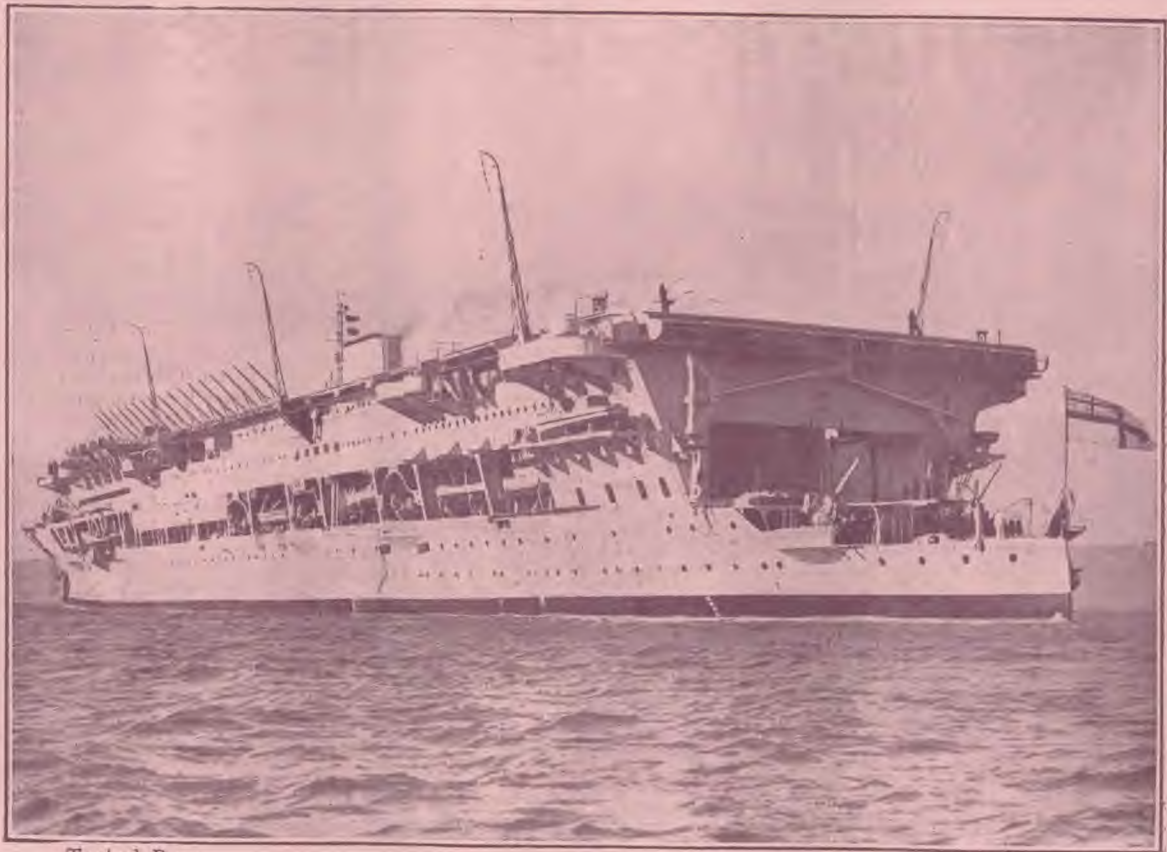


8

THE ORIENTAL

WATCHMAN

AND HERALD OF HEALTH



Topical Press

A CLOSE-UP OF H. M. S. COURAGEOUS LEAVING DEVENPORT

*Common Colds, Trying the Spirits, European
Children in India, When Women Smoke, Is
Self-Medication Safe? What
Armageddon Is.*



Sketching the history of the Vatican from 1417 to the present day, Mgr. Enrico Benedetti, librarian in charge of the Vatican archives, recently discussed the wealth of theological, historical, scientific and literary volumes intrusted to his care, in an address before the League of American Pen Women at its headquarters, in Washington, D. C. There are 500,000 books and 60,000 manuscripts in the Vatican library and 100,000 volumes in the archives. These represent fourteen separate collections, each having its individual catalogue. Mgr. Benedetti went to America to study its system of cataloguing in the interest of listing the combined Vatican collection in one comprehensive catalogue.

Artisans of three nations are fashioning a huge four-dial clock and a three-octave carillon of thirty-six bells, given at a cost of £16,000 by American engineering societies for the tower of the new library of the University of Louvain. The library, which replaces the historic structure destroyed in the World War, will be dedicated on July 4. The engineering foundation announces that works of the clock are being made at Croydon, England, while the dials and hands are being manufactured by wrought iron workers of Paris, New York and London. A brass company of Waterbury, Connecticut, gave material from which forty-eight stars to ornament the dials are being fabricated by companies at Stanhope, New Jersey. F. C. Mayer, choir-master and organist of the United States Military Academy at West Point, is composing special tunes for the quarter hour chiming of the carillon.

The University of Paris long has been a centre of world thought. Within its walls may be found students from the four quarters of the globe. Of its 26,000 regularly enrolled students, 28 per cent this year are foreign. The beneficial effect of such a commingling of nationalities cannot be measured. At the present time the University of Paris is engaged in an educational project that seems destined to increase its international prestige many fold. Briefly, the plan as sponsored by the University of Paris, and known as the Cité Universitaire Foundation, contemplates the erection of national dormitories on a tract of seventy-five acres of wooded park at the far end of the Latin Quarter, opposite the Parc Montsouris, set aside by the university. Nine nations already have taken advantage of the free site offered each country, and have already put up buildings or are constructing them. Other nations are negotiating for the sites. This university city will be built around a great central structure housing a restaurant, social halls, auditorium, and gymnasium, so that students of each nation will have daily contact with students from every other nation.

It is just 100 years since aluminium was discovered by a young Berlin chemist named Friedrich Wohler. As a boy Wohler took an interest in natural science; later he turned to medicine and took his degree with honours, returning once more to chemistry. He himself, however, was unable to develop his new metal. In 1855, when Deville showed large masses of aluminium at the Paris World Exhibition, made according to Wohler's methods, great astonishment was aroused, and the metal was sold for £50 a pound. Today Wohler's home country, Germany, has four factories devoted to the production of aluminium, which supply about one-seventh of the whole world market.

The tomb of Pharaoh Tutankhamen, near Luxor, Egypt, continues to yield its historic treasures to the world. Excavator Howard Carter has just made public his full

report for the past season, during which time he has been engaged in removing the relics from the third and fourth chambers. A flotilla of eighteen boats was among the most interesting finds. These boats, in accordance with ancient Egyptian belief, were intended to convey the body of the dead monarch to the land of bliss. Carter devotes much of his report to a description of a Canopic jar of beautifully carved alabaster found inside an elaborate chest, also of alabaster. Both these relics are covered with gold and inlaid with brilliant sacred cobras. There were four receptacles in the chest, each one containing a minute replica of the gold coffin in which Tutankhamen was found. All of them are perfect specimens of the goldsmith's art.

As important to internal medicine as insulin, declare doctors at Northwestern University medical school, is the intestinal secretion just discovered by Professor Andrew Conway Ivy and his physiology research associates there. Ingested fats and meats, plus the gastric juices, make the intestines secrete a something which causes a normal gall bladder to contract and thus empty its contents into the intestinal tract, where they are needed to help the body properly assimilate its food. If the gall bladder—a bulbous sac 3 in. long by 1 in. to 1½ in. in diameter, connected with the liver, spleen, and pancreas—does not empty its own secretions, not only is food absorption distorted, but gallstones and jaundice are apt to result. By having such secretion available as medicine for their patients, doctors will be enabled to help impaired gall bladders function healthfully.

Thomas Cook, who founded Thomas Cook & Son, of London, the travel agency recently amalgamated with the International Sleeping Car Company on the Continent, was a gardener as a young man in Leicestershire, working for a penny a day. Being more interested in temperance than flowers, Cook became a lecturer and travelled about the country giving his views. He found that his lectures were often poorly attended because of inadequate transportation and the lack of cheap tickets. This inspired plans which brought about the founding in 1841 of the famous tourist agency.

Tristan de Cunha has long been considered the loneliest habitation of man. It is an island in the South Atlantic, midway between South America and South Africa. It was used in the eighteenth century and before as a pirate headquarters. In 1816 a garrison was placed there by the English in order to prevent the island from being used as a base from which rescue parties might operate on St. Helena, 1,200 miles away. The garrison was later withdrawn, but three men and a woman elected to stay there. Shipwrecked mariners increased the colony, and eventually a passing ship captain agreed to bring them some wives. To-day about 150 persons inhabit the island, and once or twice a year a steamer touches to bring them absolutely necessary supplies. On this island there is no written law; no courts, no politicians, no post office to get the gossip in; no clubs, no money to earn or spend, no taxes to pay, no rent, no insurance, no radios, no automobiles, no airplanes, no railroad, no sewers, no pavements; no white way but the stars overhead; no doctor, no dentist, no health board, no chlorinated water, for nature has put a reservoir 8,000 feet above the settlement. Nevertheless, there is almost perfect health without the knowledge that a diseased tooth may bring rheumatism, or that tonsils are dangerous. There is no acquaintance with appendicitis or the relation of vitamins A, B, C, to long life.

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

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Common Colds

Their Cause and Cure

THIS is the time of year when colds are so frequent. How wretchedly one feels, yet no one offers sympathy because colds are so common.

Many serious illnesses gain their foothold during the run-down condition caused by successive colds, and if colds were taken care of in the beginning, much time would be saved, and the other members of the family safeguarded from contracting them.

Colds in the head and chest are due to germ infection, and we should know how to protect ourselves from their invasion. The discharge from the nose of a person suffering from a cold contains many germs. In fact they were in the nose before the cold, but were unable to gain admission to the tissues until a lowered resistance paved the way for them; and should that person sneeze, the germs are scattered far and wide unless the nose is covered by a handkerchief. If this is omitted, other people are in danger of catching it too. Often every one in a house catches it, and some homes are not free from colds all season.

It is advisable to use clean rags for colds instead of handkerchiefs, and burn them immediately they are done with. Some people even dry handkerchiefs when the discharge is in the watery stage, and use them again before being washed. This introduces germs again into the nostrils.

It is best to have a receptacle full of strong salt water ready to put the soiled handkerchiefs in at once. The salt helps to dissolve the slimy mucus which is so objectionable on handkerchiefs used in a cold. When they have stood some time in this, stir them about well with a stick in the endeavour to free them from as much as possible, and then lift them out, with a stick, and put them into some warm soap suds and wash them thoroughly, boiling them afterwards to kill the germs.



Germs which are capable of producing a cold in favourable circumstances are present on the surface of the air passages of every one. We breathe them in with the air and dust. Particularly is this so in cities and towns and in stuffy buildings which are not thrown open every day for a fresh current of air to pass through them. Yet they do not cause a cold in everyone. The reason is that when one is in a good condition of health the tissues are healthy enough to prevent their gaining an

entrance, but when one's vitality is low, this is their opportunity. The skin is a protection against disease germs when healthy and unbroken. The lining of the air passages is a skin also, but of a somewhat different kind. It is called the mucous lining, and while this is in a healthy condition, the disease germs wait in vain for an entrance.

"Many colds are epidemic, affecting practically a whole community by contagion (that is by contact one with another) including the strong as well as the weak. At other times exposure to cold and wet, overwork, loss of sleep, or other exhausting conditions initiate the cold.

"Chilling of the body surface is always accompanied by a constriction of the small blood vessels in the nose. *This lack of normal blood circulation is the condition which reduces the resistance and gives the cold-producing germs their chance.*"

The first sign of the beginning of a cold in the head is a slight tickling sensation in the nose, and that, I believe, is when the germ are penetrating the mucous membrane of the nose, and should be a warning to get busy to prevent their multiplying and developing into a cold. Personally I have often prevented myself developing a cold, even in a house where the rest were suffering from cold, by inserting a little of the following ointment in my nostrils as soon as I felt the tickling sensation: Equal

parts of camphor gum, menthol crystals, oil of eucalyptus. This should be mixed with vaseline or lanoline by the chemist, and put into a jar with a screw top so that it can be kept air-tight. Otherwise the strength will evaporate and it will be useless. To use, take a piece of clean linen and fold it in two, and then roll it into a small point. Take a little ointment on this and insert it in one nostril, pressing the other nostril with the finger, and sniffing the ointment up. Then treat the other nostril in the same way. Soon the fumes from the ointment will be felt in the nose and throat, and if this is continued at frequent intervals as long as the tickling sensation lasts, it is probable the cold will be prevented from developing.

The same ointment, *but weaker*, is good for a baby or child when threatened with a cold. Scald an egg cup and the handle of a teaspoon in boiling water. Take a small portion of the ointment on the handle of the spoon, and put in the egg cup. Mix thoroughly with three times its quantity of lanoline from a fresh tube. Then take a piece of clean linen as before described, and insert a *small* portion of this mixture into the two nostrils of the baby. This can be repeated several times a day if necessary. Do it very gently. Half strength ointment would do for older children, but do not overdo it by putting in too much at a time, or they will fight against it the next time.

The egg cup must be turned upside down on a clean saucer to keep out the dust. If dirt gets into it, it is not fit to use; you are introducing germs instead of destroying them. Only mix enough in this way to last a day or two because the strength goes out of it when not air tight and then it is useless.

When colds have gained a foothold in the tissues, they become very active and cause inflammation and chilly sensations, sneezing, discharge from the nose, inability to breathe well through the nostrils, dryness in nose and throat, headache, redness of eyes and nose, and general discomfort in the head. Often the cold extends to the chest where there is a feeling of tightness, with a cough; also hoarseness and discomfort in speaking. The cough is at first dry and hard; but it loosens as the cold progresses, and nasty thick yellow mucus is brought up by the cough. When one takes cold it is usually a sign that the vitality has been lowered, that the health is not up to par, and it is necessary, while dealing with the present condition, also to build up the health generally and make it cold-proof as far as possible.

Treatment

It is well to abstain from food for at least a few meals, but a few days would be better and hasten recovery.

Many people are disinclined to take food when they have a cold, and Nature is indicating the means to recovery. Well-meaning friends urge them to take food, quoting the old saying, "Feed a cold, but starve a fever," but this is a mistake.

As soon as food is withheld, the organs are set free from their usual work to begin a general spring cleaning in the body. They have been kept too busy trying to cope with the excess material continually being put into the stomach. Now they say, "What a good time we will have cleaning up." And nature is so wonderful that, if it is not hindered, it is all the time striving towards perfection in health.

The bowels should be emptied in case of a cold, even if they have moved freely before. Where possible an enema should be given of from one to three quarts of water at a temperature of 102 degrees Fahrenheit, and retained for four or five minutes and then expelled. This should be followed by one to three pints of water at 80 or 85 degrees.

Unless the cool enema is given after the warm one, the warm one must not be given, because, if given alone, it only increases the symptoms.

If the patient has fever he should go to bed. To relieve the congestion in the head he should have cold applications to the back of the neck and hot to the forehead and face.

All drugs should be avoided in a cold. Copious drinks made from the juice of lemons, oranges or grape fruit, should be taken. A tumbler every hour is beneficial. Hot foot baths assist by equalizing the circulation and drawing the blood from the head to the extremities. These should be given in a deep bucket, which reaches as far up the legs as possible, and should be taken every three or four hours. When the feet are taken from the hot water they must be dashed with cold water all over before being dried. The patient must not go out after hot application of any kind.

Dentist Shows how Teeth Cause Disease

How an untreated toothache may degenerate into all sorts of neuralgic pains and serious disturbances of the nose, throat, nerves and eyes is explained by Dr. George H. Wright in *Hygeia*.

Pain in the teeth is a warning that a function of a nerve has been disturbed. Neuralgia may arise from a number of sources and many times it requires the combined skill of dentists and physicians to determine the cause. Unerupted wisdom teeth may cause pain in a perfectly sound ear. Sometimes such unerupted teeth cause an irritation that gives rise to emotional stress, melancholy or hysteria.

The eyes are distinctly susceptible to disease conditions in the teeth. Abscesses in the teeth may diffuse poisons through the lymphatic and blood circulation that will seriously injure the eyes. The eye specialist is alert to the importance of toxic products outside the eyes and is ready to cooperate with the family doctor and dentist to the advantage of the patient. To this end a complete physical examination and an x-ray examination of the teeth are the best protection.

Trying the Spirits

By Carlyle B. Haynes



HERE is nothing to which spirit mediums submit so readily to-day as to tests of their supernatural powers. They invite such tests, but always with the understanding that they are to be applied in a way prescribed by themselves, which is scarcely a fair way of discovering the truth. However, many of these tests are very striking.

And, as the Christian is instructed in the Word of God to "try the spirits," it is well that we examine some of the tests they offer. The command of the Lord is:

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

Following this instruction, we inquire what tests the spirits have to offer. There is submitted to us this report of a spirit seance.

The medium, who is at the head of the table, inquires aloud:

"Are the spirits present?"

"Rap, rap, rap," is the response in distinct taps on the table.

"Will they communicate?"

"Rap, rap, rap."

"This gentleman desires to communicate with the spirit of his grandmother. Is this spirit present?"

"Rap, rap, rap."

"Will the spirit use the alphabet?"

"Rap, rap, rap."

And thus a communication is received, by slow and painful processes, from a supposedly honest grandmother, who, after progressing in the spiritual sphere, which is said to be one of great progress and enlightenment, for more than thirty years, cannot talk to her grandson as well as she could thirty years ago.

And how am I to be sure that this spirit is the spirit of my grandmother? Any other spirit in all the realm of spirits could make three raps just as loud or just as low. Any other spirit could claim to be my grandmother. This spirit may be, for all I can possibly know to the contrary, the spirit of my aunt, my brother, my bitterest enemy,

a Borneo savage, a demon, the devil himself, or any of his angels. I am completely at the mercy of some intelligence which does not dare to show its face, and which gives me no references, but expects me to believe it implicitly.

But, it is claimed, references *are* given, and the spirit identifies itself by imparting information which can be known only by the spirit of my grandmother. We are not so sure about that. There is much information which my grandmother knew which may be discovered by any evil spirit wandering through the universe, especially by a spirit which may have stood by her side throughout her entire life and who therefore is familiar with every circumstance of her life. Satan has

vast intellectual resources; he has a practical knowledge of the human heart and mind; he has had an uninterrupted acquaintance with the entire history of the human race for six thousand years; he has unquestionable knowledge of the future to the extent that such knowledge can be obtained from a study of the records and prophecies of the

Bible: he has an incalculable number of subordinate agents, who, with himself, are clothed with a power and a wisdom and a cunning which is far superior to that of human beings. How do I know that this spirit which professed to be the spirit of my grandmother is not one of these agents of Satan come to deceive me?

Even the mediums will admit that the spirits do sometimes deceive. The records of their deceptions are innumerable. There is the record of the skeptic who attended a seance, and gave the impression that he was one of the believers. He asked for an interview with the spirit of his father. After some time the medium was finally successful in bringing this spirit to the seance. And then the following conversation took place:

"How are you, father? Are you happy in the spirit world?"

"Yes, my son: very happy."

"And how is my poor, dead sister Jane?"

"She, too, is content and happy."

"And is poor brother Jimmy happy, too?"



A Spiritualist Medium

"Yes, my boy; he enjoys the spirit world."

"Oh, father, what makes you lie so? I never had a sister Jane nor a brother Jim. As a truthful spirit you're not in it." And that seance adjourned without ceremony.

And how do I know but that this spirit is telling me the truth about my dead grandmother only in order to gain my confidence so that it will later expect me to believe lies about my living Saviour? After this foolish babbling about trifling matters, it will deny the Lord that bought me, and teach that His precious Word is but a fable and a fraud. After telling a few useless things which were known before, or could easily be discovered, these spirits will fool me about my eternal inheritance, and cheat me out of a future life.

But there are other tests offered. Handwriting, the very familiar handwriting of the departed, is submitted to us. But this proves nothing. Our prisons are already full of men who were too handy with their pens, and too free in the use of other men's handwriting. If the dead are conscious, as Spiritualism teaches, what assurance have we that the spirits of forgers, knaves, and criminals of all descriptions are not still plying their nefarious trades?

But, it is insisted, the spirits tell things which no one present can possibly know. Neither are we sure of that. There may be

those present we do not see,—the spirit, not of your grandmother, or wife, or child, but a spirit which has known the history of your family for generations, and who may be familiar with every event of your life. That spirit knows your secret acts, it has heard your most secret whispers, and it is not surprising that it can astonish you by revealing things which you believed were known to no one else.

The claim is made that the spirits talk piously, and give good instruction, and tell the truth. But suppose they do—sometimes. This proves nothing. Bad messages, of course, come from bad spirits, but good messages do not necessarily come from good spirits. While a good man will not lie, yet a bad man and a liar will sometimes tell the truth. And a bad spirit will tell both truth and falsehood, giving each kind of fish the bait it likes best, but will ultimately lie to all, and deceive and dupe everybody who deals with it.

And granting, for the moment, that these spirits are what they claim to be, the spirits of the dead, even then it should be remembered that there are plenty of living men whom we would

not want to meet with masks on their faces in the dark. There are living men who will lie, and cheat, and steal, and deceive, and swindle, and forge, and delude, and who most certainly will bear close watching. What assurance have we, if the dead are conscious, that such men when they are dead are any better than they were while they were alive?

But another claim is made. It is that Spiritualism must be good, and of divine origin, because it has healed many who have been sick, through the agency of mediums. And, it is asked with triumph, would Satan go about doing good?

We grant the claim that some sick people have been healed by mediums. But this, too, proves nothing. The nature of man is as an open book to Satan, and he possesses a more complete knowledge of metaphysics, physiology, anatomy, chemistry, and medicine than any or all the physicians in the world. If he does not, he must be a stupid scholar. A six thousand year course of study engaged in by a mind which remembers everything without forgetting anything, and which

has the advantage of looking into the mysteries of nature more fully than any human being, would naturally produce results which would infinitely surpass all the attainments of a fallen man in a period of threescore years and ten. Wis-

dom we grant in large measure as being possessed by Satan. But it must be remembered that wisdom is not righteousness or goodness. A good act may be done from a bad motive, and, if so, the act is not good in itself, though some individual may be benefitted by it. The hook of the fisherman is baited well; but it is only to deceive and take the foolish fish. Satan, who, in many cases, produces the disease, and who knows what will heal it, is often willing to heal it, if by so doing he can so obtain the confidence and trust of the restored person as to make it possible to ensnare his soul. If he could by healing their diseases lead men to forsake the law of God, and crucify the Son of God afresh, he would undoubtedly be willing to heal many more than he does.

But, we are assured, even scientists have been baffled in their investigation of these phenomena, and freely admit they must have a supernatural origin. So do we freely admit it. But it must be remembered that there are two supernatural powers, God and the devil. Because a thing is supernatural is no proof at all that it is divine. And it is not surprising that science is baffled. Science may be able to explain anything which is



Some Prominent Spiritualists: Dr. Hyslop, W. T. Stead, Cesare Lombroso

based upon natural laws or physical forces, but it never can satisfactorily explain acts which are the results of the whims or inclinations of intelligent beings in possession of self-determining wills, especially when science enters into such an investigation disbelieving in the existence of the very forces and agencies which produce the phenomena.

Scientists can perform an experiment in chemistry or physics again and again, and under similar conditions will get unvarying results. But when a scientist comes to deal with the caprices of a living, self-determining, self-acting thing, he can no more predict its next whim than the most unscientific mortal. The operations of a machine may be accurately forecast, but the wisest of men will have difficulty in predicting the antics of a monkey. An astronomer would have no difficulty in locating on his celestial map the farthest planets and stars, but all his mathematical learning and astronomical wisdom would not help him in locating his boy's cap the next morning. Those things which are dependent on human action and human will cannot be accurately calculated by man. And, let the existence of myriads of unseen intelligences which often interfere in human affairs be once granted, and it will be obvious at once why, denying the very existence of such agencies, science is baffled by the phenomena of Spiritualism, for it is just as impossible for scientists to find a solution of the mysterious work of unseen and devilish spirits as it would certainly be for the greatest mathematician to forecast a kitten's antics or a lunatic's hallucinations.

It sometimes occurs that the spirits have tests applied to them which they do not relish and are unwilling to meet. As in the time of Christ, so now, the spirits are subject to Christ, and when adjured in His name they are compelled to answer truthfully. Years ago in the home town of the author, Trenton, New Jersey, a gentleman by the name of Mr. William B. Lanning compelled a spirit to tell the truth. A friend of Mr. Lanning's, Mr. J. W. Daniel, later wrote a book on the subject of Spiritualism, and included in it an account of this most interesting experience. It is as follows:

"Mr. William B. Lanning, of Trenton, New Jersey, an esteemed friend of the writer, not being fully satisfied of the real character of these spirits, held the following colloquy with one, through a writing medium. The spirit on being asked if it were right and beneficial for the human race to consult these spirits, replied,

"Yes, it will make them happier and better."

"He then testified in substance to the main doctrines of these spirits, and said, though he died an unconverted man he was happy—that departed Christians were among these spirits—all were happy—that there was to be no resurrection of the dead, no future punishment, nor day of judgment.

"Being cross-examined a little, the spirit became very angry and unwilling to answer, and begged to depart—said he would go and get more spirits and return. Said my friend:

"No, when you go I want you to stay away; but at present do you answer my questions. *In the name of the Lord I demand it.*"

"The 'happy' spirit quailed, and Mr. Lanning proceeded:

"Is the Bible true?"

"Yes."

"The Bible forbids necromancy and the consulting of familiar spirits. Which shall I believe, you or the Bible?"

"The Bible."

"Why then did you tell me that it was right and useful to consult the spirits?"

"Because I wanted to deceive you."

"What is the business of these spirits with men?"

"What do you think it is?"

"I think it is to deceive."

"Very well, you are correct."

"Are you happy?"

"No. I am miserable."

"Is there a hell?"

"Yes."

"Are you in hell?"

"No, not yet."

"Do you expect to go there?"

"Yes."

"When?"

"At the day of judgment."

"Is there to be a day of judgment?"

"Yes."

"Is there to be a resurrection of the dead?"

"Yes."

"Have you any prospect of happiness?"

"I have no hope."

"In the name of the Lord, is there a good spirit—the spirit of a departed Christian among all those rapping and writing spirits?"

"No, not one."

"Where are the spirits of departed Christians?"

"The Lord has taken them."

"Why then did you tell my brother in Philadelphia [a Spiritualist] the contrary of all this?"

"Because I wished to deceive him."

"Could you deceive him?"

"Yes."

"Why could you deceive him?"

"Because he is a fool."

"Why is he a fool?"

"Because he don't believe the Bible."

"Can't you deceive me?"

"No."

"Why?"

"Because you believe the Bible."

"Will you tell my brother what you have told me?"

"Yes."

"I want to hear from you no more; good-by forever."

"Good-by forever."

"Mr. Lanning is a man of veracity, and this account is perfectly reliable."—*"Spiritualism,"* pages 82-84.

The great test which the Lord has given us whereby to try the claims of Spiritualism is as follows:

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

Rather than the living seeking to the dead for help, they should seek to their God. When Spiritualism urges us to seek to the dead through a medium controlled by a familiar spirit, then we need to seek God. And we are to test the claims of Spiritualism by "the law" and by "the testimony;" that is, by the Word of God. If they speak not according to the Bible, it is because there is no light or truth in them.

Examined by this test, Spiritualism fails at every point. It denies the Bible account of the fall of man, it denies the (Turn to page 27)



BOOK entitled, "The Smoking Woman," written by Dr. R. Hofstaetter, of Austria, has created considerable stir in England, where, according to a newspaper writer, "women smoke almost as much as men, and quite as openly. They not only smoke at home and in restaurants, but they are often seen puffing cigarettes between the acts at the theatre, or in a taxicab, or even on top of an auto bus."

The question arose in the mind of Dr. Hofstaetter, "Why do women smoke?" and to ascertain this, he devoted time and study. Here are his conclusions:

He maintains that "the largest group of women smokers do it because it is fashionable.

The shops are full of gold and enamel and tooled leather cases, and amber enamel cigarette holders. The countess of this or the duchess of that and the most popular actresses smoke. Women believe that there is something graceful in the handling of a cigarette. Since the war is over and no one thinks of knitting, and the nineteenth century is over and no woman thinks of doing fancywork, and since it is the historic custom of women to do something with their hands while they gossip, a cigarette becomes the substitute."

Again he says, "Women also smoke as a compensation. Men have always found a friend in their pipe when all other friends failed. Discontented women, unhappily married women, women engaged in unsympathetic work, smoke more than happy women do. Women whose husbands are sailors and salesmen, or are engaged in other businesses which keep them away a great deal, smoke, they say, to prevent loneliness. Idle women smoke more than busy ones. Women who do not love their husbands, or whose husbands do not love them, add mightily to the ranks of heavy smokers."

Another reason, he says, why women smoke is "as a protection against Cupid's arrows! There is a widespread superstition among the women of the Continent that tobacco stills the voice of love." In his investigation of smoking among women,

Dr. Hofstaetter "encountered many who said they kept out of heart entanglements by smoking. This was especially true among women on the stage or in other professions where they were exposed to temptation. There were numerous cases cited of girls who consumed ten, fifteen, or forty cigarettes a day."

Dr. Hofstaetter cites cases of women "whose lack of affection," which he believes can be traced to over-smoking, "has wrecked their homes." He says: "Women also smoke, because of a similar superstition that when they do they are not apt to have children. This belief is widespread, especially in East Europe and in Turkey." Dr. Hofstaetter also believes that this old wives' tale has a basis in fact. Among his women patients

who were heavy smokers, he had only a single one who was not childless, or who had not stopped having children when her heavy smoking began. He also points out that women who work in tobacco factories seldom have children, and when they do, have unhealthy ones.

He further maintains that "women smoke in order to re-

duce! This is a favourite reason given by Viennese women who have a tendency to plumpness, and are ardent followers of the fashion to be slender." Dr. Hofstaetter yields tobacco this claim: "It is likely to make the smoker thinner. It is also likely to induce wrinkles, paleness, premature old age; so he thinks swimming, exercise, and diet are better mediums for reducing."

He discovered that among those patients who were heavy smokers, most were mannish women. Often they affected mannish clothing, had hair on their faces, spoke in gruff voices. Was this the result of smoking, or vice versa? He could find no physiological basis for deducing that these characteristics were the result of the overuse of tobacco. He was, therefore, forced to draw the other conclusion. The desire for nicotine is strongest in those women who are least womanly.

Dr. Hofstaetter quotes a famous London portrait painter who said that he had "noticed two characteristics common to most of those of his women sitters who were (Turn to page 18)



European Children in India

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

A Pioneer Plunket Nurse of New Zealand



HE biggest heart ache which comes to European parents whose lot is cast for some years in India is because it is the land where so many beautiful human buds wither and fade instead of blossoming into the full bloom and charm of childhood.

The question naturally arises: "Is this toll of young life avoidable?"

My personal answer to that question from what I have seen in India is that to a large extent it is avoidable.

There is no doubt that European children there, and in all hot countries, encounter greater disadvantages than in cooler ones, but the most serious menace is the lack of knowledge of the fundamental principles which underlie correct feeding and good health. This lack of knowledge is not confined exclusively to the poor. I have seen such errors in the diet of children there that would be ruinous to children in cold climates, therefore doubly so there. The sad part is that these errors are often made by devoted parents who would spare neither time nor money if they knew the right methods. A young mother who had nearly ruined her baby's health through ignorance, once said to me, "Oh Nurse, think of all the things I learned at school and college and have never once used since. Why didn't they teach me how to care for my baby before I had one."

The fundamental principles are the same everywhere but there are certain adjustments needed to adapt them to the individual constitution, digestion and degree of heat where they reside. I heard a governor's doctor in the Hills say to the mother returning with her children to the plains, "Remember, the children must have one-third less food in the heat than in the Hills." There is profound wisdom in that remark. A large amount of food is utilized in keeping the body warm. In hot places this is supplied externally, therefore the quantity of food should be lessened. The guide to know if children are digesting their food, in fact, I think I may put it stronger and say, the *infallible guide*, is the stools of the infant and child. It should be a *daily programme* for those who have the diet in hand of baby or child to see the stools and arrange the strength or kind of food accordingly. Most people know the normal stool of a baby is yellow in colour and in consistency very much like mixed mustard.

If the infant is nursed by the mother it may have more the yellow of the rind of an orange.



The stools of older children should still be yellow though of a deeper colour, yet the stool of most children after the bottle stage, is passed mostly deep brown and even chocolate colour. I have even seen when the stool has been bubbling with fermentation, yet the mother did not know this was wrong, though an highly-educated lady and devoted mother. If we realize that when the contents of the bowels are abnormal they provide the soil which favours the contraction of diseases of various kinds, we will pay due attention to this

point. The opinion of medical men, who are progressive, seems more and more to lean to the belief that the contents of the bowels are the deciding factor as to whether a person will have certain diseases or not. Therefore you might say this is largely the key to the situation. Please, mothers, do not get alarmed if your baby's stool has been normal and then changes, do not think it is because some disease is seizing your child.

It is the chronic abnormal conditions which are so favourable to disease. I have only known one infant in the thousands I have had to do with who always maintained the ideal stool; but, I have had very many healthy infants, who remained healthy, because the stools were watched and the food regulated accordingly and promptly before the effects of the wrong stool were strong enough to affect the health. Seemingly small things have large results. For instance, if the baby drinks too quickly, if the food is too strong, if the milk is given cold or if the diet of the cows has been altered, and the change from the dry season to the rainy affects the milk and baby's digestion, if those in charge watch *every stool* and learn the language of the stools, they have their fingers on the pulse—as it were—and can adjust things before any injury can arise from it.

A well nourished child whose bowels are in a normal condition, are to an extent protected against infectious diseases, or if they do contract them, have more resistive power to throw them off. While guarding against over-feeding and indigestion care must be taken to ensure that the infant has enough to gain a normal amount. The average gain of a normal child is about six ounces per week, but some are erratic and may gain one week seven ounces, another five ounces, another eight and another four. When added together we find there are twenty-four ounces, and when we divide that by four we find the infant has averaged its six ounces for the four (*Turn to page 25*)

EDITORIAL



"These Be Thy Gods, O Israel"



HE conversion and marriage ceremonies which formally opened the door of the fold of Hinduism for the entrance of Miss Nancy Ann Miller, an American girl of Seattle, Washington, U.S.A., and later to become the third wife of Sir Tukoji Rao Holkar, the ex-Maharaja of Indore, has been styled by many writers, both Christian and non-Christian, as an "epochal event." We feel certain that no single event within a generation has been laden with so much meaning, although hidden from the casual observer, as this so-called conversion and marriage. We have drawn certain lessons from this event which have an unusual significance as they relate themselves to the cause of Christian missions in India.

That a girl of intelligence and good breeding, reared in a home under nominal Christian influences, and receiving her education in the schools of a civilized and enlightened country, could, while still professing to be a Christian, deliberately and consciously enter a marriage pact with this dissolute and animalistic ex-ruler, whose religious philosophy and training, moral character, and domestic relationships were so totally in contradiction of every Christian principle, presents a state of mind that few people, especially Christians, are able to understand. Some try to account for it on the ground of a hypnotic spell which fastened her in its grip, and compelled her to yield her will and reason. Others put it down purely to a love romance, while other accuse her of making a shameless and sordid "hunt for gold,"—a reckless offering of her virtue and honour to be the sweepstakes in the matrimonial gamble of the world.

We are unable to draw aside the veil of her thoughts and motives in the matter and judge her truly. Our conclusions can be based only on her open acts, and her thoughts expressed in words at the time the conversion and marriage ceremony took place. One of these statements reveal a state of mind that is in hopeless confusion as far as religious convictions or principles were concerned, and prove her to be utterly incapable of properly weighing and comparing spiritual values. At the very moment when she was pledging herself to a polygamous and adulterous union with the ex-Maharaja of Indore, she made this statement:

"I know nothing in the true religion of Christ that can be discarded without disadvantage. I hope the true spirit of Christianity will continue to be with me and be a source of inspiration in the days to come, and it is indeed a great consolation to feel that the true spirit of Hinduism not only tolerates such an attitude of mine, but welcomes it as being essential for seekers after truth."

This strange confusion in Miss Miller's mind and her inability to draw lines of broad distinction between the teachings of Christianity and Hinduism as revealed in the above statement, is typical of thousands of nominal Christians in the world to-day. Since her marriage it has been announced that she intends to go on a mission to England and America in behalf of her religious views in harmony with her recent course of action. It can be safely predicted that she will not be without a goodly following.

But there are definite causes that lie back of such possibilities. The condition is brought about by a system of teaching, and freely sponsored by many Christian leaders, and found everywhere in the text books used in Theological Schools and Colleges. It holds that all the religions of the world have their origin in one and the same God; that all have a certain amount of good in them, but some have more than others; that all, like the spoke of a wheel, starting from widely divergent points on the rim, lead to the same centre; that the sacred writings of Buddha, Zoroaster, Confucius, the Hindu sacred books and the Christian Bible are very much on the same level with each other. All contain a general system of truth, all set forth lofty ideals, ethical standards, and wise proverbs. All have their prophets and teachers, their Messiahs and Saviours, and all have been inspired in about the same way. We are told that truth can only come from God, and wherever found should be embraced as from Him.

Who has not read that book, "The Crown of Hinduism," by J. N. Farquhar, an eminent scholar and missionary in India, in which the author robes the Hindu religion with a mantle of glory, and finds enough good, and true, and pure, and holy in its teachings, so that by enshrining Christ as chief among its pantheon of gods, it constitutes a worthy and acceptable means of salvation. The philosophy of this and other similar books, of which there are an increasing number, has laid the foundation and paved the way for the adoption of Hindu customs and conceptions of worship as a necessary part of Christian evangelism. Certain influential Christian leaders in India have discovered (?) sufficient power and life in Hinduism to justify them in recommending their use in missionary work.

At the Missionary Conference held in Kodai-kanal in May, 1927, attended by 500 missionaries from different Missions in India, the following recommendations were passed:

(1) That in evangelism, attention should be directed to those elements in Hinduism which come nearest to Christian teaching, especially those relating to *bhakti*, and to the grace of God which *bhakti*, especially in South India, includes in its teaching; that the endeavour should be to direct the intense devotional life of *bhakti* towards an object wholly worthy, the Lord Jesus Christ. Hindu forms of thought have a real place in Christian thinking, and should be retained and used as found in Christ and transformed by Him.

(2) That, if *Yoga* methods are to be used in Christian devotions they must be directed to Christ as their central object, they must be a means toward spiritual fellowship with God in Christ, and not an end in themselves, they must not be self-centred but linked up with all the realities of Christian experience, moral life and truth. If certain outward forms of *Yoga* will help in securing the spiritual poise necessary for deepening spiritual experience, then Christians can use them with profit provided that the dangers that often accompany them are guarded against.

(4) That, since there is an intense desire on the part of many Indian Christians, especially of the more highly educated, to link up their devotional life and supplement their religious thoughts with the best of Hindu religious thought and life, a study of Hindu *Bhakti* literature should be encouraged. If selections are carefully made, much in this literature that is wholesome and true can be found which will greatly help the Indian Church in expressing its spiritual longings, since this literature is set in an essentially Indian atmosphere, and has a spiritual out-look, and furnishes a spiritual stimulus that is greatly needed by Indian Christians.

(5) That, in order to make Christian worship more attractive to Indian Christians, who feel the barrenness of its outward forms as contrasted with the attractive variety of Hindu ceremonialism and festivals, a larger use should be made of pictures, processions, festivals and dramas . . . The use of Bible scenes and other religious subjects for purposes of dramatization should be encouraged, but great care should be exercised to keep them pure and reverent.

(7) The retention of baptism is essential, but should not be unduly urged on those who are unwilling. Every effort should be made to have baptized Indians remain in their own environment and witness for Christ. If a Hindu accepting Christ feels conscientiously unable to unite with any existing church organization, he could be baptized without so actually allying himself. The definite decision for Christ is the goal to be striven for."

And so the work of confusion goes on. Light and darkness (we use the language of appearances) are mixed up in the same vessel. It is admitted that the Christian Scriptures are not a sufficient revelation of the gospel that will regenerate and save lost humanity in all time and in any relation and condition. We are asked to go to the teachings of Tuharam and borrow his *Yoga* and *Bhakti* methods. We must give "Hindu forms of thought" a "real place in Christian thinking." There is not enough spiritual power in Christianity for the Indian Christian. We must have recourse to the "outward forms of *Yoga* . . . in securing the spiritual poise necessary for deepening spiritual experience." Christian workers are directed to "a study of Hindu *Bhakti* literature" in order that "the more highly educated Indians" might be given help in linking up "their devotional life and supplement their religious thoughts with the best of Hindu thoughts and life." We are further informed that this literature, because it is "set in an essentially Indian atmosphere, and has a spiritual outlook" will aid "The Indian Church in expressing its spiritual longings," and furnish "a spiritual stimulus that is greatly needed by Indian Christians."

Our observation tells us that Indian Christians are in need of a spiritual stimulus, but what about the need of those shepherds who drive their hungry flocks to graze in parched and barren deserts, or slake their burning thirst at some foul swamp or wallow? "Or what man is there of you, who, if his son shall ask him for a loaf, will he give him a stone; or if he shall ask for a fish, will he give him a serpent?" Instead of pointing them to the Holy Scriptures, as did the apostle Paul with Timothy, which are able to make them "wise unto salvation," they turn them to fables. Instead of the simple, unostentatious forms of Christian worship as taught by Christ and His disciples, they are advised (using great care, of course) to make use of "pictures, processions, festivals and dramas." Surely the prophecy of Jeremiah is being fulfilled again before our very eyes: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith Jehovah. For my people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah 2: 12, 13.

This flirting with heathen spiritual conceptions, and the metamorphosing of Christian and Hindu principles and practices is nothing short of an apostasy from the faith. It leads to confusion and gross darkness, and affords no foundation for a certain faith. It blurs and distorts the spiritual outlook, and clouds all the perspectives of spiritual values. The third wife of Sir Tukoji Rao Holkar is a good example of this school of thought. It has enabled her to risk the experiment of riding two horses running in opposite directions at the same time. She grew up from childhood under nominal Christian teaching and influences. Later she studied books on Hindu philosophy and the Occult sciences, and found many "truths" in them which she accepted. Why be surprised at this result, when Christian leaders advise the study of Hindu *bhakti* literature. Of course they are advised, because of the dangers involved in this procedure, not to go too far. But once having started, who is to say when to stop, or judge the good or bad in what is read? But she felt that she would have greater latitude in the Hindu fold in her search for the true and beautiful, so she made the change, and in doing it she did not regard that she was giving up anything essentially Christian, but was placing herself in a wider field in her search after truth. To her this change was no more inconsistent or illogical than for a Hindu to receive the form of Christian baptism without actually allying himself with the visible Church of Christ on earth, especially when baptism is the door by which a person is admitted into that body. In becoming a Hindu, Miss Miller simply transferred from one spoke of the wheel to another, but kept on going toward the hub—the ultimate goal of every religion.

We have no defence for the course Miss Miller has chosen, and we make no apologies for her. We believe her decision was wholly wrong, and contrary to every principle (*Turn to page 30*)

The Story of the Hittites

By Melvin Grove Kyle

IN 1904 I sat in one of the offices of the British Museum in London, in conversation with one of the foremost archaeologists of Europe. In the course of the conversation, I incidentally made some reference to the Hittites. "Oh," said the distinguished scholar, "I do not believe there ever were any Hittites."

"Well," I replied, "there was a people frequently mentioned by the Egyptians, whom they called the Kheta."

"Oh, yes," said he, "I know that, but I do not believe the Kheta were Hittites."

"Then," said I, "the Babylonians of the Early Empire knew of a people, and frequently make mention of them, whom they called the Khatti."

"Oh, yes," said he, "I know that too, of course, but I do not believe that the Khatti were Hittites. There were no Hittites. Oh, I suppose there was a little tribe down about Hebron about which the Biblical writer speaks; but there never was a Hittite nation."

This conversation was in 1904. In 1906, Winckler, the Austrian explorer, went over to Asia Minor to a place not far from where now the Turkish capital is located at Angora, and there he found the great central Hittite capital. There was evidence of splendour and power and culture. There were many hieroglyphic inscriptions which no one is yet able perfectly to read; and, in addition, a great library of tablets in the cuneiform script. During the Great War, German scholars worked away at this Library, and since that time have completed and published their researches. They claim to have discovered no less than eight different languages in the Library. Was it a polyglot nation? or was this a great international library thus early in the history of the world, and in an age when most nations were exceedingly exclusive and little disposed to have much literary, social, or commercial intercourse with other nations? Or is it possible that the philologists have deceived themselves about some of these languages, as is, indeed, not impossible in deciphering difficult inscriptions? Whatever may be the explanation of these eight languages in this library, there is no mistake about the library, and none about the discovery of the capital of the Hittite nation. This people hitherto considered so problematic and half legendary, suddenly leaped into the very middle of the ancient world as a great nation with a large place in history. Moreover, since that time, two other great capitals of the Hittite nation have been found or identified as such; one at Carchemish on the Upper Euphrates, and the other at Serjerli in northern Syria, north of the Orontes.

Thus suddenly this romance of the Hittite people, the story indeed, not of an obscure tribe,

but of a great empire, burst upon the attention of the modern world. If someone should actually find the lost continent of Atlantis of which Plato wrote, and concerning which others have boldly romanced since Plato's time, it would hardly be a greater surprise to the learned world or more greatly interest the popular world than did the sudden leaping into notoriety of this hitherto little known, and even despised, people mentioned casually by Biblical writers. They had been mentioned also by the Egyptians and by the Babylonians, though not certainly identified from the form of the name given them by these peoples. Now they suddenly come to place as a first-rate nation of the ancient world.

Just how far back into antiquity their history extends is not yet certainly determined. Recently a curious identification has been made, though long passed unnoticed by many other scholars. In the story of the siege of Troy by Homer, mention is made of the allies of king Priam, those who, from Asia Minor, supported him against the Greeks. Also for a long time there has been known a treaty made by Rameses the Great after his great battle with the "Kheta," *i. e.*, the Hittites. It is inscribed on the wall of the south wing of the temple of Rameses at Karnak. In this treaty there are mentioned the allies of Hatusil, the Hittite king, against whom Rameses fought and with whom he made the treaty. Now it has been noted and brought to the attention of the world that these allies of Hatusil, the Hittite king, are the same in seven cases out of nine as the allies of King Priam. Thus it becomes evident that Priam's allies were the Hittites, against whom the Greeks thus early fought. Later on, indeed to the end of Hittite history, a striking peculiarity of the Hittite Empire is that it was a mountain inland empire. It has no seacoast. Can it be that in the siege of Troy we see the conflict on the Ægean coast which made the Hittite Empire an inland empire?

As the hieroglyphic inscriptions of the Hittites have not yet been perfectly deciphered, the history of the empire is yet somewhat vague.

There were certainly two principal elements in the make-up of the population of the Hittite Empire. Doubtless there were many subsidiary elements entering into the population as do to this day enter into the population of that region. Being the corridor between Asia and Europe, it is certain that it would always, as now, have a heterogeneous population. But aside from this, there were two very distinct elements in the population, as shown everywhere on the monuments that give pictures of Hittites. There was a great, rugged, vigorous population with square foreheads and heavy and exceedingly strong features. In sharpest contrast with this class of the population is another portion of the people, slight in stature

and of small, weak features; there is even a retreating chin. Hittites are also often seen wearing pigtailed like those of the Chinese of the old *regime*, and upturned pointed shoes like modern Turkish slippers.

Whenever in antiquity the Hittite Empire may have begun to lift up its head, it grew great and came to its strength parallel with the great eighteenth and nineteenth dynasties of Egypt, and the greatness of the early Babylonian Empire. Rameses the Great was not able to overcome them, but was obliged to make a treaty of peace on what were certainly not unequal terms for the Hittites, after the great battle of Kadesh on the Orontes. This seems to have been the pinnacle of Hittite power, as it was of Egyptian power. From that time on, the Hittites either held their own or, as certainly later in their history, declined in power; and at last, about 100 B. C., they came to their fall and soon disappeared from historical notice. That they disappeared as a people can hardly be imagined. Nations pass away, but people remain. Populations and languages cling to the soil long after political power languishes and even perishes. The mixed populations of that region—Turks and Armenians and Greeks and strange unidentified fragment of peoples—probably still represent the old Hittite peoples and still, among the unlettered, speak the Hittite tongue. If I were a college student of to-day and desirous of figuring in the world of linguistic research, I would go as missionary to Asia Minor, and learn thoroughly all the dialects of the common uneducated people, and gather up the strange words that are not Turkish or Greek, but the vulgar talk of the unlettered, and put them together systematically; and I would then probably have a goodly fragment of the old Hittite tongue. I would thus do for the Hittite what Pere Dhorne has done for the ancient Amorite among the unlettered peasants of Palestine.

"None of us liveth to himself, and no man dieth to himself." This aphorism is as true of nations as of individuals. So the Hittite Empire did not live to itself, nor die to itself: other nations were influenced by this one.

The romance of the Hittites is not known by an understanding of the history of the Hittites alone. In their isolation in their mountain inland home, they were truly great; but in their relation to other peoples round about them, they were imperial. Few nations in all the history of nations have ever occupied so strategic a position geographically and politically, and especially for so long a time, as did the Hittite nation. An intelligent glance at a map of that part of the world will reveal at once the strategic position which the Hittites occupied. From Carchemish, the eastern capital of the Hittite Empire, a line drawn down to the southeast along the general course of the great river, the river Euphrates, comes direct to Babylon. From the same point at Carchemish another line drawn a little to the southwest goes down over the land of Canaan into Egypt. The triangle thus formed by these

two lines includes that little strip of fertile land called Palestine, and east of that the great desert between that land and Babylonia. This great desert land was not traversable by armies: and thereby hangs a tale of four nations and of much of the history of the world.

Did any Asiatic nation, as Babylonia, Assyria, Persia, or Elam, wish to attack Egypt, it must pass this corner up at Carchemish and come down over the "Bridge of Nations"—Palestine. Did Egypt or Ethiopia wish to attack any of the Asiatic nations, it also must pass over this "Bridge of Nations" to that angle at Carchemish and then down the Euphrates. But always during the long centuries of the Hittite Empire, the Hittites sat at this Carchemish corner. The political advantage which this position gave to the Hittites as the arbiter of nations can hardly be over-estimated. No league of nations at any time in the history of the world has possessed such a dominating influence over the destiny of nations as did this Hittite people. No great nation, to say nothing of the lesser nations, dared pass that corner to attack on the other side some real or imaginary foe, without making alliance with the Hittites, for they sat at the corner: and to leave them un placated there would be to leave an enemy in the rear that might most effectually cut off all retreat. No wonder that, when Chedorlaomer arranged his alliance for the expedition to put down the rebellion of his provinces in Palestine, he included one Tudhulu, the Hittite, "Tidal king of nations," in the list of allies. Otherwise he would not have been safe in passing this Carchemish corner. And even the expression "king of nations" may easily be understood by the list of the allies from this same Hittite nation that fought the Greeks as the allies of King Priam.

A clause in the great treaty of peace between Rameses the Great and Hatusil, king of the Hittites, was to the effect that thereafter the Hittites would keep their own side of the Orontes. Now whether the Hittites had high ideas of the sacredness of treaties or whether it was always to their interest to keep that treaty, at any rate they did keep it on down to the time when they themselves succumbed to the exigencies of national life and were no longer able to perform international obligations. Now, if the Hittites, who sat at the corner, sedulously kept their treaty and respected the sovereignty of Jerusalem, it is no stretch of imagination, no unwarranted supposition, that they would be very much disinclined to allow any other nation to disturb the other mountain inland kingdom at Jerusalem. Nothing is more certain in international affairs of that age than the supposition that all the political influence of the Hittites would be interposed between Jerusalem and any great foreign enemy to the east or the south.

So there was a Hittite nation, a great nation. Not only is the occasional incidental reference of Scripture to Hittites fully vindicated, but this people is now shown to be a far greater people than we had known.

Is Self-Medication Safe?

By Isadore Dyer, Ph. B., M.D.

THE average individual places too high an estimate upon his own intelligence. The more educated men and women rely much less upon their own judgment in matters upon which they know they are not informed; the less educated stumble into all sorts of pitfalls from the assumption of a superior information, which does not really exist.

The host of watchful pirates appreciates this fact and always calculates upon the vanity and self-indulgence of an inferior intelligence. The Cure-all Brigade, therefore, continues to flourish and, curiously enough, is still able to find many courageous supporters who are not at all influenced by a succession of doubtful experiences.

Most patent medicine manufacturers have no conscience, and their sole object is to make money. Their methods are always seductive and flourish a vast "success" by means of a blatant pretense, which in its very audacity carries some conviction to those who do not take the trouble to do their own thinking. The enormous army of people that helps in the money making, does not seem to grow any less in spite of a wider education. The conclusion must be that patent medicine consumption has become an established vice, to be classed with all other sorts of prostitution, only worse because of the uncertain results from its indulgence.

The charlatan, as such, has been with us since the beginning of history; his methods have varied with the times. The chief assets of the trade have always been pretense and audacity, covered by a mass of high-sounding terms, sufficiently obscure to create the proper curiosity in the ignorant victim. The examination of any of the present-day preparations will show a continuance of these practices—the confusion of a pretended medical application of terms sufficient to satisfy the overcurious.

There has been a wholesale slaughter of pretentious fakers in the last few years, because the Government has taken a hand in helping the public, in spite of itself. Within the past decade the pure-food and drug laws have compelled a proper labelling of patent medicines, and those formerly carrying all kinds of poisons either have had to modify their formulas or have had to go out of business. The victims of the habits of opium, cocaine, and alcohol have less opportunity to satisfy their vices by the use of the nostrums formerly going into the household as medicines, but really adding to the host of fakes by their meretricious labels. Men, women, and children have been the unconscious victims of such drugs—innocently beginning with a wholesale, familiar use of a remedy that had no virtue but a lurking wreck in it.

The prosecution by the Government has successfully silenced a large number of well-known cure-alls, but the pharmacies of to-day still have

nearly half of their shelves filled with the miscellaneous collection of sure remedies for every ill, from ingrowing toe nails, to galloping consumption and floating kidney.

The pharmacist cannot be honest, even if he desired to be, for the public continues to demand such things; and in most cities, if the pharmacies will not supply them, the purchaser is able to find many of them in other ways.

Nearly all the stuff has been derived from some original prescription of some physician, and either a patient or a clerk in a pharmacy has furthered the prescription to a popular use. A prescription which may have been given originally for acute indigestion, may ultimately develop into a patent medicine claiming to cure a dozen organic diseases.

The curious part of the business is that when the victim of one patent medicine derives no benefit from it, he goes on experimenting with others, equally useless and, often when too late, finally employs a physician as a last resort.

Occasionally the experience assumes a criminal aspect, which ought to be deterrent. Several years ago a pharmacist sold a cough remedy of his own make, to a middle-class workman, who wanted it for a child at his home. The medicine proved fatal to the child, and the result was a five years' prison term for the pharmacist. In this instance the law was enforced, but such enforcements have not been sufficient to put the patent medicine out of business.

In most countries no unqualified person may practise medicine. This means that no unqualified or unlicensed person may administer drugs for the treatment or cure of disease or engage in the practice of medicine. Notwithstanding this provision, it is possible for newspapers to advertise remedies which are much more potential of real harm than practice by an unlicensed physician. The remedies which newspapers advertise are full of possibilities of dangerous injury to the community, but no law has yet arrived through which the people have attempted self-protection.

The better class of newspapers have long since closed their advertising pages to such nostrums, but there are still newspapers venal enough to go on advertising impossible remedies. One daily had an array of advertisements covering pretentious remedies for the disorders of the stomach, skin, lungs, etc., while one remedy alone proposes to cure such variable disorders as indigestion, rheumatism, and nervous debility. Any day, other such advertisements may appear, with no conscience in the business office as to the paper's obligation to the public, which assuredly assumes the editorial indorsement of such propaganda.

The tram cars present, in prominent displays, notices of cough syrups, bowel evacuates, and other stuff, each with more assurance of results

than the average intelligent doctor would venture, even when he knew the diagnosis of the particular disease.

The householder would soon rebel against the tradesman who took advantage of his pocketbook by selling something through misrepresentation; but so many are gulled by the patent medicine business that it seems a matter of unobjectionable habit. The ease with which such nostrums have been obtainable, has made self-medication a habit. The supposed economy, too, has played a large part in the practice.

The medical profession has been partly responsible for many cases of self-medication, through proper motives, no doubt. The frank discussion of the patient's medical needs often leads the latter to an assumption of knowledge on his own account at another occasion. The physician may suggest that he thinks the patient needs a little strychnine for a few days to tone him up. The next time the patient thinks he needs toning up, he takes strychnine of his own accord and absolutely without the knowledge that he really needs strychnine—when it may even be contra-indicated. The ease with which he so advises himself tends to make him adviser to others, and before long he has developed a group of strychnine adherents, in turn dosing themselves, in ignorance of their need of such a whip to their arteries. Other drugs are likewise abused.

The coal-tar products, as phenacetin, antipyrine, and antifebrine, grew into universal usage a few years ago. The public learned that these were commonly administered by physicians, so the public began to use the drugs on their own account. Any sort of headache was treated with one or another of these products, and often without any regard to dosage. I have known a lay person to take a half teaspoonful of antipyrine at a dose, with the statement that a smaller dose did no good.

The harm comes through the self-diagnosis, which may postpone the real determination of a remote and serious cause of the symptoms until it is too late. More than one case of kidney disturbance and degeneration has gone on to a fatal issue, through the neglect of simple beginning symptoms.

The introduction of aspirin and its easy administration have added this drug to the household provisions. The other coal-tar products have practically disappeared under the aspirin popularity. "Why don't you take some aspirin?" is almost as common an expression as "How do you do?" and the variety of applications of aspirin is difficult to define. The result is that many families buy aspirin wholesale—and administer it proportionately. These practices have led to a very natural result—namely, a high degree of carelessness with drugs, and their abuse in sheer recklessness. The only too frequent victims of such foolhardiness does not seem to act as deterrent.

Many a consumptive has been hustled into an earlier grave by a wholesale use of some horse liniment, or some patent cough cure, when a reasonable amount of medical attention might have saved him.

Fortunately, the education which has come about in recent years has been supported by the suppression of the more flagrant offenders. The end is not yet in sight, however. The newspapers more and more detail the court procedures which show the manner in which the public is played for mercenary ends. Only recently the account of a notorious case detailed the manner in which women have been led to write most intimately of themselves to men and women in the offices of a nostrum. These men and women, when forced to confess, declared in plain terms that none of them had any sort of medical education; yet they were ready to make a diagnosis of and to treat all sorts of diseases, some of which could not possibly be influenced by any medicine on earth.

Children are forced into the habit of household medication with all sorts of drugs, in a penny-wise-and-pound foolish method of supposed health protection: and only when they have suffered the consequence are they in later life made aware of the abuse of their constitutions by the patent medicines they have swallowed. Certain household remedies may have their places, but these are certainly limited in number and should be restricted to emergency.

The pharmacist in time may cease to act as adviser, as soon as he is forced to limit his occupation to the provisions of his practice covered by his license, which at no time contemplated that he should treat disease. He confesses that the profit he derives from patent medicines does not justify his sale of them.

The matter rests, then, almost entirely with the public, the more intelligent public really; for they must attack evil practices as destructive of their own integrity, and as the offense of a continued violation of health, truth, and justice against those with whom they are socially bound up. It is ours to produce a legislation so restricting the use and abuse of all drugs as to protect the generations to come, and to relieve and deliver those of the present generation who are as yet too ignorant to protect themselves.

Prevent Congestion Due to Chest Colds

Precautionary measures should be taken quickly for any pain or constriction resulting from cold in the chest. Often some simple but timely remedy will break up a cold completely and prevent the development of serious complications. Rub a liniment which any reliable chemist will recommend, upon the chest, being careful not to massage too vigorously else the friction cause a blister. A good liniment will aid in breaking the congestion, restore circulation, and so raise the temperature of the affected portions of the body that poisons are carried off and normal conditions re-established.

ARMAGEDDON is the death warrant of a race in revolt against God. It is the result of mankind's rejection of God's rule and his endeavour to govern himself. It is the destruction of every system of human government, the collapse of every human structure and institution. It is the inevitable outcome of man's rebellion against his Maker.

The restless tumult which to-day is shaking the world, is only the logical fruitage of the ceaseless horror of war, commotion, and strife, out of which for centuries past, nations have arisen, survived during a more or less brief existence, and passed away, only to give place to others.

From the beginning there has been no stability in the world. Human projects have failed, human hopes have proved phantoms, human promises have turned out falsehoods. All that wisdom, genius, education, civilization, and philanthropy have accomplished, still leave the whole head sick and the whole heart faint. And the ten thousand human panaceas have brought no relief.

And now civilization approaches its end, and we do well to inquire into the real causes of its dissolution. The men who think, those who are serious-minded, have long pondered this question in their hearts. What is the trouble with the earth, and the races upon it? Why this age-long conflict, this long-continued struggle? Why this never-ending tumult and confusion, which, after six thousand years of storm and tempest, still gives no promise of calm, but merely presages an even more terrible hurricane of destruction?

Reason can give us no satisfactory answer to this old, old question. Philosophy, too, is helpless. History gives no proper solution to the problem. The real causes they miss, and their glance at the difficulties of the case are but superficial. The web which surrounds the events of human history can be unravelled only by an Omniscient Mind. The secret cause of the world's difficulties can be set forth only by "the Oracles of God."

And God has told us the cause. His Word affords an answer to these perplexing questions. And that answer is as true as it is brief: "The Lord hath a controversy with the nations." Jer. 25:31.

This fact alone will explain the history of the past, the events which are yet hidden in the womb of the future. To comprehend the mystery of the past political condition and the future destiny of the world without an acceptance of this statement as fact, is impossible.

And we are not left to vague conjecture and speculation regarding the reason for this controversy. It is a controversy between right and wrong.

"The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:1,2.

Sin, then, is the cause of the controversy between God and man. The transgression which first interrupted the harmony existing between Creator

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and creature, brought a curse upon this revolted province of the divine dominions and a curse upon the rebellious race. And that curse has continued and has been the cause of the woe, the strife, the unrest, the war, and the death of both of nations and of men; and it will finally overwhelm the world.

Man rebelled against God and broke His law. He held men amenable to the rule of right, and they would not yield obedience. They forsook their allegiance to the King of heaven. His high authority they set at naught. Hence He hath a controversy with man. Sin is the cause of it. Sin made this breach, and ever since has been widening it. Sin, which is the transgression of God's holy law, separated man from God, and caused man to lift up his puny hand against his Maker.

And from the beginning until now, as a result of sin, the nations have sat in darkness, not because it was necessary, but because they willed it so. Light has come into the world, but men loved darkness rather than light. Not only individuals, but nations, have been rebellious. Beneath the "glory of nations" there is shame and crime. Throughout all history iniquity has been established by law. The blood of murdered innocence has cried out; blood has been in all their palaces of pride and power; there has been the gain of wrong doing, the wages of oppression, the hire of sin, and the price of blood. The cry of oppression has ascended to God through the centuries. There is not a nation in all history that can stand justified before God.

As a result of sin, commotions rock the world to-day; turmoil reigns everywhere; black clouds hang with evil presage on all earth's political horizons. Mutual hatred embitters the relations of nations with each other. Self-destructive infatuation pervades the councils of the mighty; feverish rest-



Casting of Satan

AGEDDON IS

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ness permeates the world. Men's fairest schemes result in failure. There is "distress of nations, with perplexity; men's hearts failing them for fear, and for looking after the things which are coming on the earth." The nations are heaving in restless fury, like the roaring of the sea in a great storm.

And the reason for it all is that the world is at war with God. It is at war with His truth, His holiness, His justice, His people, His purposes, and His law. It is that which poisons all earth's banquets, that dislocates its machinery, that stains its pride. And it is this that will eventually, and before very long, utterly wreck the world. Utter ruin lies in the near future.

Let no mistake be made here. God Himself has spoken concerning the destiny of the earth and what He has said bears on this question of Armageddon.

God used the prophet Jeremiah, who in his youth had been set "over the nations and over the kingdoms, to root out, and to pull down, . . . to build, and to plant" (Jer. 1:10), to inform us of the outcome of His controversy with the nations. Anciently it was the custom of the king to inflict the death penalty on criminal characters by a cup of poison; and in speaking of God's dealing with the nations, the prophet used this same figure:

"Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." Jer. 25:15-17.

The prophet then enumerates by name the nations of that time who were treated as guilty criminals, deserving of God's wrath. Then his vision widens and covers unknown nations and empires of the future until it involves the whole earth, for he says:

"All the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; therefore shalt thou say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. . . Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations. He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:26-33.

This prophecy covers the record of the controversy between God and man, forewritten by Jeremiah. The judgments of God which began upon Jerusalem and Israel and the surrounding nations because of their rejection of His authority and truth, were to overspread all the earth. The nations named, upon which the wrath of God was pronounced, have disappeared, but the prophet did not stop with them. He takes God's fearful malediction, and hurls it down to the very end of time, fastening it upon "all the kingdoms of the world, which are upon the face of the earth." The noise of this conflict is to "come even to the end of the earth; for the Lord hath a controversy with the nations."

The "great whirlwind," the great tempest of the wrath of God, will bring ruin to all the earth. As a result of it, the earth from end to end will be strewn with the slain of the Lord, ungathered, unlamented, unburied. God's wrath will "fall grievously upon the head of the wicked," and this work of desolation will take place "in the latter days." Jer. 23:19,20.

In this manner the Lord will close His controversy with the nations. In this manner He will confound His adversaries. In this manner He will condemn the world with an overthrow. This will be Armageddon. When the nations of the earth unite against God, against His people, against His truth, against His law, and "make war with the Lamb," then "the Lamb shall overcome them: for He is Lord of lords, and King of Kings." Rev. 17:14.

Armageddon is not merely the war which will seal the destiny of the human race; it is also the place where this war will be fought.

"Armageddon" means literally the mountain, or hill, of Megiddo. It is a vast, triangular plain in the northern part of Palestine, about sixty miles north of Jerusalem. It is bounded on the west by the range of mountains terminating in Mt. Carmel; on the northeast by Mt. Tabor, and on the southeast by Mt. Gilboa. The area inclosed by these mountain ranges has probably seen more fighting than any other similar area on the surface of the earth. It is doubtful if any other equal area is so blood-drenched as this.



at of Heaven

When Women Smoke

(Continued from page 8)

This triangular plain is sometimes spoken of in the Bible as "the valley of Jezreel." Hosea 1:5. It is the plain shown on Bible maps as "the plain of Esdraelon." It became, indeed, a "valley of slaughter," and because of battles which settled the destinies of nations it came to be known as "the valley of decision." Joel 3:14.

So much slaughter took place in this valley that it became the synonym for mourning.

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." Zech. 12:11.

The valley is the centre of many events closely connected with the history of Israel. The "Encyclopædia Americana" speaks of it as "the great battlefield where occurred the chief conflicts between the Israelites and their enemies." It was the military key of Syria, commanding the highway which ran northward into Phœnicia and Cœle-Syria, as well as the road which ran across Galilee to Damascus and the rich valley of the Euphrates. George Cormack, in his "Egypt in Asia," page 83, says:

The vale of the Kishon and the region of Megiddo were inevitable battlefields. Through all history they retained that qualification; there many of the great contests of Southwestern Asia have been decided...It was regarded as a predestined place of blood and strife."

This spot witnessed one of the greatest triumphs of Israel when Joshua drove the heathen nations out of Canaan, when "fought the kings of Canaan in Taanach by the waters of Megiddo." Judges 5:19.

It was in this valley that the slaughter of the Canaanites under Sisera took place, when they were overthrown by Barak and Deborah. Judges 4. It was here that Jael, the wife of Heber the Kenite, slew Sisera, the enemy of God's people (Judges 4:21), and became one of the great heroines of Israel, noted in song and story as "blessed above women." Judges 5:24.

It was just on the eastern edge of this valley, at Endor, that King Saul sought counsel of a witch resulting in his death in the great battle with the Philistines, which also took place in the valley, at Mt. Gilboa, Jonathan perishing with his father, together with hosts of other Israelites. 1 Sam. 31:1-7.

It was here, also, that Josiah, the king of Israel, was slain, and his army overthrown, in the warfare with Pharaoh-Necho, king of Egypt. 2 Kings 23:29,30.

Here, too, it was that Elijah slaughtered the prophets of Baal in that great test between the true God and the false gods. 1 Kings 18.

It was on the edge of this valley, overlooking this place so rich in historical associations, that Jesus grew to manhood, at Nazareth. Close by He performed His first miracle, at Cana. Not far away He delivered the Sermon on the Mount, announcing the principles on which His kingdom is founded.

And here earth's mighty men are, before long, to fight the battle which will close the history of the warfare of man against man, of race against race, of nation against nation.

smokers: Premature wrinkles at the corners of the mouth, and a prominent lower lip." The professor supports this observation, and concludes: "Women, if you want to keep young, to avoid gray hair, to be attractive to men, shun tobacco!"

The writer says: "Not so long ago medical examiners of a large British insurance company declared that women far more than men were subject to what is known as tobacco heart. So certain they were of this that the question, 'What is your daily habit as regards tobacco?' had been made one of the chief queries addressed to female applicants. About the same time a warning went forth to women that cigarette smoking was very apt to ruin their speaking voices, causing a harsh, throaty tone. It was Frieda Hempel, the operatic star, who sounded this alarming little clarion. And thus the story of woman and warnings against her cigarette has run."

The question arises now, What effect will these facts when known have? "Will women in alarm stop smoking, now that they have been told in so many words just what destroying effect it has on their appearance? Whether women will be able to digest calmly the warnings of a famous doctor that smoking brings wrinkles, paleness, sharp features, and premature old age, and still go on gracefully puffing their favourite cigarettes, is something that remains to be seen."

He asks the question, "Do women smoke because they are unhappy?" This is one of the particularly interesting questions the learned specialist from Vienna has raised, and one to which women are apt to give no small amount of contemplation. Happy women seldom smoke—that is the inference that has been widely drawn from Professor Hofstaetter's pronouncement on this particular point. And it is one thing to present a charming picture with the smoke curling dreamily upward from one's scented cigarette, and quite another to be rated as a woman for whom life is not a success, and who indulges in tobacco only as an opiate for discontentment.

"Would the fact alone that it's the unhappy woman who smokes be a sufficient influence to make maids and matrons throw away their cigarettes? No one knows. But it's interesting to think about and to watch and see."

God pity the children when both father and mother smoke. Fortunately, when both parents smoke, the chances are there will be no children. If by chance children are born to such a couple, they are handicapped through life because of their unfortunate heredity. Woman has in this respect been a redeeming factor in the prevalent race decadence in the past. When she begins to smoke, and smoking becomes as common among women as it is among men, there will be a landslide in race decadence.

The mother is the home maker. The smoking mother becomes a home breaker.

The Questioning Soldier

By R. B. Thurber

WELL, Friend Brown, you are able to be up and around this time. It is good to see you looking like yourself again. You will be able to come to see me next time. Any questions to-night?"

"Yes, I wanted to ask you about your attitude towards Spiritism."

"Spiritism is ruled out entirely since the dead are really dead, as we have learned; and it is the only way it can be forestalled. Those who believe that some part of a dead man goes on living, are open to belief in spirit communication, and have no real argument to fight it. If the dead are alive, how perfectly natural for them to come back to visit the living, or to send messages. But give the lie to the devil's first statement to Eve, and you do not have to investigate Spiritism to prove it untrue."

"Oh, then supposed communication with spirits is nothing new."

"No, it is as old as the hills. It existed among the heathen through all ancient times. It was called witchcraft, or sorcery. God told His people Israel to drive out or kill every witch, or one who had a familiar spirit." (Leviticus 19:31; Exodus 22:18; Leviticus 20:27.)

"But didn't the witch of Endor call up Samuel from the dead to give King Saul a message?"

"No, God doesn't condemn witches to death and then use them to send messages to His servants. You read that account carefully, and you will see that an appearance like Samuel came up (not down, as Samuel would have come if he were in heaven); and the king took the witch's word for it. Modern Spiritism is just an outcropping of ancient witchcraft. And God tells us just what to do about it. In Isaiah 8:19, I read: 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not people seek unto their God? for the living to the dead?' A clearer translation puts it in this way: 'Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?'"

"Then is all this that people see and hear at seances, through mediums, mere trickery?"

"Some of it is; but real Spiritism is not human trickery. Men could not do some of these wonders. It is the devil and his angels impersonating dead friends. He knows all about them; and with six thousand years of experience, he can do marvels. They 'are spirits of devils, working miracles.' Revelation 16:14. 'In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' Timothy 4:1. 'And no marvel; for Satan himself is transformed into an angel of light.' 2 Corinthians 11:14."

"But, do you know, I read the other day that Spiritism has adherents by the million, and is gaining every day in popularity. How does it get such a hold on people?"

"You will find that almost every one who accepts it has lost some dear one just previously. They are lonely and weak just after losing a loved one, and are ready to believe almost anything, if they can only hear from the departed. Satan takes advantage of their state of mind, and dupes them. It has become popular since the war, because so many were taken off suddenly then."

"But how is man going to tell what to believe? Doesn't God's spirit speak to us mysteriously? How can we tell which is which?"

"Do just as God says. Here we have it in 1 John 4:1: 'Believe not every spirit, but try the spirits whether they are of God.' And by what test shall we try them? Read the next verse, and also Isaiah 8:20."

"'Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.' 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'"

"Upon investigation, you will find that Spiritists believe that Christ was only a spirit or a glorified medium. And they do not keep all the commands of God nor accept the word of the testimony,—the Bible. Square them up with God's word, and you will find no trouble in detecting their error."

"Well, well, Friend Brown, hale and hearty as ever. Come in. I have been anticipating your being back to see me again. I think we had better take up an altogether fresh line of Bible study to-night,—the longest line of time prophecy in the Bible."

"That will be a change, Pastor. Where's the first text? I am getting to be quite a Bible student."

"In Daniel 8:14, it says, 'Unto two thousand and three hundred days: then shall the sanctuary be cleansed.' These days were the last symbols of a very vivid vision given to Daniel, as you can see by glancing over the early part of the chapter. From this verse on, you will notice that the angel of God is instructed to make the prophet understand the vision, which he immediately proceeds to do. He interprets until he gets to the part dealing with the twenty-three hundred days; and then, seeing that the prophet is about to faint, he says of these days that the statement concerning them is true. After Daniel recovers from the period of sickness that ensues, he is concerned about the days, and thinks the prophecy refers to the return of the Jews from the captivity in Babylon and the building again of the temple at Jerusalem. He studies the prophecies and prays (chapter 9), and the angel is sent again to explain. Now read the first statement in verse 24." "Seventy weeks are determined upon thy people and upon thy holy city."

"The word 'determined' here means 'cut off,' and it seems evident that the Jews were to have just seventy weeks from a certain time, and they were to be cut off from being God's people. The next verse tells just when the seventy weeks were to begin,—from the command to rebuild

Jerusalem. A comparison of history with Ezra 7:7, 11-26 shows that this command was carried out in the middle of the year B. C. 457. With this as a starting date, notice carefully that it says, first, there were seven weeks, then sixty-two weeks. The seven weeks were for the building of the walls, and the sixty-two weeks were to reach to 'Messiah the Prince,' who is Christ. Messiah means 'anointed,' and Christ was anointed at His baptism. So there were sixty-nine weeks from the command to build Jerusalem to Christ's baptism. Sixty-nine weeks make 483 days. We are sure of the date of the baptism,—A.D. 27. But between these two dates, there are just 483 years, as you can see by subtraction. Since, however, we learned before that a prophetic day stands for a year (Numbers 14:34; Ezekiel 4:6), this fits exactly. This proves that we are on the right track for our longer period, but there is more. There is just one week left of the seventy. Verse 26 and 27 say that Christ is to be cut off in the middle of that last week. And sure enough, just three and a half years after His baptism, A. D. 31, He was crucified. And three and one-half years later, A. D. 34, God commissioned Paul to carry the gospel to the gentiles, (Acts 7; 9: 1-21; 22: 20, 21), and the Jews were cut off. Then, since the part referring to the seventy weeks is an explanation of the whole, we would begin the 2300 days, or years, in B. C. 457. Adding the long period, and remembering that it begins in the middle of the year, we have A. D. 1844."

"My, that is right up nearly to our own time, isn't it? Now I am keen to learn what this cleansing of the sanctuary is."

"Well, you can see it can not mean the earthly sanctuary, as Daniel thought, for that was destroyed many centuries ago. There is a sanctuary in heaven, of which the earthly was a pattern. (Exodus 25: 8, 9; Hebrews 8: 1, 2.) Every year the Lord's people went through a round of ceremonies in the earthly sanctuary, as a type of what is done in the heavenly once for all time. When a man sinned he would bring a lamb, confess his sins over it, and kill it. The priest would take the blood into the sanctuary. Thus the sins of the people would accumulate there during the year. At the end of the year,—on the day of atonement,—two goats would be brought. The one goat standing for Christ would be killed, and its blood would be taken in to cleanse the sanctuary; all the sins would then be laid on the other goat, the one standing for Satan, and it would be led away to the wilderness.

"You can see that the work of this day of atonement was a judgment work, for no one who did not have his sins confessed in the sanctuary could have them taken out,—forgiven. To find out who had his sins inside, an investigation would have to be made, which involves the decisions of the judgment. Many Scriptures prove this. So, my dear Brother Brown, the year 1844 marked the beginning of God's judgment of men."

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OUR HOMES

A Crisis in the Matter of Obedience



ONE of the first rights of a child is to be well born as a welcome, eternal reality in his parents' home. A second very needful right is that of being properly governed. Parents frequently put off the government of Baby "till he can understand." Baby can be made to understand very definitely some very important things in obedience even before he is a year old. It is dangerous to let Baby have his own way. There always comes a time when if properly trained he must learn that the parents' requirements for him come first. In every child's life there comes a crisis on the question of obedience. Is the child's will to be supreme, or the parents'? This crisis may come, often does come, before the child is two years old. Do you know when it came in the lives of your John and Mary? And did you meet it properly?

An illustration is to the point. Baby had played with a pan of bean pods, shelling the beans and scattering pods and beans over the floor. The time had come for the floor to be cleared, and Mamma said, "Baby, pick up the pods and beans." But Baby did not care to do so, and rebelled. After a fuller explanation on the part of Mother of what she wanted done, and getting no response, Baby got a spanking. Still he refused, and got another spanking. Finally the mother held Baby's hand over a bean pot to encourage his picking up the beans, but Baby straightened out his fingers in refusal. Another spanking. Finally the mother won. Baby picked up the beans. And never after that did that boy defy his mother's authority. Although to-day he has a home of his own and is a Christian minister, he loves and respects his mother as he never would have loved and respected her had he had his way back there in the home so many years ago. That boy to-day might be a godless man of the world, but for that mother recognizing the crisis and meeting it with the requirement of absolute obedience.

If boys and girls grow up in rebellion to home authority, how can they be trained to obey God's law. Punishment must be administered in love. This plan of punishing a child for some trivial thing to-day and overlooking entirely the same thing to-morrow will never do. There must be a constancy, an evenness, a firmness of discipline that the child may never be bewildered in what to expect. The reverence the child learns for parental authority will be turned into channels of reverence for God as conscience awakens.

The child, a man grown, will always revere such a home. What a happy, wonderful thing. What a supreme thing it was that a boy in after-years after training in a Christian home said to

his father, "Papa, it has always been easier for me to understand and know God's love from the love you had for me back there in the home. When I think of you I think of God."

And then after the humiliation and the hurt of the punishment is over, it is best never to allude unnecessarily to it again. One of the purposes of punishment is to reinstate the child as an obedient subject of the home. And sometimes in the stress of duties and business Father and Mother may be too severe. It is always the right thing to apologize and ask forgiveness. And little John and Mary will soon learn to come to you to be forgiven, too. And then let there be no talk of misdeeds and punishments at the dinner table. That must be a cheerful time always. The old family table must symbolize the happy family gatherings. You will have to pull out the extra leaves sooner or later as the children one by one fly away from the old home nest. Let there be no unhappy recollections to tear your hearts. All heaven is with you and for you, to bind your children to you and your eternal home in ties never to be broken.



Wagger

Clayton H. Ernst

WAGGER was so small when Harry Somes became his master that he would fit very comfortably into a two-pound grape basket. In fact, just such a basket, with a soft cushion in the bottom, was Wagger's first bed in the Somes's kitchen, where it had a warm place behind the stove.

Wagger was a white, smooth-haired terrier, with sharp, bright eyes and a funny way of making sounds in his throat that, to Harry at least, seemed to be nothing more or less than talking. He did not have much of a tail, but he made up for that, whenever Harry came in sight, by wagging the whole rear end of his body—and so he earned the name of Wagger.

He grew very fast, and learned a new trick almost every day. When the postman came with the mail, Wagger would run to the door and take the letters in his mouth; and although it was very seldom that any of the mail was for Harry, Wagger always took the letters to his young master. He could catch a ball in his mouth even when Harry threw it high into the air; he could play hide and seek; and he never was guilty of barking when he and his master went scouting through the bush.

But it was not until something happened at The House in the Tree that the members of the Somes family really believed that Wagger was an unusual dog. Of course Harry had known it all along, but his father and his mother and his elder brother did not know it until—well, this is how it happened:—

When the first smell of spring was in the air and the last little patches of snow by the stone walls were melting in the bright sunlight, Harry put on his oldest coat and, with Wagger at his heels, went down across the brown meadow behind the house, climbed the knoll beyond, and on the farther side selected a tree. It was a pine, with branches that spread out rather widely; and what Harry did there was a secret that he shared only with his dog.

Up in the green branches far above the ground he built a little house. He began by carrying the boards from the woodshed and pulling them up into the tree with a rope. By laying them from branch to branch and nailing them into place he made a firm platform.

All the while Wagger, on the ground below, gazed up at his master and whined eagerly, as if he, too, had wanted to climb the tree. He even stood up on his hind legs and barked; and Harry, looking down, had an idea. Presently he was running back to the house, and ten minutes later he was hauling Wagger up to the platform in a big market basket. He had tied one end of the rope to the handle, had climbed the tree with the other end, which he placed over a limb above his head, and, by pulling down hand over hand, had hauled Wagger up.

The terrier came bobbing through the branches, balancing carefully and making those little whining sounds in his throat that Harry liked to hear so well. When he reached the platform, he stepped carefully out of the basket and took his place beside his master, as much as to say, "Now we can do this job properly."

For five days Harry and Wagger worked on The House in the Tree, building the walls, putting on the tar-paper roof and making the door and the windows. When it was finished you could hardly see it from the ground; yet from the house itself you could look out through the branches and see the fields and woods stretching away to the very sky line.

On the day when Harry finished the house it was cold for spring; in fact, Harry wore his red mittens to keep his hands warm. When he had driven the last nail into place, he put down the hammer and said:—

"Well, Wagger, it's done—unless we want to put a veranda on the front. Let's see."

"We could put the boards across this big limb to that smaller one," said Harry. "I'll step over there."

As he put his weight on the smaller branch, an unexpected thing happened: there was a sharp crack, and Harry suddenly found himself falling. He clutched for a hold, but his fingers caught thin little boughs that broke in his hands. Down he dropped, brushing against the limbs and trying vainly to stop his fall. And then the ground seemed to fly up and hit him.

Looking down through the branches, Wagger saw his master lying on the pine needles, silent and motionless. One limp red-mittened hand lay across his chest; the other rested on the damp ground. Wagger whined in a way that had always brought an answer, but there was no cheery word from his master now.

It was then that Wagger proved that he was an unusual dog. He stretched as far out from the doorway as he could, and with a talky little whine, leaped for the fork of a branch five feet below. A cat might have kept its balance, but Wagger had no sharp claws with which to catch that slippery pine limb. He struck it squarely, bounced off, and spinning round, fell through the boughs below. Once he almost got a footing on a big limb, and he scrambled with might and main; but it was of no use, for an instant later he fell, and landed squarely on all his four feet on a spot that was soft with pine needles.

Wagger gave a little yelp of surprise and ran over to Harry. His warm tongue on his master's white face brought no answer; neither did it do any good to tug at the red-mittened hand that lay so limp on the pine needles.

As the terrier pulled, the red-mitten came off, and at that Wagger proved once more that he was not a common dog. With the mitten in his mouth, he ran swiftly up the knoll and out across the meadow to the house by the road.

Harry's brother was in the garden, burning a pile of rubbish. Wagger dropped the red mitten at his feet, whined, and ran back a few steps toward the meadow.

"What's this?" said Harry's brother.

Again Wagger whined in his talky way and started toward the meadow; and that time Harry's brother picked up the red mitten and ran after him.

Half an hour later Harry was sitting in the Somes's kitchen with his head against a pillow, sipping something hot that his mother was giving him by spoonfuls from a cup.

"There," said his brother, "I guess you're all right. You've got a bump on your head as big as a Brazil nut, but it won't stay long."

Wagger was there, too, and he was happy, for his master's hand rested softly on his head and played with his ears.



My Favourite Text and Why

Eber R. Potter

"Blessed be God, . . . the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Corinthians 1 : 3, 4.

It has indeed been of great comfort to me to know that our God is concerned with our varied experiences. But what impresses me most is the evident purpose that God has in allowing certain experiences to come into the lives of His children.

From this text it is clear that before an individual is able to be used of God in bringing comfort to any other soul, he himself must have had an experience which has tested and tried him, and out of which he has, through God's help and comfort, come forth victorious.

When we pass through the fire of affliction or temptation, we are to remember that God is allowing this as a means of preparing us to help some other poor soul who may be passing through a similar experience. Shall we not willingly stand the test of trial and temptation if by this means we can save some other soul?

We can all testify that in the hours of perplexity we naturally turn for help and counsel, not to those who have never known trouble or trial, but to those who have had the severest test. How vitally important then is our personal experience and personal witness! Some poor struggling soul will, no doubt, be saved in the kingdom of God because of your personal testimony. Many times the personal experiences of the common men and women have more influence on the lives of others than the testimony of even an ordained minister. When our youngest child began to talk, she seemed quite apt at learning various things. One day my wife jokingly remarked to the older children that baby was more clever than the other two put together. The oldest daughter quickly replied, "Yes but we did not have anyone to teach us." It is true that children learn from children more readily than from older persons; likewise, common men and women can be helped best by common men and women. It has been truly said, "Many have gone down to ruin who might have been saved if their neighbours, common men and women, had put forth personal effort for them." "Thousands can be reached in the most simple and humble way."

Let us who have been comforted in our sorrow and helped in our need stand ever ready to stretch forth a helping hand to others, by passing on to them, "the comfort wherewith we ourselves are comforted of God."



OUR BIBLE READING

"The entrance of Thy Word giveth light"



The End of Death

Martin A. Hollister

1. Will there ever be an end to death?

"The last enemy that shall be destroyed is death." 1 Corinthians 15: 26.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4.

2. Do the wicked have another existence after death?

"Marvel not: . . . all that are in the graves shall hear his voice, and come forth . . . they that have done evil, unto the resurrection of damnation." John 5: 28, 29. "The rest of the dead lived not again until the thousand years were finished." Revelation 20: 5.

3. What is the reward of the wicked?

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21: 8.

4. Who can escape the second death?

"He that overcometh shall not be hurt of the second death." Revelation 2: 11. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 20.

5. Will Satan and his angels be affected by the second death?

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." Revelation 20: 10. "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25: 41.

6. Will the wicked burn forever?

"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be:

yea, thou shalt diligently consider his place, and it shall not be." Psalms 37: 9, 10. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4: 1.

7. How has God illustrated eternal fire?

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

NOTE.—As Sodom and Gomorrah were burned up, thus it will be in the end with all the wicked.

8. Why were Adam and Eve kept from the tree of life?

"And the Lord God said, Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden." Genesis 3: 22, 23.

9. Will man ever have the privilege of eating of the tree of life again?

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Revelation 2: 7. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

NOTE.—Thus is demonstrated that Satan is a liar, for God pronounced the death sentence for the sin of disobedience. Satan dared to deny it,—his first lie to the human family,—and has perpetuated it in spite of the fact that death is all about us, but when the second death is visited, Satan himself is a victim of it; then the chief liar and all who believe his lies are destroyed in the second death.

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The DOCTOR SAYS



Does disease of the liver cause hyperacidity?

In recent years many important facts have been brought to light respecting the influence of disease of the gall-bladder and gall-ducts upon the stomach. Pain and distress at the pit of the stomach is now known to be in a very large proportion of cases due to disease of the gall-bladder and the gall-ducts rather than of the stomach. In these cases the pain disappears when the cause is removed by draining the gall-bladder or removing gall-stones which are often present. Hyperacidity is always found present in cases of jaundice except in cases of chronic gastric catarrh in which the secreting glands of the stomach have been destroyed.

What is the cause of a very strong odour of ammonia in the urine?

Ammonia is one of the products of decomposition. Decomposing urine is accompanied by an ammoniacal odour. Decomposition taking place in the colon in constipation gives rise to the formation of ammonia, which may appear in the urine.

What is the best method of protecting a baby from the injurious effects of hot weather?

Give him cool sponge baths or neutral baths. The child a year or more of age may be allowed short periods of play in a bath tub of water at a temperature of 94 F. Playthings that float, basins with which he can dip water, etc. will make the time pass rapidly.

Provide him a comfortable mattress in some cool place where he can lie straight and stretch and kick at will.

Protect him at all times from flies, mosquitoes and other tormenting insects, and from floor dust and dirt.

Give him often a drink of cool water from a source known to be pure or of water which has been freshly boiled, cooled and kept in a bottle.

Have stated times for feeding and feed regularly, not whenever the baby cries. Avoid over-feeding, especially in hot weather.

If not breast-fed, feed by schedule or quantity according to age, as directed by some competent authority.

Use only certified or pasteurized milk, and exercise the greatest care as to cleanliness in every particular, and especially screen the food from dust and flies. Give orange juice daily.

Discard pacifiers: they are always a source of injury.

Is it dangerous to eat raw fruits and vegetables as they come from the market?

Yes. Raw fruits and vegetables as received from the market are always open to the suspicion of being contaminated with bacteria. In fact, this is true of most raw foodstuffs.

At the Battle Creek Sanitarium, Dioxogen is in daily use for the disinfection of all fresh, uncooked fruits and vegetables used in the feeding of the great family of 2,000 to 3,000 persons who are served in the several capacious dining-rooms of the institution.

A five per cent solution of Dioxogen will destroy the germs without the least impairment of the foods in flavour or any other particular. A large stone jar is half filled with Dioxogen solution, one part to twenty of water. In this bath fruit, lettuce, or other food, after thorough washing, is dipped and allowed to remain for five minutes.

If tea, coffee, and tobacco are so very injurious why are they so much used by Arctic travelers?

The earliest Arctic explorers relied upon alcohol to reinforce their energies, but experience showed their error. At the present time, no Arctic explorer makes use of alcohol in any form. Its use is absolutely prohibited.

One of the most experienced Arctic explorers, Nansen, discovered that tea, coffee and tobacco are unwholesome. In his two most interesting books, "Across Greenland" and "Esquimo Life," Nansen takes a strong stand against tea and coffee as well as alcohol and tobacco. Nansen says: "My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee to tobacco and alcoholic drinks. It must be a sound principle that one should live in as natural and simple a way as possible, and especially when the life is a life of severe exertion in an extremely cold climate. The idea that one gains by stimulating body and mind by artificial means, betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience."

What is the cause of bronchitis?

Chronic bronchial catarrh is most frequently the result of constipation. The poisons absorbed from the colon are eliminated through the lungs, and irritate the mucous membrane, giving rise to an increased secretion. The vital resistance is at the same time lowered, by which means the growth of germs in the air passages is encouraged. The greatest benefit is likely to be derived from securing three thorough movements of the bowels daily by natural and unirritating means, by proper regulation of the diet, discarding flesh foods of all kinds, and by building up the general health in every possible way.

The chest pack is one of the best measures of relieving the cough. To encourage expectoration, use the chest pack at night or even night and day, and drink hot water freely, three or four pints during the day.

Of what use are the tonsils, and should they be removed?

The tonsils are lymphatic glands. Their function is to protect the body against the great number of microbes which collect in the mouth. They are also connected with the functions which promote the growth and development of the body. Diseased tonsils are, however, a constant menace to the body, proving an open door for the entrance of harmful organisms. Tuberculosis germs and other disease-producing bacteria often find their way into the body through the open portal provided by diseased tonsils. The tonsils harbour disease germs, such as pneumonia and diphtheria, also the germs of influenza or la grippe. These germs are lying there ready to develop whenever the vital resistance is lowered by cold, exhaustion, indigestion, or any other depressing cause. Diseased tonsils are often a cause of rheumatism and probably other serious maladies. Tonsils which frequently become raw or inflamed or which are constantly enlarged with pockets full of pus should be promptly removed. The question is often asked: Will not removal of the tonsils change the voice or spoil the singing or speaking voice? The operation will change the voice. It will improve it. The tonsils should not, however, be removed unless so badly diseased that they have become a source of injury.

European Children in India

(Continued from page 9)

weeks so the mother can be quite happy. Of course it would be nice if the baby would oblige and gain it steadily every week and save the mother's heart going down into her boots, as the saying is, the weeks when the weight is under the right average, but there is no cause to be troubled if the stools are right and the average gain is right. Some babies gain much above the normal average weight. This also must be watched with care. If a child has not made its normal gain from birth there is no cause for anxiety if the gain is much above the normal average, so long as the stools are good and the child is comfortable and contented and not suffering from wind. In cases like that I have known them put on one pound a week, week after week, until their normal weight was made up and then drop back to the normal average—that was just nature adapting it to perfection. Yet such mothers are often distressed when the baby does not continue to put on the same weight as before—she thinks it is going back again. I heard the other day from India, of an European mother who is nursing her baby and it is putting on fourteen ounces in weight each week and has done so ever since the first month of its life, yet the baby is terribly cross. The latter fact points to trouble. I have never seen the mother or child but from those bare facts I can tell you what is happening there. The mother has an abundance of milk and the infant is allowed to nurse as long as it will, and practically as quickly as it likes. It is probably drinking about seven or eight ounces when it should only be having five or six. The stomach is not made large enough for it to hold so much at that age, therefore, it is stretched. In addition the infant has wind through gobbling it down at such a rate, so the stomach and bowels will be distended and the abdomen almost, if not quite, as hard as a drum. It goes to sleep but before long is awakened by pain and cannot sleep long though it is worn out for want of sleep. They pick it up and walk about with it and it stops crying and soon falls to sleep on their shoulder. They very cautiously put it down in its cot and hope it is going to have a good sleep, but soon it cries again but when they take it up it may cease. It is probable they think it cries on purpose to be taken up and that it is a naturally cross baby. The fact is it gets some relief from the wind when raised. I admire this mother who had dared to break through the tradition which says an European mother cannot nurse her baby in India. There are rich evidences that it is possible when her baby gains fourteen ounces week after week, with a few alterations, this child could be perfectly contented. A baby nursed by its mother is safe guarded against the greatest dangers an infant has in India if protected from the sun. Mothers' milk is sterile and if the nipples of the mother are washed before and after each feed and no dirty dummies or kindred things given to it, there is very little

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chance of germs being introduced. The fact that the milk is poured direct from its living fountain does not allow it to gather germs in transit. It also gets *fresh milk* at every meal. We are only waking up to the fact of the great value *fresh foods* are to the body. It has been remarked by the profession that infants nursed by their mothers do not contract infectious diseases like babies who are artificially fed. No doubt it is because the *fresh milk* every meal makes them immune. The alterations the above mother needs to make with her baby to get as contented child is to let it have three sucks and gently take the nipple from the mouth. Generally the lips continue the sucking action. It will not cry until that action ceases. The instant it stops put the nipple back and allow the three sucks and withdraw it again continuing all through the feed like that. The effect is to allow the digestive fluid to mix finely in the stomach with the milk, thus forming small curds which enable digestive fluids to penetrate and digest them. The result is a nice yellow stool, after it has had time to take effect and the infant is not so likely to over-feed. When an infant has indigestion it has a craving which it thinks is hunger, and alas! many mothers do not know otherwise and allow it to continue drinking which only increases the trouble. The baby referred to is suffering from overfeeding and sooner or later if it is not stopped will lead to trouble and the milk be blamed. We can have too much of the best food in the world and too much always injures health.

MEATLESS RECIPES

LADY FINGERS AND TOMATO SOUP

1 onion, chopped fine
1 tablespoonful cooking oil
1 cup strained tomatoes
1 pint potato and bean water
2 teaspoons marmite, if desired
1 cup thinly sliced lady fingers
1 tablespoonful flour
Salt to taste

For the potato and bean water use water from your boiled potatoes and some of the broth from your stewed beans. Cook the onion in the oil till it begins to turn yellow. Add the flour, and heat together. With a batter whip, stir in the hot potato and bean water. Boil up, add remaining ingredients, and heat together in a double boiler one-half hour.

RICE IN CABBAGE ROLLS

Scald some large cabbage leaves till they are limp and pliable. Boil some rice, add to it a few raisins, blanched almonds, and sugar to taste. Now take the leaves and put a tablespoonful of the rice in each and roll up tucking the ends in carefully, so none of the rice can get out. Then take the little rolls and put into a saucepan with a lump of butter or some good olive oil and let simmer gently till the cabbage is done, say about twenty minutes. Properly made, they are a delicious dish, and if the rice is not thoroughly cooked in the first place there is no danger of the food being over cooked.

POTATO BALLS OR DUMPLINGS

Mash about four medium sized potatoes, add an egg beaten up and salted to taste, and as much flour as seems necessary to enable one to make from the paste little balls, by rolling in the hands. The "knack" is in cooking them. Drop them into boiling water (that has been salted) and cover tightly by placing a weight on lid; cook without uncovering for twenty minutes.

The European has a dozen and one uses for these little balls, and I find them a pleasing addition to a vegetable stew.

STUFFED TOMATOES

A little French woman who delights in serving her family prettily utilizes all her left-over vegetables in the following manner:—

Chop cold stalks of asparagus, bits of spinach, string beans, or any vegetable that may be on hand. Add salt, lemon juice, olive oil, and the pulp of the tomato which must be removed carefully to avoid breaking. Mix these well and then fill the hollowed tomatoes with the mixture; stick a sprig of parsley or celery in each. A pretty dish and certainly most inexpensive.

BAKED POTATOES IN SLICES

Plentifully butter a round baking tin with fresh butter. Pack closely in this a quantity of slices of raw potatoes of equal thickness, seasoning each layer with salt. Put a few pieces of butter on top, cover the pan, and put it into a brisk oven. When the potatoes are done, turn them out into a dish. Serve at once. They should come out like a cake, crisp on the outside and soft within.

NUT AND FRUIT SALAD

Take one cup each of pineapple (tinned) diced, oranges diced, dates, and one and a half cups of chopped nuts. Mix all together and add golden salad dressing one hour before serving.

BANANA SALAD

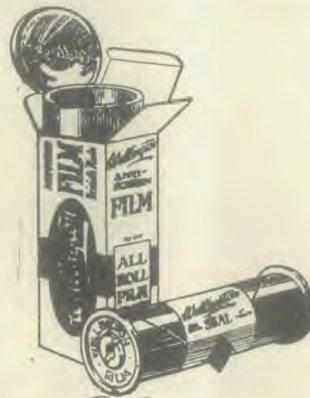
Cut ripe bananas in thin slices, prepare equal parts of orange and lemon juice. Add sugar to taste. Pour the sweetened juice over the sliced bananas. Oranges may be sliced and mixed with the bananas in alternate layers.

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Trying the Spirits

(Continued from page 7)

redemption which is through Christ, it denies the existence of a personal devil, and it denies practically every teaching of the Scriptures.

The estimation in which Spiritualism holds the Bible itself may be seen from the statements made by a spirit in a seance at Philadelphia. This particular spirit claimed to be that of the apostle Paul. He was asked:

"What think you of the Bible now, since your entrance into the spirit world?"

The spirit then proceeded to make the following statements about the various books of the Bible:

"Genesis.....'About as true as any fictitious work now in print.'

"Exodus.....'As good a book as could be expected at that day.'

"Leviticus.....'Not directly from God, as man supposes.'

"Numbers.....'Such an absurdity as that, the facts stated in chapter first, ought to be cast into the lowest depths of the infernal regions.'

"Joshua.....'Almost the whole book is false.'

"Judges.....'About the same as the others; and it needs no argument to show that it is void of inspiration.'

"Ruth.....'Without inspiration, the same as the others.'

"Samuel.....'A part of it is correct.'

"Kings.....'Multitudes of mistakes—not correct—no inspiration.'

"Ezra.....'By a person bearing its name, without inspiration.'

"Job.....'Written through mediums—would have been correct, had it not been that men destroyed its purity.'

"Psalms.....'Written in the same way, and some of them correct.'—"*Spiritual Manifestations in the City of Philadelphia*," by a member of the First Circle, pages 10-14.

The remaining books of the Old Testament are grouped together and said to be "somewhat correct in the main," and this is added: "Let me say to you, O man! at this day, in regard to the Old Testament, 'Mene, Mene, Tekel, Upharsin.'"

Running through the books of the New Testament, this same spirit had this comment to make upon the gospels, the epistles, and the Revelation: "Not correct," "mistake," "fictitious," "contrary to the will of God," and finishes by saying, "Such, O man, are the principles the books you call the Bible are conveying to the inhabitants of the earth. O horrible." "The Old Testament, which Christ declared wrong and wicked you are still calling the Word of God, and although your angelic fathers, by the wisdom of God are allowed to come unto you and do away with the wicked precepts of your Bible," etc.

Such are "the doctrines of devils" regarding the Book which condemns them.

Many years ago Spiritualists published a New Testament of their own. They called it "*The New Testament Corrected by the Spirits*." In it



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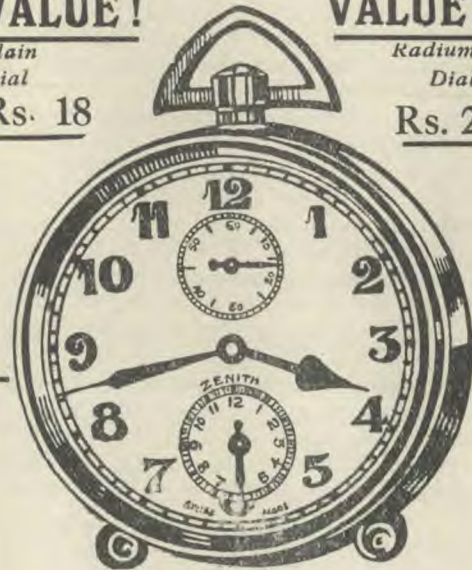
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the gospels of Matthews, Mark, Luke, and John are printed under the statement. "As revised and corrected by the Spirit of Jesus Christ." And in it we are told that "Paul came personally in the spirit to correct the Acts of the Apostles and all the other books in the New Testament which are called Paul's writings. James, Peter, John, Jude, all came personally in the spirit to correct and revise their books."

In the introduction of this remarkable book we are given much important instruction, such as the following: "The word adultery . . . was used to signify the worship of idols." "The Holy Spirit from God is the spirit of some holy person who has once been in the flesh." Jesus came not to atone for or to forgive sins." "All the spirits of mankind when they go into the spirit world have the privilege of progressing and becoming holy, wise, and happy." It omits the large part of the book of Revelation.

Where in the *real* New Testament the *real* Paul speaks of "the works of the flesh," this *spurious* New Testament makes the *spurious* Paul say, "Walk in the spirit and ye will not be led into the errors of the world, which are envyings, murders, drunkenness, revellings, and such like," while he omits all mention of such spirit weaknesses as "adultery, fornication, uncleanness, lasciviousness, witchcraft," etc. Wherever, in the *real* New Testament, there is a rebuke for vice and immorality, this new Testament of the spirits either omits it, or explains that it has reference to idolatry. So the book is changed throughout and made to teach just the contrary to the Bible. In this connection let the reader remember that "if they speak not according to this word, it is because there is no light in them."

To-day Spiritualism masquerades under the guise of Christianity. It hides its real character under a pretension of great holiness. It is building churches and taking on the appearance of a Christian denomination. And under this deceptive appearance it is sweeping millions to ruin and despair. But at the beginning of its modern history it made no such pretensions, and frankly acknowledged its connection with the devil, to whom it offered its prayer and devotion. Its official organ of that time contains a number of petitions to his Satanic majesty, two of which we give here:

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift our voices to thee. We know thou canst not harm us unless by the will of the Almighty of whom thou art a part and portion, and in whose economy thou playest a part, and we cannot presume to sit in judgment over Deity. From the depths of thine infamy stream forth divine truths. Why should we turn from thee? Does not the same inspiration rule us all? Is one in God's sight better than another? We know thou art yet to come up in his expanded creation, purified by the influence of God's love, for his love is not perfected while one of his children writhes in misery. So, O Lucifer, do we come up and stand before the throne of the Ancient of Days, *hand in hand with thee*. As thou hast been the star of the morning thou wilt again become an angel of light. O Satan, we will subdue thee with our love and thou wilt yet kneel humbly with us at the throne of God."—*Banner of Light, December 21, 1861, page 8.*



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About the only truth in this prayer is the statement that Spiritualism is "hand in hand with" the devil. Another prayer given in the same paper is as follows:

"O thou prince of darkness and king of light, God and devil, greater and lesser good, perfect and imperfect being! we ask and demand of thee that we may know thee, for to know thee is to know more of ourselves. And if to do this it be necessary to wander in hell, yea and amen, *we wander there with the spirits of darkness*. The church and the world tell us that the devil goeth about like a roaring lion, seeking whom he may devour, but we know thee only as God's vicegerent, to stand at his left hand, the regenerator of mankind, the means of bringing up all things, intellectually and morally to perfection."—*Banner of Light, March 1, 1868.*

On opening a debate with a Christian minister on the subject of Spiritualism, Prof. W. Chaney, a medium at San Jose, California, January 29, 1874, offered this prayer:

"O devil, prince of demons in the Christian hell! O thou monarch of the bottomless pit, thou king of scorpions having stings in their tails, to whom it is given to hurt the earth for five months, I beseech thee to hear my prayer. . . . Bless thy servant in his labours before thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy sulphurous majesty, and triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and a prayer-answering devil."—*Signs of the Times, May 10, 1877.*

(Turn to page 30)

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A REVIEW

THIS two hundred eighty-eight page book is a treatise in popular language concerning the cause, prevention, and treatment of the commonest diseases. It tells us in very simple, yet comprehensive language, about the various body functions, and the best methods of keeping them in health. Valuable hints are also given on how to restore the body to normal conditions in case of illness. The author, Dr. Selmon, writes in a simple, lucid style, which enables the ordinary reader to grasp at once the underlying principles which are the foundation of health and happiness.

Throughout the whole book Dr. Selmon weaves the story of the fight which the body's defensive mechanism is continually making against disease and disease germs. He shows us the importance of sanitation as the first line of defence. There are valuable suggestions on how to lengthen the life-line.

In some countries—Australia, Denmark, and Holland—the normal span of life is sixty years, while in India it is only twenty-two years. In the United States the life-line has been lengthened from thirty-three in 1800 to fifty-eight in 1924. This has been accomplished largely by the dissemination of health knowledge such as *Health and Longevity* contains. India stands at the bottom of the list, but we believe that the book, *Health and Longevity*, is destined to play an important part in lengthening the life-line in India.

The first fifteen chapters takes up in detail the body processes and the functions of its various organs. We are shown the effect of the use of stimulants and narcotics, such as alcohol, tobacco, and excessive spices, upon the delicate adjustments of the body.

There are two chapters devoted to the topic, Reproduction and Sexual Hygiene. One refers particularly to

the male, and the other to the female. These chapters give us in simple language the fundamental truths of life, ignorance concerning which is the cause of untold misery in the world. There is no better way to stem the rising tide of physical degeneracy than the circulation of this kind of knowledge.

Thirty chapters tells us in simple language the natural methods of treating disease.

The instruction given in regard to the care of infants and small children will be greatly appreciated by every mother, and by those interested in promoting infant welfare centres and "Baby Week" projects.

Throughout the book the author shows us that co-operation and harmony with Nature insures health, and that prevention is better than cure. Natural methods and treatments are shown to be far superior to the careless use of drugs. The natural and simple life is set forth as the only basis for a healthy, strong and happy nation. There are fifty chapters, and a very comprehensive index, and a valuable appendix.

It is well illustrated with sixty-nine illustrations, six of which are full-page and printed in colour. The first edition was exhausted in less than a year after its publication. Three editions followed very rapidly. The fourth edition is just now off the press. The price of the book has lately been reduced from Rs. 6/8 to Rs. 5. It can be obtained either from the publishers directly, or from the S. D. A. Book Depots at:

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Trying the Spirits

(Continued from page 28)

And that the anticipations of Spiritualists have now been met, and Satan has actually been converted, is the message which is now brought from the world of spirits, as recorded in what purports to be a message received from a departed "Lutheran minister developed into a theomonist," as the spirit describes itself, printed in the Washington (D. C.) *Post* of Nov. 1, 1914. The message is as follows:

"The new revelation and great truth I am graciously permitted to tell is the fact that Satan (Helios) has been truly converted. Pray for him, all ye earnest ministers and children of God; for Helios has a terrible battle on his hands, as I am informed this morning. While many of the spirits of the abyss or lowest hell on the sun, with him, have turned and accepted Jehovah, there are many left who are fiercely obstructing the higher progress of Helios and other hell spirits who have left them. You know that people on the earth who turn from wickedness to righteousness have the hardest time to defend themselves against their former bad companions. Not only does everybody doubt that their conversion is sincere, but all the old cronies, out of revenge, do whatever mischief they can against their former friend.

"Now, imagine Satan being converted, as he really is, and you know that it is an awful struggle for him. Satan was a high angel from a very ancient world, possibly one of the Elohim or sons (emanations) of God, who fell through pride. For many thousands of years he has been the jailor of the lowest hell sphere on the sun, and that is why he gives his names as 'Helios,' which is Greek, and means 'sun.' His scriptural names are Hebrew, Abaddon; and Greek, Apollyon.

"The recent conversion of Helios was the greatest victory of Jesus, and the turning point of the history of the earth."

Thus in Spiritualism Satan is transformed into an angel of light, and we may soon expect him to present himself to the world as Christ himself, and counterfeit the second coming of Christ, with himself in the title role.

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"These Be Thy Gods, O Israel"

(Continued from page 11)

of Christian teaching. As members of her race and country we feel ashamed and humiliated. What a pity! Who will be made to answer for her actions in the final reckoning? How many thousands are having their feet placed in the same path with hers, or left unrescued from the spiritual darkness in which they are now held, because the principles of truth and error are confused, and the gods of Baal are made to take the place of the true and living God. O!

Imagine, if you please, the prophet Elijah seated in the midst of a circle of Baal's prophets on Mt. Carmel praising and commending the beautiful truths he had found in their corrupting and idolatrous teachings which had well-nigh turned all Israel back from serving the true and living God.

Picture in your mind, if you can, the apostle Paul, standing in the midst of that company of heathen Epicureans and Stoics in that Athenian Areopagus (an excellent time and place to meet the adversaries of Christ), eulogizing the "beautiful truths" and "exalted ethical standards" which he had found in their heathen philosophy, the working out of which had given over the inhabitants of Athens "wholly to idolatry." Think of that man of God advising his converts and co-workers to study the heathen philosophies of his time in order to gather out the "good things" to assist them in preaching a pure gospel!

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