

THE  
**ORIENTAL**  
**WATCHMAN**  
 AND HERALD OF HEALTH



Indian State Railways

JUMMA MUSJID, LUCKNOW

*The Next War, God Condemned and Prohibited  
 Spiritualism, Typhoid Fever and its Prevention,  
 Distressing Conditions Amenable to Home  
 Treatment, The Questioning Soldier*



During the past five years 439 women have died in England at the age of 100 or over. The number of men centenarians whose deaths have occurred in the same period is only 112.

Forty-six inches of rainfall in twenty-four hours is the world record for a rainstorm and was established in July, 1911, at Baguio, Philippine Islands.

Umbrellas as screens against sunshine have been used since the days of the ancient Assyrians and Egyptians, but were first used in England as protection against the rain in the time of Queen Anne.

Wheat grains, 4000 years old, found in Egyptian tombs were planted by a New South Wales farmer. They sprouted, grew very tall, and developed seven heads to a stalk. In pictures in Egyptian tombs wheat with several heads on a stalk is seen. Thus do even incidental discoveries corroborate the accuracy of such Bible stories as Pharaoh's dream of seven-eared grain. Genesis 41: 1-7.

Under our present calendar, no century can commence on Wednesday, Friday, or Saturday. October begins always on the same day of the week as January; February, March and November commence on the same day of the week, while May, June and August commence on different days. The year always finishes on the same day of the week as it begins. These rules, of course, do not apply to leap years.

The Hanging Gardens of Babylon did not hang. They were in reality a series of terraces, supported by arches, rising one above another, like giant steps, to a height of 350 feet. The framework, and the twenty-foot-thick wall surrounding the gardens were made of stone.

A new scientific method is being used in Germany and England to inject into telegraph poles a spreading paste that is said to keep fungi at bay. Many years are said to be added to the poles' life. This treatment of wood is a step that may lead eventually to complete arrest of decay. If that ideal is accomplished, buildings of wood can be erected that will be as imperishable as structures of stone, brick, or steel, while the cost will be much less.

A new broadcasting station twenty miles out from Berlin is pronounced the most powerful in the world. It has a power of 120 kilowatts and a wave length of 4,100 feet. The building of fine broadcasting stations is so popular in Germany as to bring about a criticism of their expense by S. Parker Gilbert, general agent of reparations.

The first day of 1928 was a joyful one in the little Negro cabins of Sierra Leone's hinterland, for it marked the emancipation of more than a quarter million domestic slaves in the protectorate. To Lady Kathleen Simon, wife of Sir John Simon, distinguished leader of the Liberal party in England, belongs the credit for making known to the outside world that domestic slavery still existed in this part of Africa. As a result, legislative action was taken to abolish it. The slaves were owned only by natives, not by Europeans, and were principally people (or their descendants) captured in intertribal wars before the protectorate was established in 1896.

Successful transmission of a coloured picture by wire from New York to San Francisco is one of the latest developments of the wire-transmission process, says *Popular Mechanics Magazine*. The feat was accomplished by using three negatives, a red, a blue and a yellow, each being sent separately and then put together at the receiving end. The entire picture was transmitted in thirty minutes.

The first definite step toward adoption of the "stagger plan" of business hours, as a relief for traffic congestion, has been taken in New York City. For several years the scheme has been under discussion, but the Metropolitan Life Insurance Company pioneers the way with its 10,000 employees. On a recent Monday morning, instead of reporting for work at 9 or 9.15, as they had in the past, they arrived in four groups, the first at 8.30, the others following at 8.45, 9 and 9.15. The first group started for home at 4 o'clock, and the others followed at fifteen-minute intervals. According to observers, the system worked as well in practice as it had in theory. Congestion in the building lifts, which had become a pressing problem, was materially lessened. Lunch rooms in the building and in the neighbourhood found that the noon rush—lunch periods also are staggered—had been cut to a minimum. There was no complaint from employees. Final conclusions cannot be reached offhand, of course, but after giving it a fair trial, officials of the company promise to make public the result of the experiment, paying particular attention to the effect the "stagger plan" has on punctuality.

On the site of the house in Jerusalem once occupied by Pontius Pilate, procurator of Judea in the time of Christ, a factory has been started where the ancient pottery art which once flourished in the town will be revived. The enterprise owes its inception to the progressiveness of the Pro-Jerusalem Society, which has for its object the general revival of the ancient industries of Jerusalem. The factory turns out tiles of beautiful colours and quaint designs, as well as all sorts of pottery of the kind made in Christ's time in the form of water bottles, jars, vases, cups, and plates. In the Bible days, Jerusalem was noted for its weaving, pottery, and glassware. These crafts gave employment to many and their wares were famous throughout the East.

Just one hundred years ago, John Walker, a chemist in the little English town of Stockton-on-Tees, set about inventing a substitute for the clumsy flint-and-steel which was then the best means of obtaining a light. Starting a fire or lighting a taper in the damp atmosphere of the United Kingdom was in those days a serious business, requiring time, skill, and no little patience. Walker was convinced that something better than the tinder box could be devised. After considerable dabbling, he produced a mixture of chlorate of potash and sulphide of antimony, which he named "percussion powder," and this he presently placed on sale in his shop. It took fire readily enough, but was rather awkward to handle. Finally Walker conceived the notion of attaching a small lump of his "percussion powder" to the end of a little stick—and presto! the match flamed into being. As the centenary of Walker's invention comes around, 6,000,000 matches are being struck every minute all over the world. An American machine, according to the *New York Times*, turns out 177,926,400 every day. The world at large consumes, at a rough estimate, 3,228,425,000,000 matches a year; in Walker's own England, 200,000,000,000 are said to be used annually. Thus do mighty things from small beginnings grow.

# The **O**RIENTAL **W**ATCHMAN AND HERALD OF HEALTH

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## Mental Hygiene Among Europeans in India

H. C. Menkel, M. D.

**D**URING the recent session of the Far Eastern Association of Tropical Medicine, held in Calcutta, a paper was read by Colonel Berkeley-Hill of Ranchi, dealing with the above subject.

Colonel Berkeley-Hill drew attention to the fact that Europeans residing in tropical countries frequently develop a variety of mental abnormalities. Among those particularly noticeable are irritability manifested over slightest occasions; uncontrollable temper; lowered moral consciousness; anxiety; stressed religious sentiments on certain points; strong mental sex urge; and a variety of other mental aberrations. It requires only a casual observer to recognize the extent of these mental phases among Europeans residing in India.

The real import of this subject can only be appreciated as one realizes that the essential determining product of human existence is *mind*. An imbecile mentality is a human failure from the start. The body may be quite perfect, but what does it matter if there is no mentality.

Among the most unfortunate experiences of man is the hopeless loss of mental balance just as success in life's efforts seems assured. Such a person may live on for years but to no purpose. Life has to him become a tragic failure.

Between these two extremes of mental failures are found a large variety and varying degrees of mental instability and aberrations as indicated in the paper under review.

Life, personality, character, disposition, temperament, these are all largely the product of how we react mentally to persons, things, environment and experiences. "As a man thinketh in his heart so is he." This is a basic law of human life.

Life in the tropics gives many occasions for unfavourable mental reactions. These, when often



enough repeated become a habit and then the die of life is cast.

When people and things begin to get on one's nerves and one becomes hyper-sensitive and unhappy, the day being filled with unpleasant reactions, it is time to look for causes in one's own manner of life which are disturbing to the normal balance of bodily functions.

Among the causes suggested in Colonel Berkeley-Hill's paper and the discussions thereon were, long resi-

idence under tropical temperature, climate and sun-rays over which there can be but little control. Other causes mentioned are subject to more individual determination and therefore suggest their own remedial efforts. These include frequent worry over servant problems; separation of family relations for long periods (when wife and children are in the hills and husband on the plains); club existence and "frenzied" social life with its abnormal strain on body and mind, fear-thoughts lest one be considered not doing his part socially or officially; insufficient sleep; also infectious diseases and focal infections.

Women develop perverted mental outlook from the lack of profitable employment for mind and body. Alcohol and tobacco are drugs producing disturbed mental and nervous balance.

The diet of the average European is excessively protein and acid-ash forming. It lacks in essential vitamins and mineral salts. Constipation and intestinal putrefaction is the average experience. Mental fatigue, depression and nervous irritability are frequent consequences.

A combination of influences such as these are most potent in producing what Colonel Berkeley-Hill calls "anxiety neurosis." Particularly when they are added to the mental and nervous stress resulting from systemic sex changes taking place in both men and women after forty years of age.

What can be done to meet and counteract such tendencies? Personal hygiene, physical and mental, is essential as both prophylactic and remedy. Normal biological living for men and women is the price of mental stability in the tropics.

Emerson's advice is good, "Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it serenely, and with too high a spirit to be cumbered with your old nonsense."

It is essential to set one's house in order spiritually, physically, mentally, and live the kind of life that must be right. Having thus put one's soul in tune with infinite Truth, the progress of God's universe will be ours to share.

As a final suggestion I would urge to avoid overeating of the more concentrated foods, as meats, eggs, breads, cakes and sweets. Thousands of Europeans in India are ill, grouchy, irritable, depressed and discouraged because of constantly overloading their organism. The physical effect of clogging is much the same as using too rich a mixture in one's motor car engine. Depend more on fresh raw salads and fruits. Such foods counteract the tendency of a tropical climate and are good for mind, body and soul.

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## Red Blood

G. H. HEALD, M. D.

**W**E have learned—if in no other way, from the advertisements of the patent medicine man—that pale blood lacks iron, that the essential for rich red blood is an abundance of iron, particularly the kind mentioned in the advertisement. We have been taught that by using Dr. Quackem's Luxated Iron, or some other much-vaunted stuff, we can add ruby to our lips, pink to our cheeks, sparkle to our eyes, and resiliency to our step, with perhaps a house and lot thrown in for good measure; for patent medicine advertisers are all very promising fellows, or at least they were until the Federal Food and Drugs Act took cognizance of unwarranted statements regarding the healing value of nostrums. Since that time these advertisers have been more conservative in their statements.

But the fight is not over. While the law curtails the extravagant claims on the wrappings of medicine bottles or other containers, it has little to say concerning the lying medicine advertisements which appear in the daily newspapers and magazines, on the bill-boards, in the trams and elsewhere. Any one who does not know what is referred to can learn by reading carefully and critically the patent medicine advertisements in his daily paper.

But this is far from the subject of "red blood." If patent medicine men have taught the people that they could get red blood by taking something out of a bottle or a pill box, they learned it from

the doctors, who for years have been trying to build up poor blood by administering "tincture of iron" and other iron preparations for this purpose. There has been a belief that iron, especially organic iron, when taken in the form of medicine, is assimilated, and built up into hemoglobin, the colouring constituent of the red-blood cell, which gives its value as a carrier of oxygen.

But for a good many years there has been reason to question whether iron taken in this way is actually assimilated by the body. In laboratories and at the bedside, the attempt has been made to solve the question, Is iron, taken in medicinal form, utilized by the body to enrich the blood? According to some observers, part of the iron taken in this way is actually stored in the body; but while it may be admitted that it may have some stimulant action on digestion, there is reason to doubt whether iron administered medicinally is actually utilized to increase the hemoglobin content of the blood.

The principal source, if not the only source, of hemoglobin iron, is the iron normally present in the food. Osderhalden has stated that "hemoglobin is derived essentially from the organic compounds of the food, while inorganic iron acts mainly if not entirely as a stimulus." Another authority declares:

"Whether medicinal iron actually serves as material for the construction of hemoglobin is not positively known, but we have what appears to be ample evidence that food iron is assimilated and used for growth and for the regeneration of hemoglobin to much better advantage than are inorganic or synthetic forms, and that when medicinal iron increases the production of hemoglobin, its effect is more beneficial in proportion as the food iron is more abundant—a strong indication that the medicinal iron acts by stimulation rather than as material for the construction of hemoglobin. Evidently, then, we must look to the food and not medicines or mineral waters for the supply of iron needed in normal nutrition."

Now while an all-round diet supplies an abundance of iron, a restricted diet may be very poor in this element. Eggs are rich in iron, but milk, rich in protein, fat, sugar, lime and phosphorus, is exceedingly poor in iron. This is especially the case when the milk must be diluted, as for bottle-fed babies. Rice is another iron-poor food; so that unless iron is obtained in some other way, a rice-and-milk diet would be a poor one to make red blood. Oatmeal is rich in iron, as is also whole wheat; but white flour is poor in iron. Beans, green or dried, cabbage, and especially spinach, are rich in iron. Most green vegetables contain a comparatively large proportion of iron, but none so much as spinach. It would seem, therefore, that the true way to get "red blood" is to use freely of the whole-grain preparations, green vegetables, and fruits, especially strawberries.

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**FOR DYSENTERY.**—The pain of dysentery with constant tendency to relieve the bowels, may be greatly relieved by making the patient lie upon his back in bed, with the hips well lifted upon a pillow. Straining of the bladder may often be relieved in the same way.—*Good Health.*

# God Condemned and Prohibited Spiritualism

By Carlyle B. Haynes

**T**HROUGH all its long history the chief characteristic of Spiritualism has been, and is now, the claim of providing a method of communication with the spirits of the dead. This claim, as the reader has seen in the preceding issues, is not a new one. Spiritualism itself is not new. It is an old system which has adopted a new name in order to hide its evil practises and escape the stigma of its ancient record. In ancient times it was not called Spiritualism, but witchcraft, sorcery, wizardry, necromancy, and consulting with familiar spirits. Under these names it is spoken of in the Bible and strongly denounced, condemned, and prohibited.

Inasmuch as this system is sweeping many people from their moorings out into a great overwhelming sea of deception, it is well that we study what God has to say about it. It is a most powerful delusion, and we cannot combat its power successfully in our own strength. God has given much instruction concerning it in His Word, and this instruction will be

of the utmost value to every person in meeting the lying claims of Spiritualism and overcoming them.

God said to his ancient people, the Israelites:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31.

The possession of familiar or controlling spirits is the very claim upon which the so-called communication with the spirits of the dead is based by Spiritualist mediums. In the above verse God forbids his people to have anything to do with those who make such claims, and further admonishes them that any such connection will be defiling to his followers.

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

Sorcery was a pretended familiarity with the spirits of the dead; that is, it is one of the ancient names of modern Spiritualism. And in the passage just quoted God sets Himself against it, and declares that his witness and his judgment will be against all who practise these abominable occult arts.

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

Spiritualism pretends to be able to foretell the future accurately. This is mere pretension, for it does not know the future, much less can it foretell it. Mediums, reasoning from cause to effect, may surmise something of what may come to pass, and so may we all, but they have no supernatural knowledge of the future. If Spiritualists knew what would happen to-morrow and the next day they would undoubtedly be the most successful manipulators of the stock market, for they would be able to tell whether stocks and bonds were going up or down and thus be far in advance

of their competitors. They do not know the future, but "they prophesy a lie unto you."

And it is just on this point that Spiritualism fails to establish the truth. We shall study in the following chapter some of the tests of this system which Spiritualists themselves submit to us, but it will be well to notice here that God Himself has appointed a test which Spiritual-

ism fails to meet. This test is as follows:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods." Isa. 41:21-23.

If Spiritualism desires to prove that it has not only supernatural power, but also divine authority, let it meet this test. "Let them show us things to come." The One Who proposes this test has submitted to it Himself, and the very thing which neither man nor evil spirits can do, God has done again and again by His prophets. A large portion of the Bible consists of prophecies made ages ago, which deal with the history of nations, empires, and cities, and accurately foretells that history. And as the history has unfolded through the centuries, these forecasts have proved true, thus establishing the fact of God's omniscience, and confirming the faith of the people of God in the inspiration of the Bible.



A Form of Ancient Spiritualism

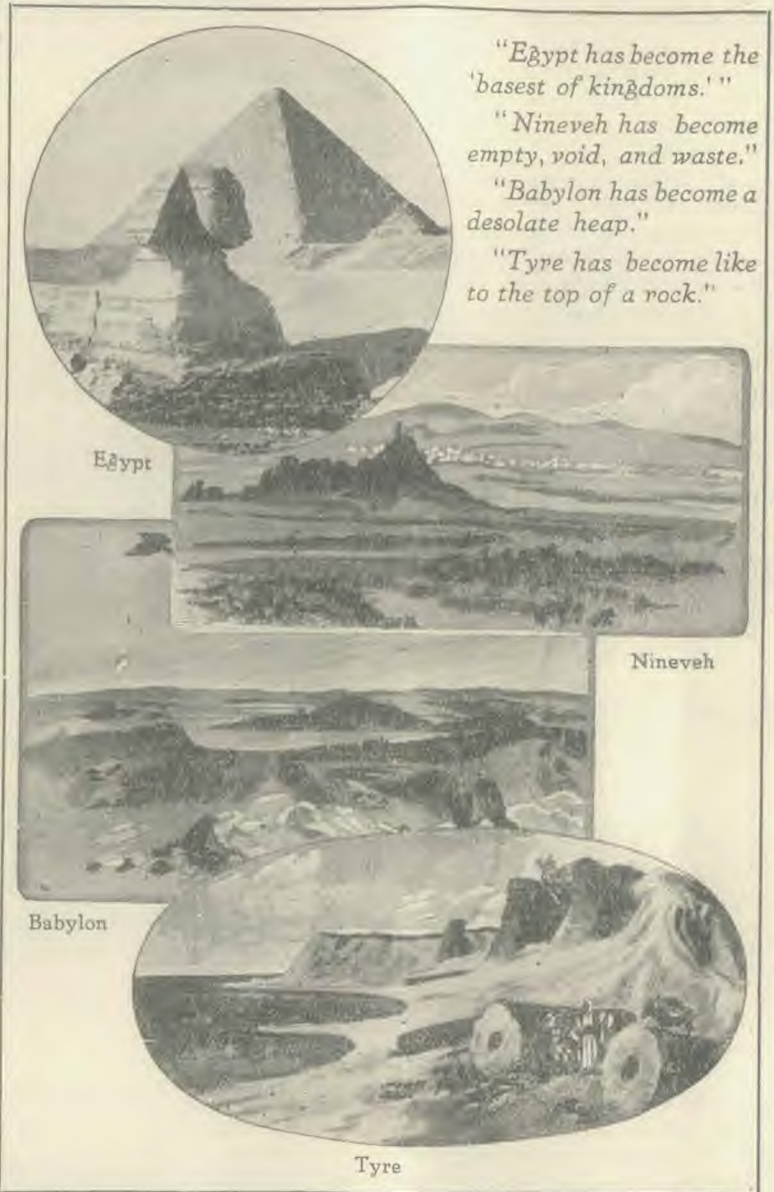
Egypt, in harmony with God's ancient Word, has become the "basest of kingdoms," and has not had a native king or prince to reign over it for thousands of years. Ezek. 29: 15; Ezekiel 30; Isaiah 19. Babylon, that proud city which set itself up against God, has become a desolate heap, uninhabited, and a lair for the beasts of the desert. Isa. 13: 19-22. Tyre, which once handled the merchandise of the world, has had her walls destroyed, her dust scraped from her, and become like the top of a rock, a place for the spreading of nets. Ezek. 26: 1-5. Nineveh, the magnificent capital of a magnificent empire, "the bloody city," the city "full of lies and robbery," has become empty, void, and waste. Nabum 3. These prophecies have been fulfilled, with scores of others, and some are now being fulfilled, though the men who wrote them under inspiration have been dead for thousands of years.

It is upon evidence such as this that the Christian rests his faith. Spiritualism has never been able to produce their equal, nor does it offer us anything similar upon which to base any belief in its divine origin. Its pretensions vanish into air when compared with the prophecies of God's Word. The communications received through spirit mediums are no more to be compared with the messages of the prophets than a counterfeit note can be compared with a true one.

In place of meeting this divinely appointed test to show us things to come, Spiritualism tells us merely of those things which are in the past or present. It is willing to give us the names of our fathers, mothers, grandmothers, uncles, aunts, children, the dates of their death, and the places of their burial. But all such things might be known to those in the flesh as well as to evil spirits which roam through all creation to gather information at their leisure. Such information is open to all who may care to acquire it. Nor is it sufficient for the spirits to give us truthful accounts of happenings which are then taking place at some considerable distance, for it must be remembered that mortals have produced inventions by which information may be sent around the world like the flash of lightning. Let them show us things to come. This is the divine test. And it is a test no spirit medium has been able to endure, or cares to invite.

Certainly there are some events which

Spiritualists may be able to foretell. An astronomer can foretell the exact time of an eclipse. A criminal can foretell the exact time of a murder which he intends to commit. An incendiary can foretell the exact time of a fire which he intends to kindle. Those who know may foretell the financial ruin of some individual when they are planning to bring it about at a certain time. But



"Egypt has become the  
"basest of kingdoms."  
"Nineveh has become  
empty, void, and waste."  
"Babylon has become a  
desolate heap."  
"Tyre has become like  
to the top of a rock."

such predictions would not prove the possession of supernatural intelligence. And it must be evident to all that no proof of divine inspiration is given when predictions are fulfilled unless it can also be shown that they are not based upon previous predictions of similar character from which the information may have been drawn.

"A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Lev. 20: 27. (Turn to page 25.)

# Distressing Conditions Amenable to Home Treatment

**T**HE first two of these conditions are somewhat allied. Each is a local condition brought about suddenly, as the result of some systemic condition possibly an intoxication. The treatment is somewhat similar, consisting of a regulation of the diet, and active eliminative treatment.

## Sick Headache—Migraine

This distressing condition, affecting principally woman after puberty, seems to be caused by some form of auto-intoxication in one who is run down nervously as a result of prolonged or excessive work, or of dietary or other errors and excesses.

It begins with mental depression, some blurring of the eyesight, followed by throbbing pain, usually on one side of the head. There may also be intolerance for light, and some dizziness. After some hours of such misery, there may be nausea and vomiting, the matter vomited being small in quantity, but of a burning, acid nature.

The treatment should include a reform of the habits. The diet should be light and simple, and should exclude caffein drinks and flesh. Excesses, especially sexual excesses, must be given up.

Massage or vibration of the liver is a good practice, for in most cases of sick headache, the liver is sluggish. The bowels should be kept in active condition by the use of coarse foods, and, if necessary, by the administration of agar, mineral oil, or some other laxative. The preference is for laxative food. The patient should drink an abundance of water, eight to twelve glasses a day, in small quantities.

Are the eyes involved in migraine? According to some oculists, they are, and should be examined in all cases of this trouble. It is certain that in a number of cases of sick headache, the trouble is relieved by treatment of defective nasal conditions.

## Neuralgia

What is called neuralgia—pain along the distribution of a nerve—is often neuritis, that is, inflammation of the nerve. Neuralgia often "comes and goes," the patient experiencing an increase, followed by a diminution of pain. The spells of increased pain are liable to follow some undue exposure or some season of excessive work or indulgence. It may be a too ample diet. Sometimes it is the indication of auto-intoxication.

The remedy is rest, free water drinking to help remove the poisons from the system, and free evacuation of the bowel for the same purpose. The diet should be plain, free from flesh foods, tea, coffee, etc., and tobacco and alcohol should be interdicted. Not only should an excess of protein be avoided, but an excess of any kind of food. The nearer one can keep to his minimum requirement in the matter of food, the freer will he be from this malady.

The local treatment is heat, applied by means of fomentations or compresses, although cold applied to the spine will often not only relieve the present attack, but prevent further attacks. This treatment has been effective in neuralgia of the trunk, arms, and face.

To apply this treatment, wring a Turkish towel out of cold water,—the colder the better,—fold lengthwise to a width of six inches, and lay on the bare spine, the full length. When this compress has been on for five minutes, make another similar application, and then dry thoroughly, by friction with a rough towel.

## Backache

Backache is a symptom, not a disease. It is one of nature's ways of informing us that something is wrong inside and needs attention. When the motor car refuses to go, the driver makes a careful examination of the various things that might cause a stoppage. First, he thinks of the more common troubles, and if the fault is not there, he continues to look elsewhere, until he finds it; for he knows that until the cause is found, the symptom will continue. So, in case of backache, the first thing on the programme is to search out the cause. It may be something that the patient can discover and remedy himself, or it may be something that will even baffle his physician, and require the attention of a specialist.

A backache coming on suddenly with fever and other symptoms is probably the result of an acute infection, and the patient should send immediately for the doctor, and should avoid exposing others. If he is careful and considerate, he may confine the trouble to himself; otherwise, the entire family may be involved in the infection.

If the backache is associated with changes in the character of the urine, there may be acute or chronic kidney trouble, requiring the attention of a physician, or perhaps of a surgeon. Some persons having read the quack advertisements, purchase and use some patent "kidney cure," which is probably worse than useless; in the first place, backache is rarely caused by kidney trouble, and when it is, it is a waste of time and money to use these quack remedies. If there is any doubt, see a reliable doctor, and do not attempt self-drugging with a nostrum.

If the pain was brought on suddenly in connection with some unwonted movement of the body or with lifting a heavy weight, or if the trouble is increased by motion, there is probably an involvement of the muscles of the lower back, or of some joint, perhaps the sacroiliac joint. In case the joint is the seat of the trouble, relief may be obtained by strapping the body with adhesive strips, or possibly with a tightly drawn bandage, at the level of the top of the hip bones.

If the trouble is in the muscles, temporary relief may be obtained by the use of hot fomentations, careful massage, and faradization of the parts; and it may be necessary to rest for a few days, whether the trouble is muscular or due to joint trouble.

Backache is sometimes caused by a faulty position of the trunk of the body, as when one lies in a sagging bed. In this case, a little surgery or first aid applied to the bed springs will give the desired relief. Or the trouble may be due to wrong posture caused by walking in such a way as to relieve the pain of flatfoot. The remedy is to wear arches in the soles of the shoes, for the relief of flatfoot.

What is known as "railway spine," or "hysterical spine," has some basis in the body condition, but more in the mental condition. A "railway spine" often cures itself with wonderful rapidity after the patient has milked the railway company of a good sum of money. And this does not necessarily mean that the patient is consciously practising deception. The "unconscious" mind does many funny things to prevent wear and tear of a person's conscience.

One form of backache, usually accompanied with other symptoms, is due to maladjustment of some of the vertebrae. Treatment in this case should be administered by a person skilled in spinal adjustment.

One form of backache is caused by a neuritis, and may be the result of some systemic poisoning, as from alcohol or lead. The remedy in this case is obvious—remove the poison.

Again, backache may be due to pelvic or abdominal disease, requiring the attention of a specialist.

In any case, a backache, like a balky motor car, has some definite cause, and the logical procedure is first to determine the cause, and then remove it.

#### Toothache

Toothache is one of the most annoying of human ailments. There are few pains equal to a jumping toothache. It incapacitates for work: it quickly destroys the nervous equilibrium. One having a severe toothache is warranted in doing almost anything that may be necessary to get rid of the pain. But ordinarily there is little need of suffering pain.

If there is a cavity, twist a small pledget of cotton on the end of a toothpick, dip it into oil of cloves or into carbolic acid (95 per cent) and insert it into the cavity. Be extremely careful not to allow any of the fluid to touch the gum or the cheek. Pack a piece of dry cotton in the cavity over the medicated cotton. The pain will be relieved in a few minutes.

At the first opportunity go to the dentist, and either have the cavity cleaned and filled or have the tooth removed. Decayed teeth are sleeping volcanoes and may cause an untold amount of mischief, even in most distant parts of the body. Probably a large proportion of systemic infection gains entrance to the body through defective teeth,

If the toothache is due to abscess in the deeper tissues, it may be relieved temporarily by the application of a dental plaster to the gum. But at the first opportunity, the abscess should have the attention of a dentist. Probably the tooth should be removed. To attempt to save a tooth where there is a pus cavity at the tip of the root is to give opportunity for the entrance of some systemic infection. Untreated pus cavities deep down in the tooth sockets are dangerous.

#### Boils

Boils are abscesses that form in the skin as a result of infection of a hair follicle. A boil is always an infection, though often it is an infection from the germs one habitually carries around on his own skin. The following is one of the recent treatments for boils, which has met with good success:

Paint the surface with a mixture of  
Thymol 1  
Iodine scales 3  
Alcohol 100

When dry, apply collodion to the skin all around, but leave the central part free. This treatment is to be given three times a day, removing the collodion before each new application.

Here is a method which has aborted numbers of boils when taken at the very start. Dip a toothpick into 95 per cent carbolic acid, and run it down into the hair follicle where the infection is starting, then twist the toothpick so as to bring the carbolic acid into contact with all parts of the wound. Wipe off any carbolic acid at the surface. Paint with about three layers of collodion.

Where a boil is coming to a head, moist heat will hasten the process. For this purpose, instead of using a poultice, which might favour the spread of the infecting material to the surrounding skin, and thus start a new crop of boils, apply a gauze compress wrung out of hot 1:2,000 bichloride solution, and repeat as soon as it becomes cool.

## Typhoid Fever and Its Prevention

George Henry Heald, M. D.



TYPHOID fever has long been known as a filth disease. This epithet may be quite appropriate when we consider that the germ of typhoid is propagated largely in the intestines of human beings, and is transmitted to other persons by getting into the mouth through water, milk, or other food, or through contaminated fingers or eating utensils. When a patient contracts typhoid, evidently he has inadvertently put into his mouth something that did not belong there.

Among the symptoms of typhoid is the temperature, higher afternoons than mornings, but rising about a degree a day for say a week, then remaining stationary for about a week, and lowering about a degree a day for another week. The temperature may, however, vary quite materially from this. There may be diarrhoea or



constipation, abdominal pain, gas in the abdomen, rose-coloured spots on the abdominal wall, and an enlarged spleen. The attack may be mild, lasting only a few days, sometimes so mild that the patient is not confined to bed at all (this type being known as ambulatory or walking typhoid), or severe and possibly accompanied by perforation of the intestine, pneumonia, meningitis, etc.

The period of incubation may vary from nine to twenty-one days, depending on the number of germs in the original infection, and on the resistance of the patient. The smaller the number of germs and the greater the resistance of the patient, the longer will be the period of incubation. In fact, it is possible, or conceivable, that a person may be infected, and for months carry the germs and resist the infection until some time when through over-work or carelessness, the resistance of the body is reduced to such an extent that typhoid results. It is noticeable that an attack sometimes follows such a period of lowered vitality.

In tracing the source of an infection, one should first determine the date on which the first symptoms appeared, and then investigate all the possible exposures that may have occurred to the patient during the period from nine to twenty-one days previous to the appearance of the first symptoms. If there is an unusual number of other recent cases in the vicinity, they are probably the result of an outbreak due to one of the sources mentioned, that is, water, milk, or flies.

Dr. F. M. Meader, of the Detroit (U. S. A.) Department of Health, has given the following means of determining the probable source of a typhoid fever epidemic:

#### Characteristics of Outbreaks of Typhoid Fever

##### I. Outbreaks from Infected Water

1. General distribution of cases throughout the area supplied by a particular water.
2. Seasonal prevalence, spring or late winter.
3. Beginning or ending of outbreak following a change of the water supply.
4. A large percentage of cases among adults.
5. Evidence of pollution shown by bacteriological and chemical examinations.
6. Evident sources of infection shown by inspection of watershed.
7. Comparative freedom from typhoid fever of persons not using the suspected water.
8. The exclusion of all other probable causes.

##### II. Outbreaks from infected Milk

1. Appearance of an unusual number of cases among customers of a certain dairy.
2. Sudden outbreak of cases, followed usually by a rapid decline.
3. Usual incidence—women and children more than men.
4. Occurrence of relatively more cases among well-to-do classes than among the poor.
5. Finding of a typhoid case or "carrier" in the dairy or on the farm.

##### III. Outbreaks Due to Infected Flies

1. Occurrence in fly season.
2. In places where sanitary conditions are bad.

##### IV. Outbreaks Spread by Contact (proso-demic typhoid)

1. Occurrence of cases at irregular intervals over a considerable period of time.
2. In places where sanitary conditions are bad.
3. Principal source likely to be typhoid carriers.

If it is probably a contact infection, inquiry should be made as to a possible association with a typhoid patient or a convalescent. If such is not found, the exposure may have been through some person living in a family where there has been a case of typhoid. Bacterial cultures made in such a case may reveal the presence of a typhoid carrier, who unless he can be freed from his infection, will continue to menace the neighbourhood.

At times there has been strong emphasis placed on water supplies, on milk supplies, on flies, on oysters. Undoubtedly the purification of water has greatly reduced the incidence of typhoid; but it has not done all that has been expected of it. In Washington, for instance, before the installation of the filter plant, it was predicted that with that installation the typhoid would be reduced to an insignificant amount. To the surprise of many, the year following the filter installation, the typhoid incidence in Washington was greater than the previous year. It was a time of hard thinking for the sanitary engineers, and many explanations were made for the unexpected results. One lesson learned was that the water supply is not the only source of typhoid infection.

Milk-route infection has at times been the cause of severe epidemics. Usually these are detected soon enough to limit the disaster to the first outbreak. The cause is usually some typhoid convalescent, or carrier, either a member of the family of the owner of the dairy, or some employee, who has the handling of the milk. The fact that these germs germinated in filth can get into the milk is an indication as to how far those who handle milk and other foods are from being cleanly in their habits.

Another source of infection is the activity of flies. If typhoid-infected excretions are thrown out into the ground or into the outhouse without being disinfected, the flies that feed upon this filth may later leave some of it in the sugar bowl, or on the baby's nipple, or otherwise may provide for the transmission of the disease.

Another means of infection has given rise to the name "vacation typhoid." It has been noted that many persons returning to the city after a country outing have within two or three weeks come down with an attack of typhoid. They may have gone to a place where the natives have all had typhoid in mild form, and there may be carriers, so that milk, water, and other foods are unsafe; and possibly the flies are numerous.

The safest method of typhoid prevention is typhoid inoculation. This is such a simple process, consisting of a series of three hypodermic inoculations of typhoid germs at seven-day intervals, that every one who contemplates a trip where he may have to take food or drink of a suspicious character, should be inoculated. Army experience has shown that men who have been properly inoculated or "vaccinated" against typhoid, run practically no risk even when exposed to typhoid infection. This means alone has rendered the danger from typhoid in the army negligible.

# EDITORIAL



## "Grave Indictment of Civilization"

**I**N a recent issue of the *Calcutta Statesman* there appeared an article bearing these bold headlines, "Murders in United States," "Grave Indictment of Civilization." The article then set forth some facts and figures on crime in the United States as collected by Mr. Frederick L. Hoffman, one of America's foremost insurance experts. These figures and facts, when read in the light of their true meaning by way of comparison, are truly appalling.

They point out that during 1927 murder has increased in fifty-one of America's large cities, the rate being 10.4 per hundred thousand. In New York City alone the rate was 6.1 per hundred thousand; while Philadelphia, the "city of brotherly love," showed a homicidal rate of 8.4 per hundred thousand, or sixty-nine more murders than were committed in all Canada during the same period. Chicago stands at the head of the list of all of the large cities for homicides, her high water mark standing at 16.7 per hundred thousand.

Mr. Hoffman finds that the American crime situation compares unfavorably with countries like England, Russia, Italy, and Canada, it being his opinion that 1927 has realized in America some of the most atrocious murders in the annals of crime, and he characterizes his findings as a "grave indictment of civilization." Mr. Hoffman knows, what every intelligent student of present-day world conditions knows, that the increase of crime and its diabolical perpetration is not confined alone to the American nation. Anyone who carefully reads the daily telegrams, or has access to the leading newspapers published abroad, knows full well that a spirit of lawlessness and crime, such as has never been equalled in the history of the world, has taken hold of the human race with a relentless grip.

From time to time the *ORIENTAL WATCHMAN*, editorially, and in its general articles, has pointed out that this increase of crime so clearly evident throughout the world is one of the unmistakable signs of the last days in which we live. Mr. Hoffman may have thought that he has made a recent discovery in characterizing this situation as a "grave indictment of civilization," but we wish to point out again that this situation as now existing has been described by the infallible word of God nearly two thousand years ago. It was the apostle Paul, writing a letter to Timothy, his fellow helper in the gospel, who made the first "grave indictment of civilization." Looking forward to these very hours in which we live, by the aid of the Holy Spirit which enlightened his vision

and inspired his words, he was able to see more and clearer than the most intelligent student of history and compiler of statistics; or the keenest of present-day observers of events.

It is not a very flattering picture that he portrays before us in these words: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

Ever since the moral fall of our first parents in Eden, which was closely followed by the perpetration of the first murder just outside the gates of Eden in the slaying of Abel by his brother, Cain, there has been an increasing tendency toward lawlessness, violence, and crime in the earth. The history of the human race from that day to the present hour has been one of unmistakable decadence and degeneracy. The facts of history thus set forth are not in accordance with the vaunted claims of evolutionists and others who would have us believe that the race has been in the ascendancy rather than in the descendancy. Whether we survey the history of the world as a whole, or take it by millenniums, or the history of a single nation, the facts which clearly prove that man has been tending downward in this spiritual and moral conceptions, rather than upward, force themselves upon our convictions with irresistible power. All manner of cures for this fell condition has been suggested and devised. Commissions, courts, and committees have been appointed to investigate the real sources and causes and recommend a means of remedy or a cure. These commissions meet, study the whole field of crime, and then disband, baffled and perplexed, and unable to give a satisfactory explanation of the cause or devise a cure.

Taking it in its brightest aspects, the situation is a serious one, and has given and is giving grave concern to the law-making bodies throughout the United States and the world. Naturally we ask ourselves, Is there not some remedy within our reach? We believe there is a remedy but not of a manmade origin. That remedy consists of a conversion and regeneration of the human heart, and this can be brought about only through the gospel as revealed through Jesus Christ. There is but one solution for the ending of the moral situa-

tion in which the world now finds itself—the coming of our Lord and Saviour Jesus Christ, and the increasing flood of crime and violence in all parts of the earth to-day is an unmistakable sign that we are near the time when the Lord is to arise in His power and majesty, and cleanse the earth from its pollution of sin and crime.

### The Infidel Lawyer

IN a certain city lived a lawyer of eminence and talents, who was notoriously profane. He had a Negro boy, at whom his neighbours used to hear him swear with awful violence. One day this gentleman met an elder of the Presbyterian Church, who was also a lawyer, and said to him, "I wish, sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The elder, surprised at the inquiry, replied, "That is a question, sir, which you ought to have settled long ago. You ought not to put off a subject so important to this late period of life."

"It is too late," said the inquirer. "I never knew much about it, but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but not probably longer. What books, sir, would you advise me to read?"

"The Bible," said the elder.

"I believe you do not understand me," resumed the unbeliever, surprised in his turn. "I wish to investigate the *truth* of the Bible."

"I would advise you, sir," repeated the elder, "to read the Bible. And I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidences of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever, "at the New Testament?"

"No," replied the elder; "at the beginning—at Genesis."

The infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly, but impartially, its truth.

As he went on in his perusal, he received occasional calls from the elder. The infidel freely remarked upon what he had read, and stated his objections. He liked this passage, he thought that touching and beautiful, but he could not credit a third.

One evening the elder called, and found the unbeliever at his house, or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke:

"You seem, sir," said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the infidel, "the moral law."

"Well, what do you think of it?" asked the elder.

"I will tell you what I *used* to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and that on Mt. Sinai he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

"But what do you think *now*?" interposed the elder.

"I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is *perfect*."

"The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If He is our Creator, Preserver, and supreme Benefactor, we ought to treat Him, and *none other*, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship. If there is a God, He ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God is worshipped, it is proper that some *time* should be set apart for that purpose, when all may worship Him harmoniously and without interruption. The seventh-day is certainly not too much, and I do not know that it is too little."

"The fifth defines the peculiar duties arising from family relations. Injuries to our neighbours are then *classified* by the moral law. They are divided into offenses against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offense must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper *desire* in regard to our neighbours."

"I have been thinking," he proceeded, "Where did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters, so were the Greeks and the Romans. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. I am satisfied where he obtained it. It came down from heaven."

The infidel—infidel no longer—remained to his death a firm believer in the truth of Christianity.—*Selected*.

# The Next War

By Carlyle B. Haynes

**A**NOTHER war, a far more devastating war, a war which will destroy civilization, a "catastrophe which may wipe the very life of man off this planet," is inevitable.

Speaking of the possibility of War, David Lloyd George writes:

"A statistical survey of European armies to-day is calculated to cause alarm. Europe has not learned the lesson of the war. It has rather drawn a wrong inference from that calamity. There are more men under arms in Europe to-day than there were in 1913-1914, with none of the justification or excuse which could be pleaded in those days,"—"*Where Are We Going?*" p. 53.

Describing a certain gas-generating compound before a committee, Captain Bradner, chief of research of the Chemical Warfare Service, said:

"One plane, carrying two tons of the liquid, could cover an area of one hundred feet wide and seven miles long, and could deposit enough material to kill every man in that area by action on his skin."

The winner of the gold medal of the Royal United Service Institution in England, Brevet-Col. J. F. C. Fuller, in his essay on the warfare of the future, says:

"It is quite conceivable that many gases may be discovered which will penetrate all known gas armour. As there is no reason why one man should not be able to release one hundred cylinders simultaneously, there is no reason why he should not release several million; in fact, these might be released in England to-day electrically by a one-armed cripple sitting in Kamchatka, directly his indicator denoted a favourable wind."

In the laboratories of the world to-day men are studying new ways of killing other human beings, killing them by wholesale, killing them by entire nations. Maj. Gen. E. D. Swinton, of the British Army, in discussing this, said:

"I imagine, from the progress that has been made in the past, that in the future we will not have recourse to gas alone, but will employ every force of nature that we can; and there is a tendency at present for progress in the development of the different forms of rays that can be turned to lethal processes. We have X-rays, we have light rays, we have heat rays . . . We may not be so very far from the development of some kinds of lethal ray which will shrivel up or paralyze or poison human beings . . . The final form of human strife, as I regard it, is germ warfare. I think it will come to that; and so far as I can see, there is no reason why it should not, if you mean to fight . . . Prepare now . . . We must envisage these new

forms of warfare, and as far as possible expend energy, time, and money in encouraging our inventors and scientists to study the waging of war on a wholesale scale instead of . . . thinking so much about methods which will kill only a few individuals at a time."

Disease germs have already been used in warfare. Their use will be greatly enlarged in the next war. Some rare disease, flourishing in some distant part of the world, so that people elsewhere will have no natural immunity against it, will be chosen. The germs of this disease will be cultivated until they are sufficiently strong to produce a malignant type. Then, after inoculating the home armies and civilian population, they scatter these bacilli, by aeroplane, by spies, by infected insects, vermin, or water, and other means,

through the country of the enemy. Shortly the opposing army is weakened by sickness, and thus becomes an easy prey.

So among the dread possibilities of the war to come is a sudden, blighting, mysterious epidemic, death stalking abroad indiscriminately, from which no man can save himself.

Then there are diseases of plants which may be easily cultivated and scattered, wiping out the grain crop of the enemy, and resulting in starvation.

The World War cost in money £40,000,000,000. If to this is added the indirect cost, such as property destruction, loss of production, and the money value of human lives, we have a total that staggers the imagination. We have not yet begun to pay the price. The future is mortgaged beyond the possibility of payment. The next war will completely bankrupt civilization. Economic recovery will be impossible.

Lethal gases will be the standard weapon of the war to come—that is, of course, providing scientists do not meanwhile discover or invent something more destructive. A property of the gases now being experimented with is one that sterilizes—not merely kills, but actually prevents cell growth. Listen to the comment of an expert:

"You burst a container carrying a minute quantity of the substance which makes the gas, at the foot of a tree. You do not see the fumes rise; it is invisible. But



Gas Masks

within a few seconds you see the leaves begin to shrivel. While we are not quite certain, we estimate that land on which this gas has fallen will grow nothing for about seven years."—"The Next War," p. 110.

In the coming war, clouds of such gas will cover hundreds of square miles, not only killing all unprotected living things, both animal and vegetable, but making the soil completely sterile—"for about seven years." Orchards, gardens, farms,—all become deserts. There is no more essential item in the wealth of nations than the power of the land to produce food. The next war will destroy that power over large areas.

The *Literary Digest* for Nov. 17, 1923, contains the account of a symposium conducted by the New York *Herald* on the subject of the next war, to which articles were contributed by three military men,—a German general, a prominent member of the French General Staff, together with Commander Burney, of the British Navy, inventor of the paravane during the war, and later a member of Parliament.

Speaking of the slaughter of noncombatant men, women, and children, with other cruelties of primitive warfare, which are confidently predicted for the next war, the German general, who is said to have been commander of an army corps during the World War, stated that the reason for this return to barbarity would be the development of modern airplanes. He writes:

"Little imagination is needed to predict what will happen. Air squadrons will drop their poison and fire bombs upon the cities, and the country back of the lines will be reduced to ruins."

In its summary of the symposium the *Literary Digest* says:

"They agree that victory in this war will depend largely upon the destruction of helpless noncombatants, far in the rear of the fighting lines, and that this destruction will be chiefly brought about by airplanes. Poisons, including both gases and death-dealing disease germs, will be scattered over the cities. Thermite bombs will start fires, and explosive bombs will destroy factories and lines of communication, along with the civil population. The three military critics agree that there is no defense against this slaughter at the present time, since, to put it professionally, the development of the airplane has put the offence far ahead of the defence in modern warfare. They agree also that, in case of another great war, so much of civilization would be destroyed that a return to something resembling the Dark Ages would not be improbable. European civilization might easily be blotted out, agree the German and French authorities, and the British commentator, Commander Burney, of the navy, inventor of the paravane during the war, and at present a member of Parliament, says that America would be anything but immune."

Commander Burney, of the British Navy, in his contribution to this symposium, writes:

"With regard to poison gas, the attack would perhaps be even more insidious. Gases now exist that are more than 1,000 times as powerful as

anything used in the late war, and on a still day I venture to think that containers carrying gas instead of explosives would kill more people than the same weight of bombs. There is one gas which is so powerful that the person inhaling it would be killed instantaneously. When this gas was tried upon a cat, the animal fell over dead without even a tremour.

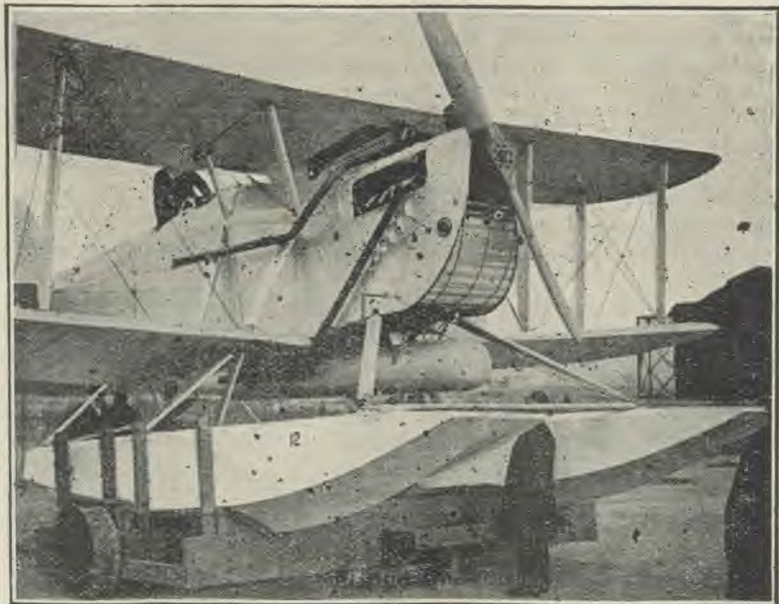
"Most of the earlier gases, so I believe, affected the animal so that it showed signs of discomfort for some little time before it was vitally affected. The development here is important. Such a gas would not give people time to put on gas masks. Critics will say, however, that there will be plenty of warning because of the noise of the aircraft engines. Not so, says the scientist; the engine can be silenced absolutely, and we have already silenced about 60 percent of the noise of the propeller. My own opinion is that within ten years aircraft will be practically silent. When that time comes, it will not be a case of 'manna' descending from heaven, but silent, invisible, scentless gas that will kill certainly and instantaneously.

"Another danger that such a gas will have for the city attacked is its capacity to hang for days at a time if it is not disturbed by wind. Being slightly heavier than air, it would sink into all the lower rooms, subways, and cellars, as well as into the bomb-proof shelters that may be erected in the future. One can imagine the effect of an attack upon a city with subways if the gas was to percolate down the ventilators and stairs. All persons travelling would be instantly killed.

"With regard to germs and bacteria, I do not propose to enlarge on this matter, but I am given to understand that flasks and containers filled with these could be dropped into reservoirs, and would thus poison the water supply of all towns.

"Perhaps those people who live in Chicago and other cities at great distance from the sea will consider themselves to be perfectly safe, owing to the limited radius of action of airplanes. I do not believe that they have any real reason to assume that sense of safety. The combination of the airship carrying airplanes gives to the attacking planes so great a radius of action that any town could be reached."

The French writer, Col. Jean Fabry, formerly of General Joffre's staff, declares that "diseases spread by microbes will play a large part in the next war." He observes that it has been "a long time since boiling oil and melted wax were poured



Torpedo Armed Seaplane

on adversaries, but the next war seems likely to take us back to those old days, with infinite improvement in the machinery by which such tortures were made possible." He also declares that "microbes, disease germs of horrible virulency, will be thrown into the drinking water of the cities of the enemy. Airplanes will be used for spreading these and other horrors among the civil population."

The German contributor, Gen. Berthold von Deimling, writing of the progress which has been made in the use of poison gas, says :

"Specially sinister progress also has been made in the use of poisonous gas in future wars. A poisonous gas has been discovered, the so-called Lewisite gas, against which no gas mask will be a protection. For the further development of gas warfare the entire field of chemical industry is available, and it is not improbable that a gas has already been discovered which, highly concentrated, not only irritates but instantly kills.

"For the throwing of this all-life-destroying poisonous gas, air warfare has at its disposal ten-ton bombs, which would be ten times as large as the largest used during the World War.

"Truly no imagination is needed to depict what will happen in a future European war. The air squadrons will drop their poisons and fire bombs down upon the cities of the enemy, and Europe will be reduced to ruins. This will mean the destruction of culture and civilization."

Then consider the effect of war upon the human heart and mind. During warfare, hate propaganda is deliberately cultivated. Every soldier must be made into "a bit of a brute." The civilian population is similarly affected. The World War was accompanied, as all know, by crime waves in all countries, and highway robberies, burglaries, and sudden murders of passion increased alarmingly. Restlessness, lawlessness and anarchy follow in the wake of war.

The spirit of restlessness, lawlessness, and anarchy is not limited to one country, but is spreading throughout the world. The impulse to cast off the restraints that law and order have placed on the lower passions of man, has taken possession of myriads everywhere. The terrible calamities, destructions, and desolations which wait upon the footsteps of the demon of lawlessness, seem powerless to deter men in their maddened course. The fiercer passions which rage in the natural human heart are being given free rein, and are driving men everywhere into a terrible abyss. The Spirit of God is apparently being withdrawn from the earth, and man is being left alone with all the evil passions of his nature, with no power to restrain them, and these are breaking out in the most barbarous excesses.

We see in this the ominous forecast of that fearful period just before us, when God's Spirit will no longer strive with men and the door of mercy will be closed. We stand amid the shadows of the events which will close human history. We stand amid preparations for the final conflict. We stand upon the verge of that time of trouble such as never was.

There is a headlong rashness that is becoming more and more a characteristic of our times. Everything moves forward in startling haste. Prudence, wisdom, and caution are brushed aside as of little

account, and this characteristic, which is so rapidly developing the spirit of headlong, disorderly haste, of constant restlessness, of feverish rashness, is marked in the Bible as one of the signs of the last days. "This know also, that in the last days perilous times shall come. For man shall be...heady." 2 Tim. 3: 1-4.

In the past the people of the earth, have, to a greater or less extent, feared the Lord. They have not been altogether atheistic. The denunciations of His messengers have caused them to tremble. When the streets of Nineveh rang with the cry, "Yet forty days and Nineveh shall be overthrown," none were so hardened as to treat that message with contempt. There have been other times when faith in God was weak, but unbelief was never more impudent and defiant than it is now.

To-day there is a widespread absence of faith in the existence, the providence, and the government of God. Men's ears have become dull of hearing, their hearts have waxed gross. Their stolid hearts have passed beyond the feeling of alarm, so intrenched and fortified are they in unbelief and carelessness. There are multitudes who are practically atheists. God is not in all their thoughts. The exploded superstitions of a past age have been replaced, not by faith, but by a false science, which has become the gospel of the faithless; and by nature, which has become the god of the ungodly.

Certainly it seems as if the world is driving toward some dark, dire, devilish deception, a deception naturally awaiting those who receive not the love of the truth that they may be saved. Throwing away their only safeguard when they reject the truth, they are given up to embracing strong delusions as a punishment for their unbelief.

Such a manifesting of atheistic apostasy is foreshadowed in the Bible prophecies :

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-12.

And the eager acceptance of the "signs and lying wonders" of the present time by those who have rejected the truth (their unbelief of the truth being paralleled only by their credulous acceptance of the falsehoods of seducing spirits), indicates that the ensnaring delusion predicted in the Bible is even now entrapping its earlier victims. It may don new disguises and take on new shapes from day to day, but it is certain before long to combine its various manifestations in one mighty denial of the truth, of the word, and of the authority of God,—hissing out its defiance in God's very face, and belching forth its blasphemies before His very throne. It will yet meet its answer in that devastating storm of fire which shall destroy the ungodly and cleanse the world.

Peter gives us another sign of the last days when he writes : (Turn to page 18)

# The Questioning Soldier

By R. B. Thurber

**G**OOD evening, Pastor Nash. You see I am able to sit up to-night; and you may be sure I will 'take notice.' Now about this soul sleeping (that's what they call it, isn't it?); it doesn't appeal to me. The doctrine of going to heaven when we die is much more comforting."

"Yes, unbelievers of this truth call it 'soul sleeping,' rather contemptuously, I think. You can treat the most sublime and assured truths with contempt, but that does not change them in the least. We want solid proof for what we believe. Ridicule is the last resort of unsupported argument. Whether we like the idea of the sleep of the dead or not, has nothing to do with the fact. "If we are prejudiced, we should first find the truth, and then accommodate our feelings to it. So let us read some more of what the Bible says about it.

"The sleep of the dead is absolutely necessary to fit in with other events in God's plan. As I showed you, when Christ comes He will call the dead from their graves, not from heaven or hell. (John 5: 28, 29.) You also know that the judgment comes at the end of the world. Then how can it be told whether a man goes to the bad or the good place at death before he is judged?

"Think of the other side of this so-called gloomy doctrine. Comparatively few who die are ready for heaven. It is surely gloomy to think of their suffering in torture all this time. Cain would suffer six thousand years longer than a murderer of to-day. Isn't it more appealing to our sense of justice and the fitness of things that all the dead rest quietly in their graves, are judged together, and are punished or rewarded together? Jesus said the death of Lazarus was sleep. (John 11: 11.) Hours to a sound sleeper and years to a dead man pass like a second of time. This is the comforting doctrine, when you see it in its beauty. Don't you think so?"

"It does seem that way. I just can't get used to it; but I suppose I shall."

"Surely you will. Now listen while I read to you what Job 14:10-15 says of the whole process; 'Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep . . . If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee.'

"You see, Job understood that he was to lie in his grave till Christ should call him at the end of the world, when the heavens depart as a scroll. Now we will read about that change he refers to, here in 1 Corinthians 15: 51; 'Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall

sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.'"

"Oh, I see! That is when we become immortal."

"Yes, that is what is called the first resurrection, and only the righteous are raised. You can now see how well this whole plan fits in with what we have studied before. Read the whole of chapter fifteen of First Corinthians on the subject. Paul likens us to seeds cast into the ground, that must die before they spring up. As you lie here thinking to-morrow, read these texts for your help on the subject: 1 Thessalonians 4:13; Daniel 12: 2; Job 17: 13; Psalm 115: 17; 6: 5; 17:15; Acts 2: 34."

"But, pastor, didn't Christ teach, in the parable of the rich man and Lazarus, that the dead are conscious?"

"After we establish truth by many positive and plain texts, then we interpret all difficult passages in the light of what we already know. The case of the rich man and Lazarus is only a parable, and was not meant to teach doctrine, any more than the parable of the trees and the bramble in the Old Testament was meant to teach that trees can talk. Interpret it literally, and it presents the most glaring inconsistencies. So, too, when Jesus said to the dying thief, 'Verily I say unto thee, To-day shalt thou be with Me in Paradise' (Luke 23: 43). He could not have meant that the thief would go to heaven that day; for Jesus, after His resurrection three days later, said that He Himself had not yet ascended to His Father. (John 20:17.) There are no punctuation marks in the original, and the translators placed the comma before, rather than after, the word 'to-day,' according to their understanding of the meaning."

"Well, Pastor Nash, I have had a lot of time to think and read about the subject of the sleep of the dead, and I am pretty clear on it now. But I have a poser for you. If God is immortal, and Adam was made in the image of God, why isn't man immortal?"

"I'll answer that with another one: If God is omnipotent, and man is made in the image of God, why isn't man omnipotent? To be made in the image of God does not necessarily mean to have all the characteristics of God. The statue of a man does not have to be alive to be a likeness of a man. Adam was to be given immortality on condition of obedience; but he sinned. He was driven from the tree of life. In Romans 2: 7 we are admonished to seek for immortality, which shows we do not have it now. 'As the Father hath life in Himself; so hath He given to the Son to have life in Himself.' John 5: 26. And Christ 'hath abolished death, and hath brought life and immortality to light through the gospel.' 2 Timothy 1: 10. With Adam, eternal life was conditioned on obedience. He didn't obey, so he did not receive it. With us, eternal life is conditioned on obedience, but we can't obey, and Christ has (*Turn to page 20*)



HE vision of Daniel as recorded in the eighth chapter had caused him astonishment. "I was astonished at the vision, but none understood it." Daniel 8: 27. Of the vision recorded in chapters 10-12, it is specifically stated that though "the time appointed was long," yet Daniel "understood the thing, and had understanding of the vision." Daniel 10: 1. The vision given concerned the future, and delineated history even "to the time of the end." Beginning with the three kings of Persia that shall yet arise (Daniel 11: 2), it traces rapidly the course of events down to the time when "Michael" shall "stand up," when the great time of trouble shall burst on the world, and the resurrection take place. (Daniel 12: 1)

The time of trouble mentioned in chapter 12: 1 is yet in the future. God's people have had trouble in the past; they are even said to come out of great tribulation; but the trials here spoken of seem to refer to the "nations," not to the people of God. It is without doubt the same tribulation to which Christ refers when He says there shall be "distress of nations, with perplexity," Luke 21: 25. This distress of nations will culminate in the battle of Armageddon (Revelation 16), and must not be confused with the trials God's people have gone through and will go through. The time of trouble spoken of in Daniel 12: 1 is national trouble; and God's people will be delivered out of it, "every one that shall be found written in the book."

Closely connected with this deliverance is the resurrection mentioned in verse 2. This resurrection is apparently not the general one in which *all* shall arise. In this resurrection *many* shall arise, not all. May it be that as at the resurrection of Christ "the graves were opened; and many bodies of the saints which slept arose, and came out of their graves" (Matthew 27: 52, 53), so it shall be immediately in connection with the coming of the Lord, that some—many—shall arise, both of the good and the bad, and that thus the statement that even those "which pierced Him" (Revelation 1: 7), shall see Him, will be fulfilled? We believe so. Those who have longed for the Master to come and have been disappointed, those who have despised and rejected the message of His coming, will unitedly see Him coming in the clouds of heaven. Glorious day! Dread day!

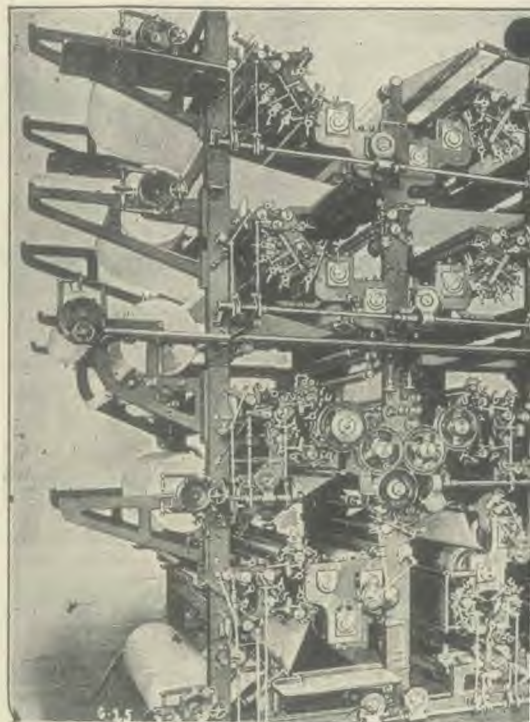
"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4. The book of Daniel was not to be fully understood until the time of the end. Then it shall be opened.

In how few words it is possible for Inspiration to express most marvellous truths! "Knowledge shall be increased." Looking down the ages, focussing on this time, God says that knowledge shall be increased. And how miraculously this has been fulfilled! How few of the inventions which now seem necessary for life were in existence a century ago! How marvellously science, discoveries, and knowledge of all kinds have increased even in the last generation! A page larger than this could be filled with an enumeration of the inventions of the last days only. It was in 1844 that the Patent Office in Washington discharged half of its employees because it was thought that probably nearly all that ever would be invented had been invented by that time. And seemingly we have not reached the end of wonders yet. Scientists say that they are just on the threshold of startling and new discoveries. We await them with no surprise. Twenty-five hundred years ago Holy Writ foresaw this time, and declared it would be a time of increase of knowledge. We have reached that time. We are now living in "the time of the end."

That the book of Daniel carries a special message for this time is evident from the words of Christ Matthew 24: 15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand)." Without going into an exegesis of this verse, it is clear that Jesus here refers to something Daniel says in regard to the end; for, note, the question asked Him by the disciples was: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3. It is in answer to this question that Christ refers to the book of Daniel, saying in substance that that book gives light on the question of the end, and that he who reads should understand. Read the book of Daniel; try to understand it. This might be a short paraphrase of the text in question. And Daniel indeed speaks of the end. While not setting any definite time, neither of day or month or year, all of which are in God's hand, it definitely speaks of "the time of the end"

# MODERN WERE FOR

By M





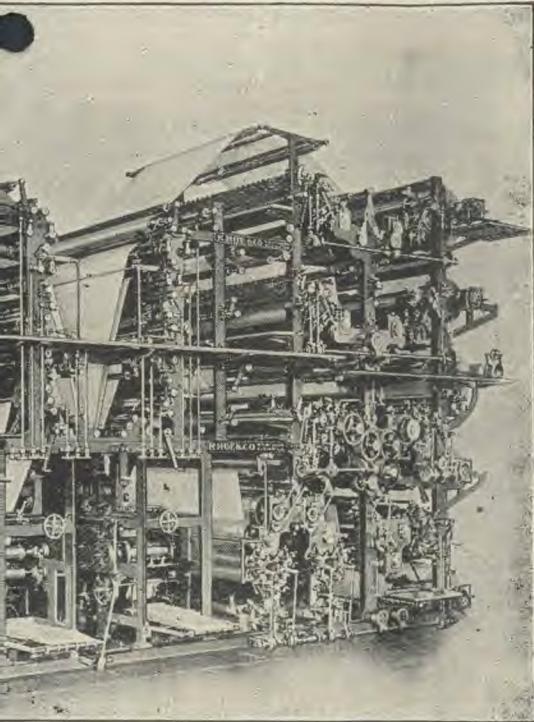
# CONVENTIONS

BY DANIEL

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life-giver. Yet it may also be said that he is now standing in his lot. His book is open. That which was sealed is now unsealed. That which was not understood is seen clearly. While the world does not understand and does not wish to understand, the wise do understand. (Daniel 12: 10.) They have oil in their lamps. They are ready to meet the Bridegroom. They are even now waiting for Him.

Thus ends the book of Daniel,—a book to which a lifetime of study might be given, one of the most important and also one of the most neglected of all the books of the Bible. May we heed the Saviour's admonition to understand it even as we read it.



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ezzar. Some men will go on in sin, as did Belsbazzar. But none will be lost without due warning being given. If need be, the hand will write upon the wall. God will send His faithful messengers as Daniel was sent. Men may not heed, but even so, they will be without excuse. Drunkenness and lack of reverence were the prevailing sins in those days; and these sins still persist.

6. Governments have no right to interfere with a man's relationship to his Maker, either to prohibit or to command worship. God's disapproval of such is clearly seen in His protection of Daniel in the lions den. Keep the church and the state forever separate.

7. Powers may arise that will attempt to interfere with man's relation to his Maker, that will even speak great words against the Most High, and persecute the saints of God: but in the end the judgment will be meted out, the books will be opened, and just punishment will be meted out. God is still ruling. Men may think they can change times and laws, and it may be given into their hands for a time; it may even seem that the whole world will wonder after false prophets; but at last dominion shall be given to them that serve and obey God, not to those that obey man.

8. "How long shall be the vision?" Shall wrong always triumph and right always suffer? No. There shall come an end. God's hosts and truth shall not always be trodden underfoot. It may seem "many days;" but it may be that evil will seem for a long time to practice and prosper, but in the end truth will be victorious.

9. The Messiah shall come. There shall come an end to sin. Everlasting righteousness shall be established. The Most Holy shall be anointed. All this shall come at the appointed time. God is not slack concerning His promise. When the heavenly clock strikes the hour, the event comes. God's great purposes

and of the signs preceding the coming of the Lord. This book, the only one to which Jesus thus calls special attention and which He admonishes us to read, is therefore of much importance, and must under no consideration be neglected.

The book of Daniel closes with the admonition to the prophet to go to his rest, and with the promise that he should stand in his lot at the end of the days. Daniel has gone to his rest. He is now awaiting the call of the

Lord. His book is open. That which was sealed is now unsealed. That which was not understood is seen clearly. While the world does not understand and does not wish to understand, the wise do understand. (Daniel 12: 10.) They have oil in their lamps. They are ready to meet the Bridegroom. They are even now waiting for Him.

Thus ends the book of Daniel,—a book to which a lifetime of study might be given, one of the most important and also one of the most neglected of all the books of the Bible. May we heed the Saviour's admonition to understand it even as we read it.

It may be well to summarize a few of the lessons of the book as we close these studies. These lessons are many, and can only briefly be referred to.

1. God looks with approval upon the man who, amid the temptations and pleasures of the world, decides in his heart that he will not defile himself. Such a man, apart from any scholastic knowledge he may have, is indeed ten times wiser than the others.

2. God knows, and He alone can give, the true perspective of history. In the image of the second chapter He gives true history—not evolution as the world gives, but a steadily declining valuation of men's efforts. Our hope is not in that which men build—that will be ground to powder—but in the kingdom God will set up.

3. It is better to accept God's interpretation of history than man's. Nebuchadnezzar tried to revise history. He made an image all of gold in contrast with God's interpretation. Nebuchadnezzar failed. He was compelled to acknowledge God's power. He found One greater than himself. "The fourth" was like unto the Son of God. When governments unjustly imprison "one of the least of these," they fight against the Son of God. He goes with His own into the fiery furnace. Unjust rulers fight not against men but against God.

4. God is able to humble the pride of men. Be he king or beggar, he must learn the lesson that God rules in the affairs of men. His angels are ministering spirits. They weigh the cases of individuals. They mete out punishment; they bring rewards. Nothing comes to anyone but that has been considered by the heavenly council.

5. Some men will heed the lesson, as did Nebuchadnezzar.

know neither haste nor delay. Be patient, therefore, brethren. God is at the helm. All will be well.

10. God knows the end from the beginning. To Him history future is as present as history must. Man is always impatient. Hence God past show him unfolding events that will lead up to the last crisis. Michael will at last stand up. The resurrection will take place. Daniel will then stand in his lot. He may not have understood all; but he can safely leave all to God and go to his rest. God rules. He knows.

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## The Next War

(Continued from page 14)

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 3-7.

There are scoffers to-day who are polite, learned, wise, and contemptuous: scoffers who sneer and deride and mock; scoffers who are careless and presumptuous, as well as "scoffers walking after their own lusts," giving free reign to all their passions; scoffers with the blear of lust in their eyes and the smell of alcohol on their breath, walking in rioting, debauchery, and sin; and in this fact, made so prominent in the atheism of to-day, we see the fulfilment of Bible prophecy.

An editorial in the Memphis, Tennessee, *Commercial Appeal*, of Dec. 17, 1918, describes what the world may look forward to when the next war breaks out:

"Compared to the next war, the struggle which has just ended will be as a fight between children is to a struggle between giants.

"In the next war, cannon will be used that can actually hurl shells a distance of forty miles. Forty miles is as far as your great-grandfather could ride in a day's journey when travelling on business of state.

"In the next war, shells weighing 2,100 pounds will be hurled from these cannon, and their destructive force will be twice as great as any shell now manufactured.

"In the next war a poison gas will be used which can penetrate wool and leather. One drop of this gas on the bare skin of the foot will destroy that member. A whiff of this gas will snuff out the life of him that breathes it. This gas can be hurled in shells, and the contents of one shell will kill everything that is living, animal and vegetable, within an area of five acres, and then will spread over other acres and do serious damage.

"In the next war the present aeroplanes will be as pygmies to the airships that will be made. These ships will be armoured and will carry high-powered guns. They will carry machine guns and other guns from which will be fired armour-penetrating shells. These aeroplanes can lift containers of poison gas material weighing a ton. When these gas shells are dropped over a fortress, they will destroy every living thing within a 400-foot radius.

"In the next war these same aeroplanes will carry explosive shells filled with chemicals which will destroy the strongest fortification which men have dreamed of, and will tear holes in the ground into which a fair-sized skyscraper may be dropped.

"In the next war there will be machine guns which can fire five times as fast as the Browning of last year, and there will be 75-centimetre guns which can fire as fast as the present Lewis gun.

"In the next war, electricity will play a part which will enable a man standing on the ground to communicate as easily with a man ten thousand feet in the air as it is now to speak across a room.

"In the next war there will be electrically controlled dirigibles, kites, and aeroplanes which may be poised over any area, having no man attached to them and controllable from the ground.

"In the next war the tanks will be so perfected that machines having as much armour as a monitor, can go over the country as easily as a Ford car now passes.

"In the next war there will be undersea craft with a steaming radius of five thousand miles. These craft can carry as much tonnage as a cruiser.

"They can come to the surface thirty miles away from a city, and can shower that city with gas shells and with high-powered shells, and ten of these cruisers firing on a city can asphyxiate every man, woman, and child in it within a few hours.

"During the last war the Germans violated all international rules by the use of poison gases. The English and the French were loath to retaliate in kind, but at the close of the war America had spent £12,000,000 in manufacturing deadly gases alone.

"The world, then, by common consent, has accepted the use of poison gases, and the development of the destructive force of these gases is in its infancy.

"In the next war the progress of science in the knowledge of germs of disease will be made available for destructive uses.

"In the last war, Germany sent certain germs into Rumania which were destructive of animals. In the next war we shall see some ruthless but scientific power scattering cholera and meningitis germs throughout the armies of their enemies. By means of these germs the waters of the rivers and the lakes can be polluted and will be polluted.

"In the next war the wastage in men and material and money will be as great in one month as it has been in an entire year during the war that has just closed.

"The war just closed has put a staggering load of debt upon the shoulders of the people. It cannot be repudiated, it cannot be escaped. What is destroyed must be replaced, just as when a vacuum is created it must, at some later time, be filled.

"The suffering in the next war will be beyond the measure of even the man or woman who has gone through all the pains that, up to the present time, can possibly come to one. The next war will prostrate civilization and likely destroy it."

In other words, and summing it all up, the next world conflict may be the Armageddon of the Apocalypse.

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Happiness is not the end of duty; it is a constituent of it.

Heaven is nearest to those whose lives are the most heavenly.

Prayer is a moral exercise. The very act involves an answer.

The world is all my neighbourhood, the stars are foreign lands.

A man may be a blot or a blessing, but a blank he cannot be.—*Chalmers*.

Gentleness is the great point to be obtained in the study of manners.

There is no anodyne for heart sorrow like ministry for others.—*F. B. Meyer*.

## Worshippers at the Shrine of Material Progress

By Harold W. Clark.



WE live in an age of materialism; and its spirit has filled the minds of men so completely that eternal realities are almost lost from sight. The words of the prophet, "Many shall run to and fro, and knowledge shall be increased" (Daniel 12: 4), have had a literal fulfilment in our generation; and men are standing in openmouthed wonder as they contemplate the possibilities of another century of material advancement.

There is hardly a field of knowledge into which our modern investigators have not entered, and the results have, with one accord, been indeed remarkable; for in whatever line men study, they are met with the same conclusive evidence,—that all nature is under the rule of rigid and uniform system of law. And so we live not only in an age of material things, but in an age of natural law; in other words, natural law has established its supremacy in the minds and material operations of men.

Science has made enormous strides

Discovery has penetrated the infinitely small. A few years ago, the atom was known only in theory; to-day we know pretty well how it acts and appears on the inside. The electron as an integral part of the atom is so well known to physicists that they can weigh and measure it and photograph some of its paths as it travels through the air. They can measure the amount of electricity that one of these tiny particles carries, and do many other things almost unbelievable to one not versed in their ways.

The infinitely great has not escaped the search of modern material science, for stellar distances are measured with an accuracy that seems impossible. Recent instruments perfected by Michelson have enabled him to measure the diameter of some of the fixed stars that are thousands of times as large as our sun.

Are we any better?

Organic chemistry and physiological chemistry have revealed the composition of the protoplasmic structures of living organisms, and have shown how their processes are carried on. Medical science has made such marvellous progress that we sometimes wonder if there is anything that science can not do with living tissue. Psychology has left the stage of theory and entered the field of experiment, with the result that we are learning many things about the mental processes of men and animals, and even the reactions of plants, that astound us.

But are we any happier, are we any holier, than our forefathers who never knew any of these things? We know that material prosperity did not prevent the perpetration of the most awful war of history upon the world. Invention and discovery have not kept men from crime, from using their new-found powers to defraud and destroy.

The reason is not hard to find; for we can see that the spirit of materialism has taken control of the moral and the religious teaching of many of our leaders, and as a result the higher interests of life have been subordinated to the lower. The physical blessings that have come to the world as the result of our era of invention have been prostituted to material advancement at the expense of spiritual experience. Men have gone wild over getting money or business power, and have transgressed any or all of the moral principles of the Bible in order to gain their ends. And so a hard, materialistic philosophy has crowded out the moral sense in the minds of thousands and millions of our people.

Men have lost sight of God in their vain worship of natural law and material prosperity. The exaltation of natural law has offered them the opportunity of advancing their own interests at the expense of others; for modern science teaching has told them that there is no God except the god of natural law. And in this state of affairs, the schools of the country have played a large part, the public press has done its bit, and popular journalism has not been silent. Taking up the great discoveries and inventions of the age, these agencies for the enlightenment of the people have heralded it all as the result of man's conquest of nature. Nature is deified, and the honour that belongs to the God of nature is ascribed to natural forces.

Nature deified, God forgotten

Philosophically inclined persons have attempted to harmonize the deeper things of human experience with these materialistic tendencies and teachings, with the result that we now have a system of philosophy called naturalism, not a new system but an old line of thought in modern garb and explained in scientific terminology. All things are said to be due to the outworking of purely natural forces, self-operating and inherently capable of producing all the phenomena of nature without the intervention of a supernatural activity of any kind. The idea is so pleasing to many men that it has taken a large part in the religious and moral interpretation of our experiences.

As an illustration of the attempt to set up false gods in place of the true, we might notice the very prevalent belief in vibrations as a fundamental unit upon which the universe operates. Starting with the simple idea of wave motion in water, the likeness is carried into other fields of activity. Sound is caused by the waves in the air, travelling slowly and vibrating longitudinally at rates varying from 30 to 30,000 every second. Then heat is due to the passage of some kinds of waves through space, the exact nature of the waves being a matter of some dispute; but their rapidity of vibration is extremely rapid, varying from 400 trillion to 800 trillion a second. Above this comes the X-ray, vibrating a thousand times as fast.

Speculators have seized these facts and tried to erect on them a material basis for all natural phenomena. But they have forgotten that these vibration rates are not all of one kind. Sound is caused by the bodily move- (Turn to page 27)

## The Questioning Soldier

(Continued from page 15)

obeyed for us. So really our immortality depends on our acceptance of Christ. Here, I will read it. 'He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 John 5:12. 'Your life is hid with Christ in God.' Colossians 3:3.'

"But if we believe in Christ now, why are we not immortal now?"

"We have immortality now only by faith. It is sure to us if we hold on by faith. It will be bestowed on us permanently when Jesus comes, as we read in 1 Corinthians 15. And here in Colossians 3:4, it says, 'When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.' This also clears up in a most wonderful way the question of eternal torment."

"Why, don't you believe in the everlasting torment of the wicked?"

"Indeed not! A person would have to be alive in order to be tormented, and so eternal torment would be eternal life; and nowhere are the wicked promised eternal life or existence in any form. In the description of eternity given in Revelation 5:13, 'every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that in them is,—every creature in the universe,—blesses God.'

"But, my dear Pastor, what about all this everlasting fire, and unquenchable flames, and eternal destruction, that the preachers preach about?"

"Let us get at the basis first. 'The wages of sin is death.' Romans 6:23. That means death, destruction, the ending of life. The means by which this death is accomplished, is fire. Now the fire is everlasting, in the sense that God is Himself a consuming fire to sin and has it always at hand, and the destruction is eternal. The fire is not quenched until it completely destroys the sinner.

"The expression, 'forever and ever,' is sometimes used in the Bible to denote duration as long as that with which a thing is connected exists, such as that a servant is to be a slave to his master forever; that is, till he dies. (Exodus 21:2-6.) So "forever" in connection with the punishment of the wicked means until they come to an end.

"God says of the wicked that they will 'perish' (Luke 13:3); 'consume into smoke' (Psalm 37:20); 'burn up' (Matthew 3:12); 'be no more' (Proverbs 10:25); 'be left neither root nor branch' (Malachi 4:1); 'be as though they had not been' (Obadiah 16); even his place 'shall not be' (Psalm 37:10). Is that enough?"

"That's more than enough. It's a great relief to me to know it. I never did like the idea of anyone, no matter how bad, burning forever. Forever is a long time. I see now that God is more loving than I imagined: It's the only way to make a clean universe, isn't it? It is more merciful to destroy the wicked than to let them live on in their misery. How good God is!"

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## My Favourite Text and Why

*"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1:9.*

JOSEPH SCHNETZLER

IF I were to choose one text of Scripture for the foundation of my hope of eternal life, I think my mind would turn to 1 John 1:9.

There are many Scriptures similar to this, conveying the same thought; but this promise is so plain, so concise, so positive, that there is no room for doubt. It reaches all the way from heaven to earth and back again. We not only have the thought of pardon in this text, but if we forsake our sins and cooperate with Christ in renouncing our defects of character as the Bible points them out, we are assured of a complete cleansing; the past is made just, and the future is made hopeful.

As long as Satan reigns, we shall have to subdue self. There is no point to which we can come and say we have fully attained. Therefore, we find this promise very helpful and needful every step of the way.

A great many Christians to-day are making the mistake of seeking for power instead of cleansing. Some are seeking power through the avenue of knowledge; some through the avenue of riches. It is true these attainments will yield power, but the power is of no eternal value. (*Turn to page 22*)

# OUR HOMES

## Dedicate Your Home

By M. E. Dodd



Read, these days, about the great shortage of houses. No town or city has houses to supply its increasing population. But that is nothing to compare with the shortage in homes, *real homes.*

We take our visitors for a walk and we say, "That is the home of Colonel So-and-so."

Is that so? No! Speaking more truly we should say, "That is his house." He sleeps there (part of the time) and usually eats breakfast there. But he lives in his office, lunches in town, dines at the club, and frolics at the theatre. Yes, he has two or three houses, one for the winter and one for summer, but no "Home, Sweet Home."

So it is with many of the places we pass, they are only houses, not homes.

What has become of the motto we used to see as we went from home to home, "God Bless Our Home"? It seems as though that motto has been discarded. It does not fit any more. To hang up one reading, "God Bless Our Flat," or "Our Apartment," or "Our Hotel," or "Our Room," or "Our Tenement," would not sound right, but would certainly be more appropriate in these times.

The centre of our interests is being rapidly transferred from the home to outside institutions.

Formerly all the family cooking was done in the home, but now it is often supplied by the restaurant.

The spinning wheel has given way to the factory. The old time governess has surrendered to the public school. Family worship around the home fire has been abandoned, and religious instruction turned over to the church.

To dedicate means to set apart to specific purposes. Here are some of the purposes to which one's home should be dedicated:

Dedicate your home to spiritual instruction.

Children are the little rulers of the world, capable of infinite possibilities for either good or bad. And what they learn the first ten years will largely determine their character, career, and destiny for time and eternity.

They should be taught to memorize Scripture from the time they can talk. They should be taught the exceeding sinfulness of sin, the necessity for regeneration, and the blessedness of being God's children. They should be taught honesty and sobriety, morality and godliness, obedience and loyalty.

Dedicate your home to the highest social and civic ideals. The first four of the ten commandments having been dealt with and the family's attitude toward God settled, the remaining six commands should then be taken up.

The terrible tide of lawlessness now sweeping the earth is traceable directly to the breaking down of authority at what should be its source—the home. Children who are permitted to show disrespect for their parents and to disregard parental authority will have little regard in after-life for the rights of their fellows, and will consider themselves above the laws of both man and God.

Dedicate your home to thoughtful religious conversation.

I would dislike to describe the average family circle conversation. Hats, shoes, dresses, motor-cars, and the "pictures," and on and on in senseless chatter. What poverty of heart and brain is revealed in the ordinary conversation of the day!

And, what is worse, even among some Christian families the conversation turns to dissatisfaction and bitter criticism.

I know a minister who loved his church and was faithful to it, but who was habitually falling out with the lay preachers. When his sons grew up, he bemoaned the fact that they had "gone to the bad," and would have nothing to do with the church. Of course they had, for about all they ever heard in their home upon religious matters was bitter criticism. I know another preacher's family which went the same way because he carried back to his home every difference and difficulty he had with any of his flock.

Not an unkind or ugly word should ever be spoken in the presence of children about any person. What a different world we should have if all home conversations were about health and happiness, joy and beauty, poetry, music, art, flowers, love, God, Jesus, heaven!

Dedicate your home to hospitality. What a haven of rest was the home of the Bethany sisters to Jesus!

Dedicate your home to devout worship. The home without this is denying itself life's greatest treasure.



## Her First Case

HARRIET HOLT

ONE bright sunny afternoon, a little girl, mounted on a shaggy pony, was riding along a country road. By her side on a big, gentle horse rode an elderly gentleman. He was a minister of the gospel, and week by week he told the people about Jesus and His love. But more than that, the vicar (that is what the people called their minister) visited the people each week. He knew what was best to do when anyone was sick, and he could tell the mothers and fathers how to keep their boys and girls strong; so all the people loved him. They loved the little girl Florence who was riding by his side that beautiful afternoon, too. Her father was one of the richest men in all the country round about, but Florence was never too busy playing with dolls to stop and ride with the vicar to the village and help take care of anyone who was sick. Sometimes her mother would let her take jelly or fruit or clothes to those in need. So everyone loved their minister and little Florence Nightingale.

This particular afternoon, they were on their way to the village where most of the folks lived, but they didn't get there,—not that afternoon. "Something is wrong," said Florence, as she pulled her pony to a standstill and pointed off to the hills.

The vicar stopped his horse too, and looked where she was pointing. A flock of sheep was scattering over the meadows. The little lambs were frisking playfully away, and their mothers were following them in wild confusion. The good shepherd was running and calling, but the lambs only ran away the faster.

Turning their horses' heads toward the scampering sheep, they were soon within speaking distance of the troubled keeper.

"What's the matter, Roger?" called the vicar.

"Please, your reverence," he answered, coming toward them, "there's no doing anything with those sheep. Just look at them," he added hopelessly.

"But where's Cap?" asked Florence. "He'd soon gather them up for you."

"Ah, Missy," replied the shepherd, "Cap'n's done for, and them sheep know it."

"Done for," said the minister, surprised; "why, he was the best sheep dog in these parts."

"I know it, sir," replied the man sadly. "But t'other day some boys were throwing stones, and one smashed Cap'n's leg. He just crawled into the hut a moanin', and he ain't moved since. I guess I'll have to kill him to-night, so's to stop his sufferin'."

"I'm afeard you'll not find another like him," said the minister sadly.

"I fear so, too, and thank you for askin' about him." Then seeing the troubled look on Florence's face, he said, "Don't be vexing yourself, Miss Florence. We all have to die sometime, and the dogs have to, too."

Slowly they turned their horses back to the road.

"I wonder," said Florence, "if Captain is really as bad as Roger thinks. Can't we go and see?"

The vicar smiled. "Why, it won't be much out of our way," he answered.

A short canter brought them to a tiny white cottage, somewhat apart from the others of the village. As the horses approached, a series of short, sharp barks, broken by a moan of pain, announced that Captain was still alive. With the help of a neighbour lad, the key was found and the door unlocked. The dog growled fiercely, but little Florence wasn't afraid. She went right over to him and soothingly stroked his great head. It took some persuasion on the part of Florence to convince Cap that the vicar should examine the swollen and painful leg. But at last he announced, "That leg isn't broken, it's just badly bruised. I think if it could be wrapped in hot cloths, the swelling would leave."

That was enough for Florence. With the help of Jim, the neighbour lad who had found the key, a great big kettle of hot water was soon bubbling. Then she found an old shirt of Roger's.

"I'll bring him a new one to-morrow," she said as she tore it into strips. All afternoon she worked, keeping the dog's leg in hot cloths,—fomentation, we would call it now. The vicar had to leave, but he promised to let her mother know where she was.

The evening had already turned the bright afternoon to dusk when Roger tramped wearily up the slope to his home. He was sad, thinking of how lonely he would be when he didn't have Cap any more. What a surprise! Florence met him at the door. "Look, Roger," she said excitedly, "Cap won't have to die." Just then Cap got up and moved slowly to his master, whining in pleasure.

"Deary me! Deary me!" exclaimed the shepherd in surprise. "What did you do to him, Miss Florence? He couldn't move a step this morning."

Eagerly she explained the treatment. "And now, Roger," she said "if you treat him to-night, Mrs. Norton, your neighbour, says she will help to-morrow, and he will soon be all right again."

Captain was Florence Nightingale's first patient, but not her last. All through the years of her life, she turned away from the pleasures of wealth for the sake of taking care of the sick and the friendless. And when a great war broke out she went into the big hospitals to bring health and comfort to the wounded.



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## My Favourite Text and Why

(Continued from page 20)

A great many professed Christians are wobbling in and out of the narrow way because they fail to reach up with the hand of faith and make this promise real in their everyday experience.

There is another promise that is very helpful if one is tempted to reach after this world's riches. Peter at one time sought the glory of this world, but later he attained to an experience for which he could bless the Lord. He wrote: "Blessed be the God and Father of our Lord Jesus Christ, which..... hath begotten us again unto a lively hope,...to an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for us." 1 Peter 1:3,4.

The Lord is so good that He will forgive us and cleanse us and give us eternal life, and then prepare a place and a mansion for us that will never diminish in value. If a man will get a correct view of these facts, and grasp them through faith, how can he hesitate to join the company that are on the highway to eternal glory? He will surely break away from the crowd that is going the broad way that leads to destruction.



## OUR BIBLE READING

*"The entrance of Thy Word giveth light"*



### *The Resurrection of the Dead*

By MARTIN A. HOLLISTER

1. *Does Jesus promise a resurrection?*

"Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

2. *When will the saints be raised ?*

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord." 1 Thessalonians 4 : 16, 17.

3. *How does Paul describe the dead ?*

"I would not have you to be ignorant, brethren, concerning them which *are asleep*, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with Him." 1 Thessalonians 4: 13, 14.

"Behold, I show you a mystery ; We shall not all *sleep*, but we shall all be changed." 1 Corinthians 15 : 51.

"Now is Christ risen from the dead, and become the first fruits of them that *slept*." 1 Corinthians 15 : 20.

4. *Where does Jesus say they sleep ?*

"Marvel not at this : for the hour is coming, in the which all that are *in the graves* shall hear His voice." John 5 : 28.

5. *How does Isaiah express his hope ?*

"Thy dead men shall live, together with my dead body shall they arise : . . . for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26 : 19.

6. *What will these dead bodies do ?*

"Awake and sing." Isaiah 26 : 19.

7. *What did the resurrected saints do after the resurrection of Jesus ?*

"The graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into

the holy city, and appeared unto many." Matthew 27 : 52, 53.

8. *What happens to the resurrected bodies ?*

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15 : 52.

9. *How do we receive immortality ?*

"This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15 : 53, 54.

10. *What is promised those who seek for immortality ?*

"To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Romans 2 : 7.

---

### *Forget and Remember*

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won,  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid,  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you;  
And you will find, through age and youth,  
True joys, and hearts to love you.

—Priscilla Leonard.



The

# DOCTOR SAYS



*Is there any harm in the frequent or habitual use of aspirin?*

The frequent prescription of aspirin by physicians for the relief of neuralgic or rheumatic pains has made the drug familiar to the public, and not a few persons are acquiring the practice of taking the drug for almost every disagreeable symptom or pain from any cause. The *Journal of the A. M. A.* reports the case of a man who in this way acquired the aspirin habit, and increased the dose to obtain the desired relief until he was taking 60 grains a day. Very naturally, he was found suffering from indigestion, constipation and low blood pressure.

The habitual use of any drug does serious harm, for the reason that drugs are foreign substances, generally more or less poisonous, and the liver and kidneys are worn out in eliminating them.

*How may one relieve an almost continuous pain in the pelvic region?*

Pain in the pelvic region can in many cases be relieved by the use of a hot enema. The application may be repeated several times a day. The quantity of water introduced at once should not be more than one or two pints, as the application is designed for the organs of the lower abdomen and the pelvis. The water should be retained five minutes, when it may be allowed to escape, and a fresh quantity introduced, this being repeated from three to six times. It is not necessary to remove the rectal tube; by detaching the tube from the fountain, and lowering the end, the water will escape into a suitable vessel. The patient should lie on the back with the shoulders raised. Allow the water to pass in slowly.

*If a person is dropsical, or if water collects in any part of the body, should he refrain from drinking water or any kind of liquids?*

It is rarely necessary for one to refrain from drinking water in dropsy. The dropsy is not diminished by lessening the amount of water taken by the mouth.

*What is the cause and remedy of small white sores on the inside of the mouth?*

The condition described is probably aphthae. In children the mouth should always be washed out with a clean wet cloth immediately after feeding, for food remnants left in the mouth form the best possible soil for the production of the disease. An acid state of the stomach and a feeble condition of the system favour the production of this condition. The use of sour fruits and raw tomatoes is sometimes the exciting factor. Rinse the mouth often with boracic acid solution or peroxide of hydrogen in water.

*What should be done for the lumps which sometimes form in the breast, especially about the time of the menopause?*

When painful lumps are found in the breast, a competent surgeon should be consulted. Lumps which grow or which cause retraction of the nipple, should be removed at once. Lumps in the breast are always to be regarded with suspicion, as they are very liable to become cancerous. They are probably due to chronic inflammation, the result of auto-intoxication. The heating compress and daily exposure to the sun's rays or an arc light are useful measures for relief.

*Is the use of castor oil harmful?*

The frequent or habitual use of castor oil gives rise to colitis and produces very obstinate constipation. The same is true of other medicinal laxatives. Castor oil is rarely useful, and cannot be used habitually without in the end doing much harm. Paraffin oil or paraffin in some form and the free use of bran or agar-agar are safe and efficient means which when properly employed obviate the necessity for the use of castor oil or other laxatives in nearly all cases.

*There are persons who are extremely sensitive as to the impression they create on other people; they sometimes imagine that people are closely watching them and criticizing their every action. This often worries them to such an extent that they will often shut themselves away from company. Or should they be brought into company with people who know them the strain of the imaginary adverse criticisms may prove so much that they will go into hysterics.*

*I have been told that this state is due to the sympathetic nerve system being considerably stronger than the cerebro spinal system.*

*If this is so can you tell me if there is any means of strengthening the cerebro spinal system so that it shall balance the sympathetic nerve system?*

The writer is not a psycho-analyst, but judging from what the correspondent has written it seems clear that the person described is suffering from what is commonly called self-centredness. Life for such individuals is miserable, for everything which happens is interpreted in terms of self. Do they see two people talking together? They are only talking about him or her, as the case may be. Such people need to get a new vision of life, and realize that they are but a very small part of it, instead of being just about all there is to it, as is often the case. Life is what you make it; if you choose to dwell in the valley all the time you must expect to have clouds about you; get up onto the hill-top and see the rising sun; it's there but you cannot see it from the valley.

My prescription for strengthening the central nervous system may not be according to your liking, but I will give it, and you may have it filled or not.

Get out daily for a long brisk walk; then home for a cool sponge. Take plenty of good plain food, secure plenty of rest; cut out all alcoholic stimulants, as well as strong tea or coffee, and eliminate cheap trashy literature. Create a happy atmosphere about you, and try to make someone else happy instead of making yourself miserable. Get your Bible out and read Psalms, 34th chapter, 4th verse.

## "Leucoderma—Cure For"

A correspondent has written in, asking if any cure for leucoderma could be suggested. Leucoderma literally means "white skin" and usually refers to white patches which are seen at times on different parts of the body. At times the patches are entirely white; at other times they are somewhat depigmented but still retain something of the natural colour of the skin. Leucoderma is due to the loss of the natural colouring matter of the skin, the pigment; hence it is more noticeable in dark coloured skins. The writer knows of no remedy which will change the colour of the depigmented spots so that they will again take on the natural colour. There are many so-called leucoderma cures sold, but they are frauds.



## God Condemned Spiritualism

(Continued from page 6)

This was the ancient penalty for attempting to communicate with the spirits of the dead, and there are those to-day who never cease to deride the Bible for containing such a law. But when men talk, it is well to know what they are talking about; and when they take a little trouble to find out, they will discover that the occult and devilish practises of ancient Spiritualism not only tended, as they do now, to disease, insanity, immorality, and death, but that those who practised these occult arts were too often guilty of the most horrible, abominable, and revolting crimes and barbarities, which in themselves were sufficient cause to prohibit the practises which gave rise to them. It is well, at any rate, to learn the estimation in which the Lord holds Spiritualism.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, . . . or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

Surely at the present time consulting with familiar spirits cannot be pleasing to God, when anciently it was an abomination to Him.

In the New Testament, Spiritualism is also found in doubtful company under its old name of witchcraft:

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that *they which do such things shall not inherit the kingdom of God.*" Gal. 5:19-21.

And with this statement that those who are deluded by the falsehoods, and who practice the devilish arts of Spiritualism shall not inherit the kingdom of God, agree the words of John, who after describing those who enter the New Jerusalem, the capital of the kingdom of God, declares that "without are dogs, and *sorcerers*, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

This, then, is the ultimate destiny of Spiritualism. It will perish in the company of those who follow Satan.

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The will without the deed is better than the deed without the will. A person who is charitably disposed, for instance, but who lacks pecuniary ability, may confer a greater benefit by means of sincere prayer and good wishes than he could possibly do by merely giving him money; and thus the means of being charitable can never be said, in the strict sense of the word, to be wanting.

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## MEATLESS RECIPES

### FRITTERS

Rub half a pound of cooked potatoes through a wire sieve, or put them through a vegetable presser. Melt an ounce of butter in a saucepan; add to it the potato, the yolk of an egg, salt to taste, and mix all well together. Next beat the white of the egg to a stiff froth; it may be necessary to have the white of two or more eggs, and mix them lightly into the mixture. Have ready a frying-pan of boiling fat and drop into this pieces of the potato about the size of a walnut. Fry until a nice brown. When ready lift each one out carefully with a drainer, and rest on paper to drain well. Then place on a very hot dish on a folded napkin, and serve garnished with parsley.

### GRAVY

1 small onion, cut fine	1 pint boiling water
2 tablespoons butter substitute	1 teaspoon marmite
$\frac{1}{4}$ cup flour	$\frac{1}{2}$ teaspoon salt

Cook the onion in the fat till light brown, mix the flour with the fat and onion, then stir in the boiling water. Add the marmite and salt, and cook two minutes. Strain, if desired, to remove the onion.

The gravy will have a still better flavour if a mixture of potato water and bean broth is used instead of plain water.

The marmite is a vegetable substitute for beef extract, which gives a "meaty" flavour to gravies and soups, and is especially rich in lime, iron, and vitamin B. If the flour, as well as the onion, is browned in the fat, and the potato and bean water is used, the gravy will be very good without the vegex.

### PINEAPPLE AND CELERY SALAD

2 c. fresh pineapple, diced	$\frac{1}{2}$ c. chopped walnut meats
1 c. celery, diced	$\frac{1}{2}$ c. cream mayonnaise

Cut the pineapple in slices, peel, core, and cut in cubes. Mix with celery and moisten with dressing. Arrange on nut meats, and garnish with lettuce leaves. Sprinkle with a little of the dressing. This makes seven servings.

### TOASTED CINNAMON SANDWICH

Spread thin slices of white bread with butter, then with a thick layer of light brown sugar and cinnamon, mixed in the proportion of 2 teaspoons of cinnamon to  $\frac{1}{2}$  cup sugar. Put two slices of bread together to make a sandwich and cut each in three strips. Toast on each side and serve with cocoa.

### STUFFED SWEET PEPPERS

6 sweet peppers	$\frac{1}{4}$ cup chopped ripe olives
1 onion, finely chopped	$\frac{1}{3}$ cup brown sauce
2 tablespoons butter	3 tablespoons bread crumbs

Salt to taste

Cut peppers into halves lengthwise, remove seeds, and parboil in salted water ten minutes.

Cook the onion in the butter substitute three minutes, add mushrooms and cook three minutes, then add brown sauce, olives, and bread crumbs, and salt to taste.

Drain the peppers well and fill with this mixture. Sprinkle with crumbs, and bake ten minutes. Serve on toast with brown sauce.

### CEREAL ICE CREAM

To each gallon of vanilla ice cream, add three cups of Grape-Nuts. The cereal should not be added until the cream is almost frozen and ready to pack, then it should be well mixed in. If added too soon, it becomes soaked and "soggy."

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## Worshippers at the Shrine of Material Progress

(Continued from page 19)

ment of the mass of the air; heat, by the extremely short motion of particles; light, by an altogether different kind of wave that can travel through a vacuum better than in a material medium, and the X-ray, by a wave similar to light. How these can be correlated and explained on a uniform basis is a matter for the theorist rather than for the practical physicist, and can not be explained on any scientific basis.

### Trying to Run the World without God

But the attempt to do away with the need of God is carried still closer home, for there is a tendency among biologists to ascribe all vital phenomena to purely physical and chemical forces. Protoplasm, the living constituent of all cells, is taken to the laboratory and analysed. Its physical and chemical nature is learned and the physical basis of life is sought for. Then all the activities of living cells are explained in the light of reactions of chemical forces, and science proclaims itself the discoverer of the secret of the universe—almost! At least, every little while some investigator announces that he is about to demonstrate how life arose in non-living material. As yet, however, the problem as to what life is and where it came from is just as far from solution as ever, in spite of all our knowledge of the conditions governing its manifestations.

But materialism is a dismal failure in spite of all the glorious hopes that it holds out to its devotees. After all is said and done, what is there in the material that makes real value? Is home dear to us because there we can satisfy our hunger three times a day and sleep off our weariness, fill our rooms with soft chairs, and feel our senses refreshed by the material things that life affords? True, some of these things enter into life, but do they make life worth living in and of themselves?

We know they do not. The real things transcend the material, as every sensible man knows, in spite of his materialistic tendencies.

What is it that makes it wrong for me to take money from my friend's pocket? Not the intrinsic value, for in these days the loss of just one pound would not be a serious thing to most people. It is a moral principle that is above the material value of the coin, and that makes it just as great a sin to take one penny as to take one million pounds. Materialism fails to place the true estimate on the things of earth, and makes it a greater crime to rob a bank than to swindle a neighbour in a business deal. And so it exalts the matter of which this old earth is made as the eternal and enduring background upon which moral values are to be based.

It is urgent that Christians find a better philosophy than materialism. In the intellectual realm it leads to skepticism concerning the very existence of God; and in the moral realm it leads to unrighteousness in business, and to selfishness in every phase of life. Not until we get back to the Bible principles can we hope for better times in our world.

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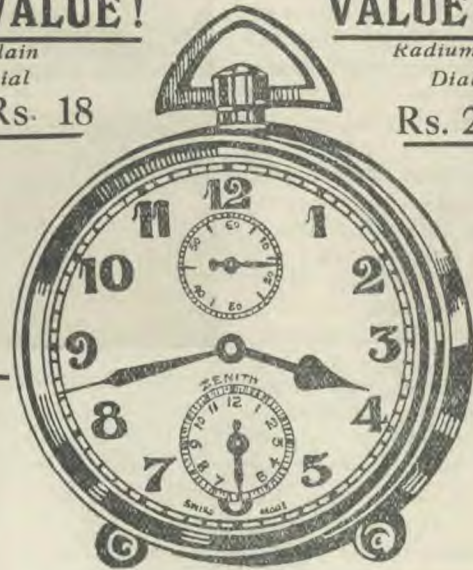
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# Physical Culture

Its Necessity, and Wise Precautions Against Abuse



HE human system demands exercise, and will not be denied. You may deny its demands and think you are "getting on fine"—for a time, and laugh at those who religiously yield to the inexorable demands of Nature in this particular. But one day, and generally when it is too late, you will wake up to the fact that you have overdrawn your account at the Bank of Health, and Nature is making demands which you cannot meet. The very men who denounce all physical culture as useless fads are frequently called upon to pay the highest price for their delusion. In their early days they have been blessed with good health; they have worked in the open and built up a strong constitution; then they have risen to some position of responsibility, and have chained themselves down to a desk to work from twelve to fourteen hours a day. They brag of how much they can do without wasting precious time in the foolish fad of physical culture; and then, just when they think they are at their best and declare they are going to live to be a hundred years old, some little artery whose coat has been hardening for ten, fifteen, or twenty years becomes so brittle that it can no longer stand the strain. It snaps without warning, and they go down with a stroke of paralysis.

One writer on physical culture says:

"It is really an astonishing thing how many giants of industry and transportation, particularly executive railroad men, die, or suddenly go to pieces, between fifty and sixty years of age. It is a common saying in railroad circles that a big general superintendent or department chief will seldom live beyond forty-eight to fifty-five years. Many break down before that."

Their sudden collapse is supposed to be due to their strenuous work and the strain of their tremendous responsibility. It is not that. It is rather due to the way they eliminate physical exercise from their daily routine. In their younger

days, when they were building up their constitution, they took plenty of exercise in the open air and sunlight; and on their bodily bank account they have drawn and overdrawn during the later years of their life without replenishing that account by systematic exercise in the open or anywhere else.

The only exercise of any amount some people take is with their teeth, and under such circumstances exercise can be, and generally is, overdone.

Neither does watching other people exercise help us to any appreciable extent.

One will ask, May not physical culture be overdone?—It may. Or something may be overdone that is called physical culture. But when physical culture is carried to excess, it ceases to be physical culture, and becomes physical degeneracy or physical deterioration. The pugilist is not generally a long-lived man. In training for his physical encounters, he has made demands upon his system which were entirely against nature; and he paid for his excessive drain in a depleted account at the Bank of Health. The young man who spends the principal part of his leisure time in physical preparation for athletic contests is seriously overdrawing on his health account. He may "feel fine"; he

may win prizes; he may have a magnificent show of muscle; he may have a wonderful chest expansion; but some day disease will find a rotten timber in his bodily structure. Vital defensive power has been taken from some part to give excessive strength to another part; and through that weakened section of his wall of defence the minions of the army of disease troop in, and make their way at last to the citadel itself. Then comes bodily capitulation, and the once strong and beautiful structure goes down through defeat to dissolution.

Because there is danger in overdoing, let us not go to the other extreme and look upon exercise as a menace. If we do that, we will take no exer-



*Such exercises as these are aids to digestion and stimulate the vital forces*

cise, and the lack is as bad as the excess. There is a median line; there is a sane course; and if we are wise, we will take it. If we would live to an enjoyable old age, we will take it. If we want to be a blessing and a help to those around us, we will take it.

This does not mean, either, that the farmer or the carpenter must purchase a set of Indian clubs and dumb-bells, a wand and a set of parallel bars, a pair of rings and a vaulting pole, and work an hour or two at these when he has finished his day's work. Such persons get all the exercise they need in their occupations. But a sudden change from such a life to a sedentary life without some provision for regular exercise will, without fail, spell constitutional disaster not many years after such a change is made. And those whose lives have always been sedentary need the exercise as well. The sedentary life is an artificial life, and artificial means of exercise are necessary if such a life is to be a healthy one. But, says the apostle, "Let your moderation be known to all men."

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### The Converted Sailor

BISHOP M'ILVAINE says: I was called from my study, to see a man who had come on business. I found in the parlour a well-dressed person, of respectable appearance, good manner and sensible conversation, a stranger. After a little while he looked at me earnestly, and said, "I think, sir, I have seen your face before." "Probably," said I, supposing he had seen me in the pulpit. "Did you not once preach in the receiving ship at the navy-yard, on the prodigal son, sir?" "Yes." Did you not afterwards go to a sailor, sitting on his chest, and take his hand, say, 'Friend, do you love to read your Bible?' "Yes." "I, sir, was that sailor; but then I knew nothing about the Bible, or about God; I was a poor, ignorant, degraded sinner."

His history was, in substance, as follows: He had been twenty-five years a sailor, and nearly all that time in the service of the British navy, indulging in all the extremes of a sailor's vices. Drunkenness, debauchery, profaneness, made up his character. The fear of death, or hell, or God, had not entered his mind. Such was he, a sink of depravity, when a preacher one day assembled a little congregation of sailors in the ship to which he was attached, and spoke on the text, "Behold, now is the accepted time; behold, now is the day of salvation." He listened, merely because the preacher was once a sailor. Soon it appeared to him that the preacher saw and knew him, though he was sitting where he supposed himself concealed. Every word seemed to be meant for a description of him. To avoid being seen and marked, he several times changed his place, carefully getting behind the others. But wherever he went the preacher seemed to follow him, and to describe his course of life, as if he knew it all. At length the discourse was ended; and the poor sailor, assured that he had been the single object of the speaker's labours, went up and seized his hand, and said,

"Sir, I am the very man. That is just the life I have led. I am a poor miserable man; but I feel a desire to be good, and will thank you for some of your advice on the subject."

The preacher bade him pray. He answered, "I have never prayed in my life, but that I might be damned, as when I was swearing; and I don't know how to pray." He was instructed. It was a day or two after this, while his mind was anxious but unenlightened that Providence led me to him, while sitting on his chest. He said I showed him a verse of the Bible, as one that would guide him. I asked if he remembered which it was. "Yes, it was, 'Him that cometh unto me I will in no wise cast out.'"

Soon after this, his mind was comforted with a hope of salvation through Jesus Christ. His vices were all abandoned. He became from that time a new creature in all his dispositions and habits; took special care to be scrupulously attentive to every duty of his station; gained the confidence of his officers, and, having left the service, continued an exemplary member of society, and of the church of Christ. He was so entirely renewed, that no one could imagine, from his appearance or manners, that he had been for twenty-five years a drunken, abandoned sailor.

—*The Christian.*

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### Child's Aptitude Due to Food

Recent investigations in primary schools have confirmed findings previously made in higher educational institutions as to the importance of diet, especially a well balanced breakfast, in the mental capacities of students.

In almost every instance it was found that the subjects requiring the greatest mental alertness and concentration were taught during the morning hours. The afternoon was reserved for studies or courses which did not tax the mental energies so much.

Diet played a very important part in equipping students for the hard morning classes. In student endeavour, and indeed, the tendency is observable in nearly all human endeavour, the curve of efficiency is an ascending one in the morning, reaching its peak before noon. The curve steadily declines during the afternoon, reaching its lowest ebb just before time for the evening meal.

Backwardness among children is, of course, traceable to many causes, but these investigations point out clearly that a child well nourished is a child well equipped, other factors being equal, for the best work in school. Flagging energy when the morning is only half through, is very often due to an insufficient breakfast or to the wrong kind of food for breakfast. Headache, drowsiness, and inability to concentrate readily upon a problem, are frequently due to the same cause. If the trouble is not corrected illness may result. A poorly nourished child is not an apt subject for instruction.

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## The Ladder on the Cliff

WE can never be placed in such straits or difficulties that the Lord cannot help us. Years before the emergency appears He may have set on foot a train of circumstances that is leading to our relief at just the moment we need it. We should learn to acknowledge thankfully the source from which the blessing comes.

One dark and stormy night a vessel was wrecked on a rocky isle off Scotland. The crew had watched with terror the white waves as they dashed on the stately cliffs, and felt that to be thrown on these rocks was to seal their doom. The cabin was filled with water and the captain's wife was drowned. The sailors climbed into the rigging and prayed as they never had before, that God would have compassion upon them. That He would save them from temporal death seemed almost incredible. But the cruel waves drove the vessel on and on until the very foot of the awful cliffs was reached. O, if they could only reach its top! there would be safety, and no doubt, friendly hands to help them. Just as they struck the rock, they espied on the face of the cliff a ladder. Here was their despair changed to joy. They sprang from the rigging and climbed the rocks as rapidly as their benumbed fingers would permit; but they were all rescued, and in a few minutes more the vessel went to pieces.

That ladder seemed to them almost a miracle. Yet its presence there was easily explained. It was used by the quarry men as they climbed up and down to their work each day. Though usually drawn up when they left, the suddenness of the storm that night had caused the workmen to hurry to the shelter of their humble homes without taking time to remove the ladder. It was God who had ordered this seemingly trifling matter for the preservation of all their lives. Learn to observe this loving Father's hand in all the events of your life and it will save you from many dark hours. *The Christian.*

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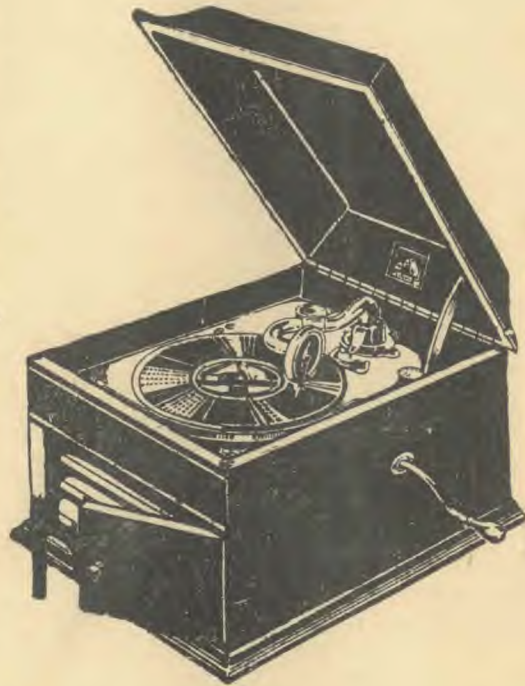
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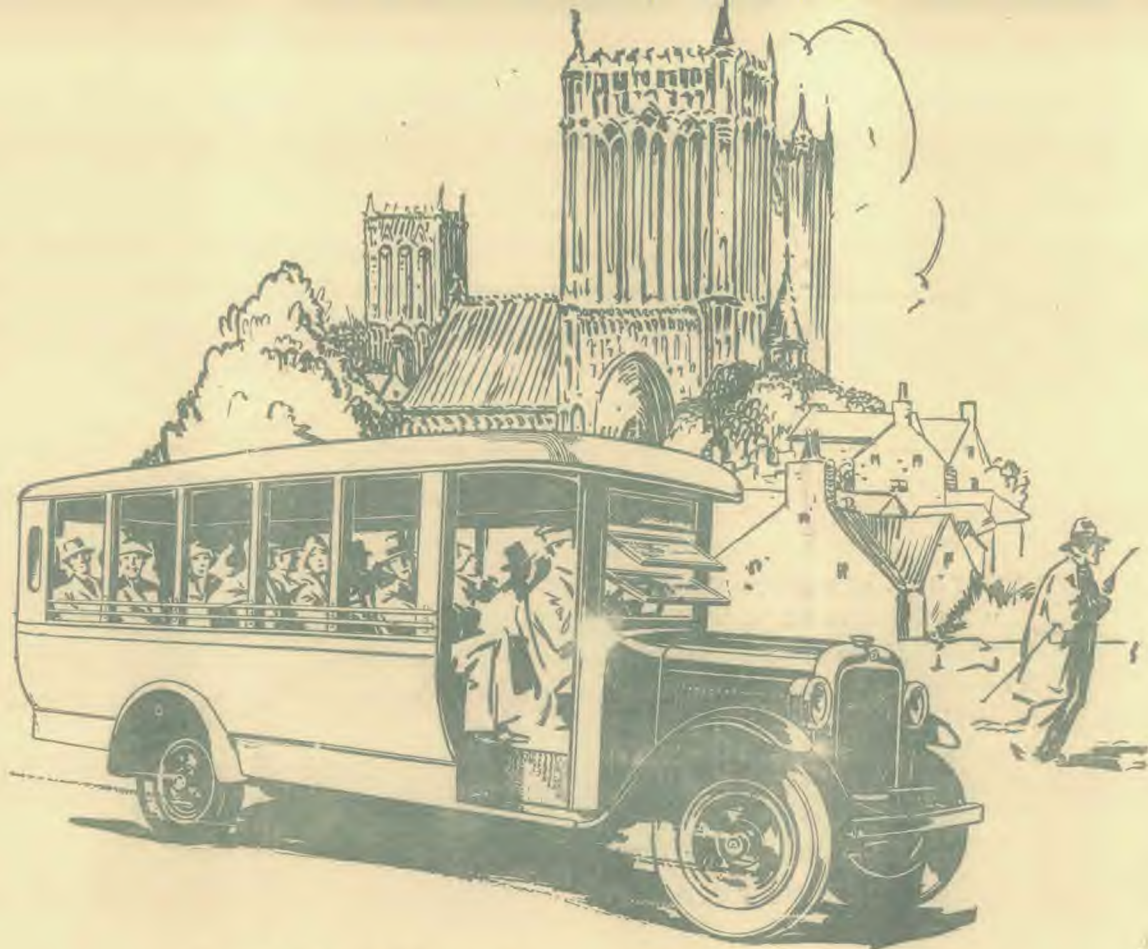
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