two to seven days. After a premonitory diarrhoea with colicky pains, lasting for half a day or longer, the nature of the illness asserts itself by violent purging and vomiting, the excreta having the peculiar character of rice water. The infection may, oftentimes, be so intense, that death takes place before the purging appears. This is the so-called "Cholera Sicca." In the common form, collapse is early and marked, the extremities are blue and cold, the skin shrunken, the heart weak, the surface temperature below normal, though the temperature taken in the mouth shows high fever to be present. There is a strange pinched expression of the face, with deeply sunken eyes, while the patient endeavours to communicate his wishes or fears in a hoarse whisper. He is further distressed by painful cramps in the muscles of the calf and abdomen and there is suppression of the function of the kidneys. Death generally takes place at this

stage, called the algid. Should the patient survive, he passes into the stage of reaction. There is a gradual disappearance of the symptoms, and convalescence sets in after a certain length of time.

It has recently been incriminated as a determining factor of Cholera, that patients who have recovered from it, will continue to excrete, more or less actively, and for a certain number of weeks, the Cholera Bacillus.

In recent years a large amount of thought and research has been devoted to the subject of immunization, that is to say of involving individual insusceptibility in regard to this or that specific complaint or disease. It is common knowledge that persons recovering from most of the febrile diseases, are comparatively immune against fresh infection, at least for a while. Similarly when a child has recovered from an attack of scarlet fever, diphtheria, or measles, he has for a time, a certificate of safety against recurrence of infection by those particular diseases. Such is also the case with adults convalescent from small-pox, enteric fever or other of the specific fevers.

Consequently, that relative immunity from particular diseases which is natural with some people, is possible of being brought about in others, and it has been one of the objectives of modern experimental science to advise means whereby this artificial immunity can be established and promoted.

Professor Besredka of the Pasteur Institute, Paris, the continuator of the researches of great Metchnikoff, has been conducting a series of studies on Choleric, Typhoid, and Dysenteric infections, which mark a huge departure from our former notions of vaccination. We are indebted to them for a new method of vaccination, which by its efficacy, its simplicity, and its innocuity, is of the highest interest. Professor Besredka thought, in fact, to administer vaccines by mouth instead of hypodermically, in an attempt to create immunity against Cholera, Typhoid, and Dysentery.

In those diseases, the intestines are the essentially affected organ. It is within this area that the developments of the infection take place. Since, therefore, the focus of the infection lies within the intestinal wall, it is there that the immunity which will render the organism refractory to any further infection must be established. Professor Besredka further thought that the quickest way of reaching the intestines is the most direct one, *i. e.*, through the mouth.

His immunizing agent called "Bilivac-

cine" is contained in the form of tablets taken by the mouth. It reaches directly the intestines previously rendered receptive by the absorption of a certain amount of vegetable bile. The vaccination is almost instantaneous and so is the immunity. The advantages of the new process are obvious.

The procedure is simplicity itself, attended with perfect safety. No reaction—no contraindications. The absolute innocuity of Bilvaccines renders their absorption easy by infants, invalids, and the aged.

The full dose appears to consist of three Tablets of Vaccine and Three Pills of Vegetable Bile, swallowed on three successive mornings on an empty stomach. As soon as 48 hours after the absorption of the third Tablet, positive immunity is established for one full year.

In this way, everybody can vaccinate himself efficiently, and safely, without medical interference.

For the last five years, Bilvaccines have been the object of elaborate practical tests, in India, carried out under searching scientific control. These experiments culminated in results remarkably gratifying. At this stage Bilvaccines are used on an extensive scale and recommended almost unreservedly by the majority of Government Sanitary Authorities in India, as a preventive measure which has singularly simplified the prevention and control of Cholera, in providing a really efficient alternative to inoculation—entirely free from the drawbacks of the latter.

Taking into consideration the accumulated records in favour of Bilvaccination by the mouth, it is legitimate to anticipate that this process, due to its many advantages, is called upon to play a dominant part in the task of eradicating Cholera from India.

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BOMBAY

III The Menace of the Fly

(Continued from page 25)

keeping of manure in closed bins, and the emptying and cleansing of such bins at least once a week.

The fly is mature in about ten days and breeds in less than three weeks. Each female lays 120 eggs during its average life of about three weeks.

A favourite breeding ground is moist horse manure, human excrement, or any fermenting filth or vegetable matter. The eggs are white with a polished appearance and about one-twenty-fifth of an inch long. In a few hours to four days the eggs hatch out into the larval or maggot stage. Having fed on decaying filth for some five days or so the larva turns into a pupa or chrysalis. The pupa is at first a pale-yellow colour, but rapidly changes to a bright red, and finally a dark chestnut colour. It is barrel-shaped, and measures one-fifth to a rather more than one-fourth inch in length. The pupa stage lasts three to five days or so, and then the perfect fly escapes by breaking away the anterior end. By inflating the so-called frontal sac situated in the head between the eyes, the fly is able to work its way through manure, ashes, etc., into the open air. When the integument has sufficiently hardened, the fly takes to the wing. Flies cannot breed without warmth and moisture.

The real remedy lies in prevention, in the destruction of their breeding places, and in a most vigorous onslaught on them at the beginning of the summer.

The fly is a voracious feeder. In a single meal it may swallow half its own weight of food. It may defecate fifty times in twenty-four hours. Large fly-specks are due to the vomited matter, the small specks to the faeces.

Natural enemies of the fly are spiders, centipedes, ants, lizards, toads, and bats. The fly carries disease as a porter, carrying the germ from one place to another. The average number of germs on 418 flies examined, was on a single fly 1,250,000. Germs do not live long apart from moisture, and the germs carried on the hairs soon dry and do not last more than two or three days. On the other hand, the fly carries a large number of germs into its stomach, and these may be regurgitated by the saliva or passed by the faeces. If houses were effectively screened the fly would not gain admittance. If all food were screened it would not be infected.

In the United States the screening of houses costs £2,000,000 per annum. No system of screening is effective—the fly enters when the door is opened. Screening shuts out the air as well as the fly. Horse manure may be treated with sulphate of iron solution. If manure is removed daily and spread on gardens where it dries rapidly the nuisance is much abated.

Exterminate Flies—

By keeping household garbage properly covered.

By sprinkling kerosene or chlorinated lime over garbage and refuse.

By removing stable manure at least once a week.

By burning all waste matters without delay.

By fly-proofing the pan closet; and by killing flies by fly traps, tanglefoot, and swatters.

Tanglefoot: Hang in strips from ceiling. Flies always rest at night.

Man: The Enigma of the Ages

By Leo Odom

SIR Arthur Conan Doyle, the noted English Spiritist, became very much perturbed when Thomas A. Edison expressed his skeptical views about the idea of the immortality of man. Mr. Edison bases his lack of belief on his knowledge of nature. Sir Arthur does not attempt to argue from science, but holds forth Spiritistic demonstrations as proof of existence beyond the tomb.

Science rather supports the belief that man is not immortal. "Most of us believe in immortality, although science furnishes us with no proof on this point," said Dr. Harvey W. Wiley recently before an assembly of psychologists gathered at Washington, D.C. And this is practically what the great Seneca said after studying the subject from the writings of the ancient philosophers: "Immortality, however desirable, was promised rather than proved by these great men."

Now that science fails to support the doctrine of immortality, recourse is taken to the Bible or to Spiritistic manifestations. Sir Arthur claims to prove the existence of his spirits, but he does not prove their claims of being the souls of the dead. They may be "lying spirits." It is possible that there exist unseen intelligences who can make themselves visible if they so desire, and who have such an intimate knowledge of human affairs that they can impersonate the dead and do wonders that may deceive the keenest minds. We do not have to deny existence of spirits if we deny the immortality of man. And if man is not immortal, Sir Arthur's spirits are liars.

The prevailing idea of immortality is that man is composed of a dual nature: an ethereal, immortal entity called the "soul" or "spirit," dwelling within the mortal body of flesh. The soul is supposed to be the part of man that constitutes his consciousness and personality.

But a few everyday experiences may throw some light on this point. A brick falling on a man's head may knock him senseless for an hour, and he remembers nothing that happens until his consciousness is restored. Why should the blow affect the soul as well as make a bump on the head, if the soul constitutes the rational part of man? Consciousness ever depends on the proper functions of certain parts of the body. To interfere with or impair these functions invariably produces unconsciousness, insanity, or death. Does the soul of a lunatic go crazy? His soul is yet in him while he is alive.

Sleeping, fainting, insanity, asphyxiation, intoxication, the use of ether and narcotics, and even sickness, may produce a state of unconsciousness or mental derangement while the body yet lives. Is it true that the use of liquor may befuddle the immortal soul? The soul, therefore, cannot be the rational part of man, for it exists depending on the body. Every case of unconsci-

ousness or mental aberration may be traced to some disorder in the body or to outside interference with it.

Furthermore, the idea of the soul as a thing apart from the body is absurd. A thug may wallop his victim on the head with a blackjack and render him so ignorant of everything that he neither knows that his pockets are being rifled nor how the robber escapes. If we suppose that the man is not dead, but unconscious, his soul is therefore still in his body during the robbery. Now, if the thug had given this man a harder blow, he might have killed the victim, losing his soul into eternal consciousness to watch the thief search the dead body for money, and to have followed the robber to his rendezvous! A brick may fall on a man's head and render the soul unconscious for an hour, while a harder blow may crush out his brains or sever the head from the body and send a man into everlasting cognizance of all that is going on! Thugs and careless workmen should beware and take care! The disturbance of a few body cells makes a man ignorant of what happens about him, but total decomposition of the body puts him into a state to the contrary. A dose of ether applied to his nostrils renders a man senseless and unaware of the surgeon's work, but let a man be consumed in a furnace and he will be able to flit about, converse with people, topple tables, make queer noises, and work wonders!

Now that we have seen that everyday life teaches us that the doctrine of immortality is contrary to reason, we must examine the Scriptures on this subject. Did the Jews believe in the immortality of man? To the Jew "Immortality in any sense worth considering was, apart from the body, unthinkable."—*The New Standard Bible Dictionary (Funk and Wagnalls, 1926) page 225, column 1.* The Pharisees believed in angels and evil spirits, and that future life comes only by the resurrection. The Sadducees, another influential sect, believed neither in angels, nor devils, nor in life beyond the tomb.

And as we turn to the Scriptures themselves we do not find a single instance where either man or angels are spoken of as immortal. Neither is there a promise of everlasting life to the unbeliever, except the one the devil made when he said, "Ye shall not surely die," in contradiction to God's warning, "Thou shalt surely die." The doctrine of immortality concocted by the devil to sugar-coat the bitter pill of sin. A thief would find little inducement to steal if he were sure of being caught and punished for it. He thinks there may be a chance of doing it and escaping unpunished. The idea of the immortal nature of man has made him bold to sin, and upon it are built many false religious beliefs that encourage the sinner to believe in probation after death or to turn atheist at the thought of eternal torment for merely stealing a rupee.

Man was not made immortal, but there was a way provided whereby he might never die as long as he lived in obedience to God's law. The tree of life was given him, and it possessed prop-

erties that counteracted deterioration in the body. Rev. 22: 1, 2. And when Adam sinned, God took special pains to see that he did not have immortality, except through the plan of salvation. Access to the tree of life was denied him, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden.... And He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 22-24.

And regarding the possibility of angels being the disembodied spirits of the dead, the verse just quoted shows that the cherubim existed before a single human had died. The devil himself, a fallen angel, was there, using the serpent as his first medium, and the record tells us that his angels were cast out into the earth with him. Besides being earlier in existence, the angels are a race of beings superior to man. "Thou hast made him a little lower than the angels." Psalm 8: 5.

It then devolves upon us to offer some light concerning the make-up of man's nature. It consists of "spirit and soul and body," according to 1 Thess. 5: 23. The explanation of the terms is given in Gen. 2: 7, where the creation of man is described: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus runs the formula God used:

1. The body—a mass of elements taken from the ground.
2. The spirit—life from God (Psalms 36: 9).
3. The soul—the body plus life "became a living soul."

And now we must consider a few points. The body is not the soul, the life is not the soul, but the two together make "a living soul." The soul, then, cannot exist or become *living* apart from the body, as reason and science prove. The elements in the ground were created before God made man, and surely God possessed life before that also. But as mineral in the bowels of the earth and electricity in the air do not make an electric light, neither did the elements in the ground and the life God possessed before man's creation constitute a man. As the lamp is made of the dust of the earth and the electric current is put into it to energize it and make it a light, so was the process of making the soul. It takes no stretch of imagination to see that this is true, for matter lies everywhere about us, and life is everywhere manifested in animal and vegetable forms, many of which have not reason. The spirit is the life energy that animates things. In a sense we take the elements in the form of food and create them into living souls every time we eat.

The Scriptures teach that though we are a higher order of creatures, we are no more immortal than are the animals. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast... All go unto one place; all are of the dust, and all turn to

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dust again." Eccl. 3:19,20. The animals also have the "breath of life" (Gen. 7:15,22), and are each one a "living soul" (Rev. 16:3). God "only hath immortality." (1 Tim. 6:16.)

What is death? It is merely the reversal of the creative process, the unmaking of the man. If the union of the body and the life make a "living soul," the separation of the two would unmake the soul. The soul can die, for "the soul that sinneth, it shall die." Ezek. 18:4,20. The psalmist contrasts death with creation, in order that we may see what is death: "Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created." Psalm 104:29,30. Therefore, when Adam died, he was just what he was before he was created,—nothing.

The Bible teaches also that there is no consciousness in death. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish," says also the psalmist in Psalm 146:4. Man is utterly ignorant of everything after he dies: "The dead know not anything, neither have they any more a reward: for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun, ...for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5,6,10.

Our only hope of life beyond the tomb is that of the resurrection. The prophet Ezekiel goes on at length in chapter 37 of his book to show that it is the re-creation of men. It is then that "mortal man" (Job 4:17), or "this mortal," will put on immortality, which takes place at the second coming of Christ. 1 Cor. 15:51-54.

What, then, is the explanation of the spirits? They are "lying spirits." The invisible intelligences with whom Sir Arthur talks are the "spirits of devils," who have a very intimate acquaintance

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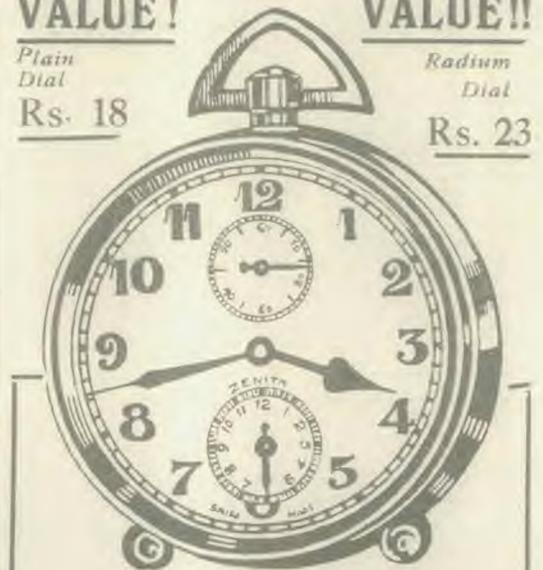
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with the affairs of men from the beginning. We forget that this earth is infested with fallen angels as well as with fallen men. And we are explicitly warned that, in the last days, "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. And one of these doctrines of the devil is the one he gave when he said, "Ye shall not surely die," to overthrow the "faith" of Adam in the word of God. And just before the coming of Christ the world will see the doctrines of devils supported by marvellous spirit manifestations, to carry away many to perdition. (2 Thess. 2:8-12.)

Though we do not have immortality, we are urged to "seek for immortality" (Rom. 2:7) by faith in Jesus Christ, who rose from the dead and will bring forth His people from their graves at His appearing. Then the overcomer will have access again to the tree of life (Rev. 2:7; 22:1,2) as Adam did. The flaming sword that the cherubim wielded to keep away the sinner will be sheathed for ever, and the children of God shall have learned that the way of sin is hard. Then will the saints together with the cherubim sing the praise of God for His salvation in love and mercy. Ever afterwards man shall be permitted to "put forth his hand, and take also of the tree of life, and eat, and live forever, a sinless creature. Let us remember that disbelief has brought us into our present state, and shall we not redeem ourselves from it by believing that promise of God that if we turn and repent, we shall live?"

"You can make your life a treadmill, or you can make it a ladder; it all rests with you."

How Did the Huge "Prehistoric" Animals Die?

(Continued from page 6)

ocean deposits now to be seen on the land, the ocean must have in this way, while it was being rushed over the land, lost much of its sediment that had accumulated on its bottom as mud.

The Flood of the Bible could not possibly have happened without leaving evidences everywhere on the face of the earth. Sane faith in *anything* is built only on a fair and thorough study of the evidences followed by a courageous acceptance of the reasonable conclusions and honest obedience to its reasonable obligations. The Flood is no exception.

WHAT is success? The amassing of money? Dives did not find it so. Is it power? Herod did not find it so. Is it knowledge? Paul did not find it there. No; success lies in the simple service of God. Success lies in stewardship, in receiving the facts of life—money, influence, intellect—as loans from God, to whom the account is daily to be rendered. "The longer I live," writes Samuel Chapman Armstrong, "the less I think and fear about what the world calls success; the more I tremble for true success, for the perfection and beauty of the inner life, for the purity and sanctity of the soul, which is as a temple."—*Central Christian Advocate*.



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"To Thine Own Self Be True"

Charles L. Paddock

THE private diary of Leo Tolstoy was recently published in Paris by his daughter. One view expressed in this diary is, "Lying to others is much less serious than lying to yourself."

Many of us who read these lines would not be guilty of telling a falsehood to someone else or of trying to deceive another; and yet most of us have been guilty of trying to deceive ourselves.

When Eve ate of the fruit of the tree in the Garden of Eden, she tried to deceive herself into believing that it was not her fault, but the serpent's.

And when the Lord asked Adam about his part in this disobedience, he had an answer ready. He had been thinking it over and had come to the conclusion that he was not to blame. If Eve had not eaten of the tree and tempted him, he would not have fallen. But the truth of the matter is that Adam was wholly responsible for his own sin. And we find many of the Adams of our own day trying to lay their downfall at the door of the weaker sex.

Ask the drunkard or the drug addict about his life, and he can show you plainly where someone led him from the path of rectitude and gave him a push on the downward way. Ask the woman who has fallen, and she will tell you that she was lured into a life of sin.

Ask your little boy why he disobeyed you, and, with no trouble at all, he can shift the burden of disobedience to the boy next door. And the girls seem to have the same failing. A woman was talking to me a short time ago about living up to the Bible standard. She admitted that she fell short in some ways, but she felt sure that God knew her heart, and that He

would take everything into consideration. She was trying to make herself believe that she could go on in her disobedience and yet get into heaven. "Why," she said, "I am doing all the good I can. I help the poor in the neighbourhood. I take the sick out riding in my car; in fact, never a day goes by that I don't do something for someone."

I heard one man trying to ease his conscience by a speech like this: "Yes, I know I have an awful temper. I fly into a rage and say the things that I should not say, and for which I am very sorry a short time afterwards, but I inherited it from my father, and I can't help it." Blaming a weakness of his own on his poor old father who was dead and gone! A weak confession for a man to make, isn't it?

And so we go on deceiving ourselves. We are told that there will be a company of these deceived people present when the affairs of this life are finished up, and we stand face to face with eternity. These people will repeat to the Saviour all the wonderful works they have done in His name. They have visited

the sick, fed the poor, and in His name done many wonderful works. But they have deceived only themselves. For Jesus replies, "I never knew you; depart from Me."

When I say that some one else is responsible for my sins, I am deceiving myself. Others may have placed temptation in my way, they may have urged me on; but the final decision was made only by the consent of my own will. In the day of reckoning all our excuses will vanish away. It will be found that our wrong-doing was of our own choice.



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