

THE
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 WATCHMAN
 AND HERALD OF HEALTH

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Topical Press

THE KING AND QUEEN OF AFGHANISTAN WITNESS DEMONSTRATION AT
 LULWORTH COVE, DORSET



And now we have *black flowers*. Roses, carnations, and tulips nearly as black as coal were among the newest features of the international flower show recently held at Ghent, Belgium. England, Belgium, Holland, Germany, and France were the principal exhibitors, but to the Dutch must go the credit for this newest development of flower culture. After several centuries of searching they have achieved the tulips mentioned, and produced a rose which is darker than purple.

Paris dispatches say that the minister of war has signed an order authorizing the replacement of male cooks in the French army by women. It will be interesting to discover if the soldiers notice a difference in their daily fare and find it hereafter more like the goodies that mother used to make.

Hungarian capitalists and engineers have presented to the government of Constantinople plans for a suspension bridge across the Bosphorus, about one and four-fifths miles long, connecting Europe and Asia. The estimated cost is more than £ 600,000.

Truly, "music hath charms to soothe the savage breast." For the first time in centuries music is being played in French prisons, with results that amaze the jailers. Within the few weeks since the entertainment was introduced, thousands of letters have been written by prisoners to neglected families and friends and even to courts, confessing "the truth" and indicating repentance. A test concert given for the children of La Ronquette prison, was responsible for the innovation. When Louis Barthou, minister of justice, read letters of appreciation written by the children about the concert, he wept, and at once revoked the order prohibiting the entertainment of prisoners. Now five concert artists of note entertain regularly in the penitentiaries in and around Paris,—two violinists, a cellist, an organist with a portable organ, and a woman singer. They play classical selections from the old music masters. They are unseen by their audience, which is forbidden to give applause, but sobs often take the place of it. Transgressions of rules have noticeably decreased since these concerts were inaugurated.

Commenting on dispatches from Paris that "fashion has put the taboo on mannish styles," Dorothy Dix says, "This is good news. It will certainly be balm to the eyes to behold again the feminine form with soft curves instead of having to look at a vertical rack of bones, and to see a girl's head running over with curls instead of being cropped like a convict's. No vagary of feminine taste has been more unaccountable than that which has made women during the last few years understudy their small brothers and attempt to achieve a boyish figure and get a boyish bob and wear boyish clothes. Certainly no girl makes herself more attractive by dressing and acting like a small boy. The masculine woman appeals only to the effeminate man, and the more manly a man is the more womanly he wants his woman."

The days of zoos without cages, with lions, tigers, leopards, big apes, and most other dangerous animals roaming about in what appears to be complete freedom, only a

few feet from spectators, is near at hand, according to Carl Hagenback, noted German animal collector. Mr. Hagenback now is keeping thousands of animals on his 100-acre farm just outside Hamburg, he says, with only a very few cages. These he will get rid of as soon as possible. He believes that the caged animal not only does not look natural to the spectator, but does not fare so well in captivity with iron bars in front of it. Although there are no cages, Mr. Hagenback's animals are not really at liberty, although neither they nor the spectators fully realize this. All the people see are low shrubby hedges dividing one species of animal from the other. These hedges conceal a network of narrow moats so constructed by a complicated process that the animals cannot get over them. As a matter of fact, Mr. Hagenback says, these moats appear to the animals such obvious, natural obstacles that they do not try to get over them. He never has had a case where an animal has broken loose. Cages gradually are being done away with, he said, in most of the larger zoos of Europe, and he expects them eventually to disappear entirely.

The world's largest store of gold bullion rests in the Assay Office vaults in New York. There beneath a gray building on Wall Street, guarded night and day, is £400,000,000 of this precious yellow metal—more gold than is to be found in any other one spot in the world. It weighs something like 4,000 tons. A cubic inch of gold, which one can readily hold in the hand, is worth about £18. A cubic foot of the metal weighs something over 1,200 pounds avoirdupois, and is worth about £83,200. A ton of gold, 2,000 pounds—just a little more than a cubic foot—is worth about £120,000. The United States now owns £900,000,000 in monetary gold, which is almost half the sum used by all nations of the world. The total amount owned by the various nations is valued at approximately £2,000,000,000.

French dreams of spanning the Sahara Desert with some recognized and stable means of communication are approaching a reality. For more than seventy years the French have talked of some land route by which Senegal, French Guinea, French Congo, and other such possessions might be linked with Algeria and Tunis on the shores of the Mediterranean. It was only during the last decade that any actual crossing of the 2,000-mile stretch of waste land was made by mechanical means. Especially designed automobiles conquered the treacherous sands and renewed the hope of even better transportation. The French Parliament is now to be asked for an appropriation of 12,000,000 francs for the purpose of studying and surveying the best route to be followed by a railroad. Literally, hundreds of accompanying problems will enter into the study. Lack of water is one great obstacle, but steam power need not of necessity be used. Motor or electric power may be found more feasible under conditions as they exist in the Sahara. The shifting sands themselves must be conquered, and insurance had that the nomadic Arabs will not use the railroad merely as another means of harassing the French. No benefits to France, except that of spectacular accomplishment, may be expected from the Sahara itself, but French interests along the West Coast of Africa are heavy. The natural pathway from the mother country to her colonies lies across the short stretch of the Mediterranean. Until some such route is established the closing of the door at Gibraltar would seriously hamper intercourse between France and her dependencies. That is the real motive behind the constant striving for some method of conquering the desert.

Tooth Formation and Decay

By W. C. Dalbey, D. D. S.

A TOOTH consists principally of three parts. The larger bulk of the tooth is composed of a hard, bonelike substance called dentine. That part embedded in the jaw (called root) is covered by a thin layer, more like real bone, called cementum. The part which protrudes from the jaw is known as the crown of the tooth; its outer covering is the hardest substance in the whole body, and is called enamel. In the middle of the tooth is a soft fleshy part known as pulp, but more commonly called the nerve, because it is the part that hurts when it is misused. The pulp, or nerve, consists of a mass of minute arteries, veins and nerves.

The first part of the tooth to decay is the outer covering, or, more properly speaking, that part that allows of lodgment of germs, formation of lactic acid from decaying substances, through breaks in the enamel. It is said that the enamel is twenty times as hard as bone. This shows how nature provides for great stress brought upon the teeth.

The enamel of the teeth is seldom perfectly formed. The weak places are generally in the sulci, or crevices, of the teeth, from which it is almost impossible to remove foreign substances by means of the toothbrush alone. These crevices, or crannies, vary in depth, and some are very small, but are large enough to harbour numerous germs and filth, and all should receive attention. The dentist, by filling properly, can make the tooth practically sound. Once an opening is found through the enamel, the decay progresses very rapidly, as the dentine is softer than the enamel, and if not attended to, sooner or later look out for pain. After a while the pulp, or nerve, will die, and decay will continue until it reaches the end of the root, or rather, septic matter from the decay

reaches the end of the tooth, when it will more than likely end in an abscess.

Cause of Tooth Decay

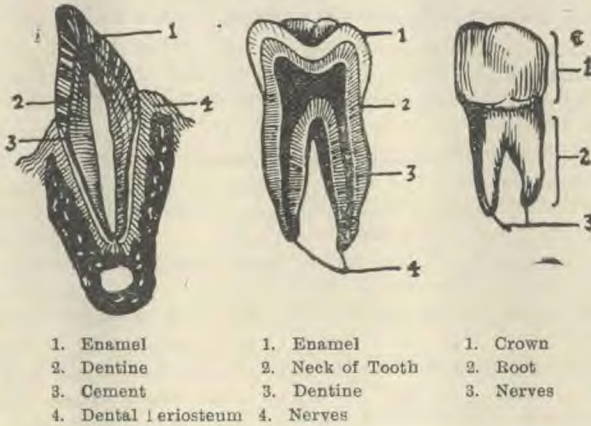
It might be of interest to know how a tooth decays. When some one leaves milk in a vessel exposed to the air, it will gradually turn sour, and the warmer the weather is, the more quickly does this change in the milk take place. This change is caused by tiny living creatures; indeed they are so small that it takes a very strong microscope to see them at all. These tiny fellows are called

microbes, bacteria, or germs. Millions of them are all around us in the air, in the water we drink, and even in the ground. Some of these little fellows are useful to mankind, while others ("strafe 'em!") do much harm.

Coming under the latter group are the many pathogenic, or disease-producing, germs. For example, such germs as produce tuberculosis, diphtheria, pneumonia, typhoid

fever, cancer, and other dreaded diseases, are of course dangerous, and many people are surprised to know that these deadly germs lurk in the human mouth.

Scientists have found that bacteria are more numerous in hot weather than in cold. That is why milk will sour more quickly in summer than in winter. Every time a person breathes he takes into his mouth many thousands of these microbes, and when he eats he takes in several thousand more with the food. And as it is always "summer" in the mouth, because it is always warm there, one can easily see how microbes quickly increase in numbers under such favourable conditions. And too, as they must have food, they at once attack any particles of food that may be clinging to the teeth and turn these particles sour, or acidulous. Now, some of these germs give off an acid



| | | |
|----------------------|------------------|-----------|
| 1. Enamel | 1. Enamel | 1. Crown |
| 2. Dentine | 2. Neck of Tooth | 2. Root |
| 3. Cement | 3. Dentine | 3. Nerves |
| 4. Dental Periosteum | 4. Nerves | |

called lactic acid, which assists materially in eating into the faulty places in the enamel or through other crevices, and soon starts decay. Once the germs of decay have a good start, they become quite proficient in their work of destruction. They feed upon the tooth substance, and at the same time their by-products disintegrate further the tooth structure, forming a hole, or cavity, in the tooth. If they are given little or no food, that is, if the cavity is cleaned out and the mouth also cleaned well, the microbes cannot obtain a good hold on the tooth, and they will in that case not be able to do very much harm.

How can Tooth Decay be Prevented?

Tooth decay can be prevented by proper care,—principally by keeping the mouth and teeth clean. It is a fundamental law that a clean tooth cannot decay. Regular visits for inspection to a reliable dentist are advisable, and if there is occasion for treatment, have it done and done right. If work is done in the first stages of decay, the filling is quite painless. A good rule is, that when you think your teeth are all right visit your dentist. The longer a person waits the bigger the cavity becomes, and the nearer the nerve it gets the more painful the filling process is. A break in any other part of the body may grow up, but a break in a tooth constantly gets larger if not stopped. If it is not stopped, the nerve will eventually die: then you will have to look out for trouble sure enough.

The little invisible enemies—the microbes—are not the only ones that injure the teeth, however; there is another enemy, in many respects just as bad. This enemy is called salivary calculus, or tartar. This tartar, by a natural process, forms round the teeth, especially near the gums. While not so dangerous as the microbes, if allowed to remain, it sets up an irritation (as it is a foreign substance) within the free margin of the gum around the teeth, thereby causing the gums to recede. The gums become unduly inflamed, and later on the teeth loosen so much that it brings about a very bad order of things,—pyorrhœa, the most baneful disease of dentistry. In very bad cases the teeth literally fall out. This is not all; the whole system is badly deranged. Rheumatism, arthritis (gout), heart disease, stomach disorders, neuralgia, neuritis, and kindred ailments have been directly caused by, and are the result of, such a condition. All tartar should be removed.

Another enemy to good teeth preservation is an overindulgence in certain kinds of food. Too many sweets in general may cause havoc, because they are prone to ferment and manufacture acids quickly when left upon the teeth. Such food is the microbes' joy.

Teeth, as well as other organs of the body, must have exercise, and they cannot get this necessary exercise unless they are allowed to chew hard food. Of course nuts should never be cracked by the teeth, as this puts undue strain upon them and is liable to crack the enamel. Neither should the teeth be picked with hard objects, as knife blades or nut picks.

Moles

Norman Tabias



ALMOST every one can boast of a brown or black mole on the skin. As long as a mole does not disfigure a person, he usually pays no attention to it; in fact some individuals are proud of moles and regard them with the greatest affection. Moles are usually present at birth, although sometimes they put in their appearance later. Although of no use, one is willing to put up with them, except occasionally when they threaten life by becoming transformed into cancers.

People have always been interested in the origin of birthmarks. In ancient times, they were considered the work of evil spirits, and ill-tasting potions were given to dispel the little green-eyed monsters. In the middle ages, astrologers thought that moles and blemishes were due to a supernatural action of the moon and stars upon the skin. Some went so far as to attempt to read one's character by studying the arrangement and form of the birthmark.

Many persons even to this day are superstitious about these growths, and our grandmothers can tell weird tales concerning them. A good many women consider them due to emotional impressions of the mother on the unborn babe. When a child is born with a birthmark, they attempt to blame it on some fright, worry, anxiety or other pernicious state of mind which reacted on the mother while carrying her precious burden.

Of course, these theories are not taken seriously by physicians. Although they are not quite sure why and how they occur, there are several reasonable explanations. One of them is that in the complex process of growth and development of the skin of the embryo, a certain group of cells become snared off from the rest, continue to grow and produce these peculiar blemishes. Others believe that injuries to the fœtus as it grows in the womb are responsible. Regardless of their exact cause, doctors know of no way to prevent their occurrence.

Moles sometimes assume a warty or hairy appearance. The face, neck and back are the usual locations but they may grow on any part of the body, and, once present, usually remain stationary and show no tendency to disappear or decrease in size.

Every pigmented mole whether it is yellow, brown or black represents an increased amount of pigment called melanin. Melanin is normally present in the hair, choroid coat of the eye and in the deeper layers of the skin. Just as hemoglobin colours the blood red and lipochromes colour the fat yellow, so does melanin give colour to these special tissues. The tiny granules of pigment vary in colour from light yellow to jet black.

The exact origin of melanin is a disputed question; its composition is complex and among other things consists of carbon, hydrogen, oxygen and sulphur. These ingredients in the proper combination and under (Turn to Page 9)

The Signal for Armageddon

By Carlyle B. Haynes

THE downfall of the Turkish power will be the signal for the beginning of Armageddon. This is plainly foreseen, and definitely stated, in the prophecies of Revelation.

But before dealing with this and the factors in the present situation in the Near East, I desire to sketch with rapid strokes some of the history of Turkey. The present situation as it fulfils prophecy cannot be appreciated without a brief and broad survey of the historical background.

In the territory controlled and occupied by Turkey we have a contact between the East and the West, between the Orient and the Occident. This contact dates back, at this particular point, four or five centuries before Christ, and has always been prolific of trouble.

The first world empires, Babylon and Medo-Persia, were Eastern empires. Western ideas were introduced in the East for the first time by Greece, the third world empire. Rome also extended her rule into Asia. With the Roman Empire the authority of the West was extended over the East clear to the valley of the upper Euphrates. To that authority the peoples of what we now call the Near East submitted.

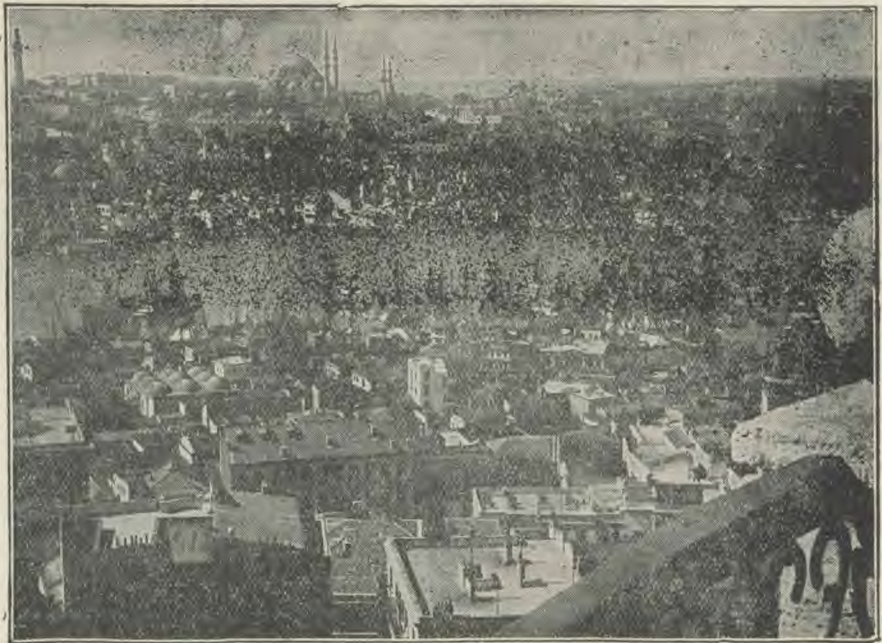
In the West, Latin Christianity was organizing its forces and strengthening itself by alliances with civil rulers. In the East the Greek Church was developing similarly, though in a more quiet and less aggressive manner. But the natural conservatism of the Orient was to be broken by the advent of a new religion. In the seventh century Mohammed, claiming enlightenment and authority from heaven, not only launched a new faith, but put a sword into the hands of the East for its dissemination, with the result that there was a terrible upheaval, affecting both East and West.

By the power of that sword Mohammedanism made a drive into India. It overwhelmed the churches of Northern Africa in the persons of the Saracens, or Arabs, and obtained a foothold even in Europe, as a result of its drive into Spain. Then the tide ebbed. But later, the Turks, superseding

the Arabs, drove again toward Europe, overrunning Asia Minor, and then brought terror to all Christendom by subjugating the Balkan Peninsula, capturing Constantinople in 1453, and in 1529 besieging Vienna. That was the astonishing phase of the contest between the Crescent and the Cross, of which this generation is destined to witness the final conflict.

Mohammedanism, as an engine of good government, has failed everywhere. Its civil rule has been neither good nor stable. All history testifies to this. Its Mogul empire in India collapsed. The Moors were driven out of Spain. The entire group of Moslem states in North Africa—Morocco, Algiers, Tunis, Tripoli, and Egypt—have been forced to accept Western supervision in order to save themselves from anarchic decay. The Ottoman authority broke down, slowly but surely, in the Balkans and the Near East. One by one Turkey lost control of Moldavia, Herzegovina, Dalmatia, Rumelia, Bosnia, Wallachia, Rumania, Greece, Serbia, Montenegro, Bulgaria, Albania, Mesopotamia, Arabia, Palestine, and Syria. For more than a century the world has witnessed the second ebbing of the Islamic tide.

The Turk can conquer, but he cannot educate or govern according to Western standards. Along the lines suggested he has little to offer that would inspire confidence. The fact that the religion of the Turks has always been propagated by the sword, forbids any hope of peace between the cross and the crescent. In short, the Near



A View of Constantinople

East is the point of contact between antagonistic civilizations, giving no assurance of peace.

From the beginning of its history one of the chief sources of the strength of Islam has been found in the quarrels and divisions of Christendom. Constantinople was captured by the Turks in 1453, mainly because the Moslems were agreed about a theological unity, while their enemies were wrangling over a theological trinity. Outside the city, the army of the infidel was one; inside, the armies of the orthodox were several. It has been on such differences, sometimes religious, sometimes political, that the Turk has relied for centuries.

Three centuries ago, after a disastrous war, when the terms of peace were being discussed at the Sublime Porte, the reigning sultan, with the cooperation and approval of the Sheik ul Islam, ordered the following prayer to be recited at every sunset in every mosque in all parts of the Ottoman Empire.

"May the Angel of Discord, who has always been our ally, come again to our aid, and confound our enemies."

Italy, France, and Britain all rule over Mohammedan population,—Great Britain over one hundred million of them. The number of Moslems in the world is at least two hundred million. They have failed in statemanship. They have failed in education. They have failed in political government. But they are a solid unit in religion, holding a common faith, and their Christian rulers deal with them very gently and warily.

There has not been a day for the last three quarters of a century when Turkey as a political entity could not easily have been destroyed. During that time the Ottoman Empire has not existed by its own strength, but wholly by the sufferance and deliberate choice of the great powers of Europe.

The condition of Turkey is accurately stated in a pamphlet issued by the Armenian Society of London:

"It is impossible to talk of the Ottoman Empire as if it were a nation like the United States or like Holland. It is an artificial...creation of treaties, that is kept in existence by the powers for their own convenience."

While it would have been an easy matter to have eliminated Turkey altogether as a civil state, the powers have kept it in existence in order to avoid war among themselves. Because of the desire of every great power for the acquisition of Turkish Territory, and the danger that its destruction will result in an appalling scramble for its assets, the nations have dealt most carefully with the Turkish, or Eastern, Question. This has been going on for three quarters of a century, and is frankly admitted by statesmen.

Lord Salisbury, when prime minister of England, in his Mansion House speech, November

9, 1895, said:

"Turkey is in the remarkable position that it has now stood half a century, mainly because the great powers have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fell, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away."

And that is about the situation to-day. The world stands trembling for fear that any attempted solution of the vexing Eastern Question may result in a war which will sweep civilization into the discard. And the Scriptures reveal that all this is



Mosque of St. Sophia, Constantinople

to take place at the very end of the world, under the sounding of the seventh angel (Rev. 11: 15), when "the kingdoms of this world" "become the kingdoms of our Lord, and of His Christ."

When the time comes for the sounding of the seventh trumpet and the end of the world, God's mercy is past, and His wrath is poured out upon the last generation of human beings, who have rejected all the accumulated light of His revealed Word. Concerning what happens then we read:

"I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his

mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15.

This striking Scripture is but an introduction to the most terrific judgments of God that ever have been, or ever will be, visited upon this earth,—the seven last plagues. It should be noted that during the pouring out of these plagues no one can enter the temple of God. This means that when the plagues begin to fall, probation is past.

The most severe trouble, woe, and distress which ever have been, or ever will be on the earth, will come under these plagues. They are the seven *last* plagues. The sixth plague is the last event to take place before the second coming of our Lord. Of this we read:

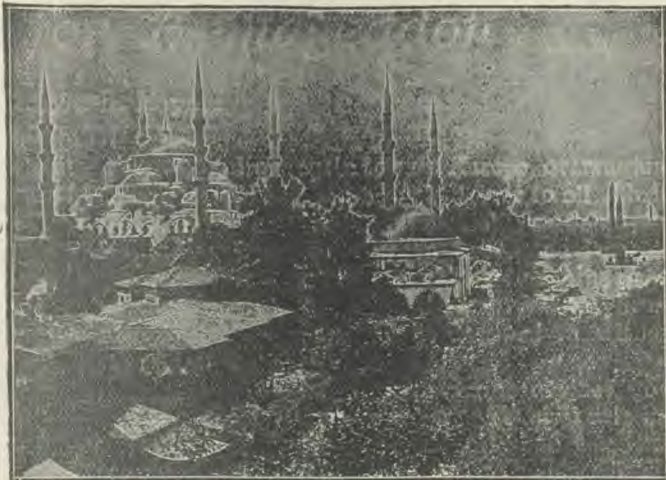
"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 12-16.

Under the sixth plague the river Euphrates is to be dried up. And this is to be done "so that a road might be prepared for the kings of the rising sun."

This certainly cannot refer to the literal drying up of the waters of the literal river. This river flows down from the mountains of Armenia into the Persian Gulf. It has been flowing at least ever since the flood. And during all this time it has been crossed and recrossed by mighty armies, even when it was at the flood, and no army ever found it necessary to have it dried up in order to cross it. So this language cannot refer to the literal river.

What is meant by the waters of the river, we learn from the following passage, which interprets the symbol:

"He said unto me, The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Rev. 17: 15.



A Scene on the Bosphorus

The water of the river is a symbol of that power which occupies the territory in that part of the earth drained by the river Euphrates. The drying up of the waters of the river would mean the setting aside or the destruction of the power. And that power is Turkey. Turkey, then, according to the Word of God, is to be overthrown and destroyed.

But it may be objected that Turkey now controls only a part of the territory drained by the upper Euphrates. Very true; but a stream can be dried up only by drying up its source. When, a quarter of a century ago, it was decided to change the direction of the flow of the Chicago River so that instead of emptying into Laek Michigan, its polluted waters should be discharged through the south fork into the Des Plaines River, finally reaching the Mississippi by way of the Illinois River, this was not done by raising the mouth of the Chicago River, but by lowering its source, so that its waters would naturally flow south instead of north. Even so, if the course of the Euphrates is to be changed or its waters dried up, the change must be wrought, not at its mouth, but at its source, still controlled by the Turk.

When the Euphrates is dried up, or dropping the figure, when Turkey is destroyed, there will be a scramble for his territory, resulting in general war. This will be the certain result, both in the opinion of world statesmen, and also in the teaching of the Bible.

As a result of the downfall of Turkey, "the kings of the earth, and of the whole world," will be gathered to Armageddon.

Resulting from the downfall of Turkey there will be a repercussion throughout all the East, and a "road" will be "prepared for the kings from the rising sun" to attack the war-weakened powers of the West.

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What to do for Burns and Scalds

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



A burn is an injury caused by fire or by contact with bodies at a high temperature. A scald is caused by hot liquids. The two processes correspond to roasting and boiling. The treatment of both burns and scalds is practically the same.

Burns and scalds are among the every-day accidents. Very few people go through life without being called upon to treat a burn of some description either for themselves or their friends. Therefore, it is important that every one should be prepared to meet such an emergency intelligently.

First of all, it should be realized that these injuries are not easy to treat. Severe burns present problems which frequently call for special treatment in particular cases. In fact it is almost impossible, and certainly not advisable, to lay down routine treatment for all cases. Some general hints, however, may prove helpful as a guide.

There are various degrees of burns from a redness of the skin to destruction of the underlying tissues, blood vessels, nerves, and even muscles. When there is much destruction of tissue, there is sure to be great pain during the healing process, and scarring afterwards. Small burns, apart from being painful, are not of great importance, but severe burns are very dangerous and frequently cause death. The two chief dangers are firstly shock, which is in evidence soon after the accident, and secondly sepsis which may set in during the period of healing. Death, when it results from a burn, is always due to one of these causes.

As a guide to treatment, it may be helpful to divide burns into three classes: (1) The first degree, where there is redness, but no blistering. (2) The second degree, where blistering occurs. (3) Lastly, the third degree, where there is destruction of skin and tissue.

Before outlining the treatment in these three stages we will mention some points which are applicable to burns in general.

It may be that some day we shall be faced with the emergency of having to deal with a person whose clothes are actually on fire. In such a case, the person must be quickly placed on the ground with the flames uppermost. A large rug or coat should then be wrapped round the body and the flames smothered as quickly as possible. There is no doubt that many lives have been lost through running out into the open air in a state of panic.

It is important that all burns be treated as quickly as possible after they occur. At the same time it is poor policy to act thoughtlessly and apply something unsuitable which may be difficult to remove later, causing unnecessary pain and

trouble. Wrong treatment at this stage may leave the wound dirty, rendering subsequent treatment difficult and delaying healing.

The first aim in the emergency treatment of burns is to exclude the air from the injured surface. This may be done by dusting the surface with dry powders, such as boric acid, bicarbonate of soda, starch, flour, arrowroot, etc. Some of these are not very satisfactory as they render subsequent cleansing of the burnt surface a difficult and tedious process. Another method is to apply oils, such as olive oil, carron oil, and linseed oil, or simple ointments, such as boric or eucalyptus ointment, cold cream, vaseline, etc. Oily substances are best spread on pieces of lint. Whatever dressing is used, it should be covered with a layer of cotton wool and lightly bandaged.

The application of powders or oils is not very satisfactory, and by far the best first-aid treatment is to plunge the part at once into warm water, preferably containing a little antiseptic such as boric acid. This greatly lessens pain and leaves a clean healing surface.

Should the burn be very extensive, treatment in the first instance should be directed to the patient rather than to the injury. A burn on the trunk larger than the size of the hand is dangerous to life. Shock is the greatest immediate danger and should be treated in the usual way by laying the patient down with the head low, applying warmth, especially to the extremities, and giving hot fluids to drink.

In all cases of severe burns it is most advisable to call the doctor as soon as possible. When death occurs, it is generally due to shock and takes place as a rule within the first twenty-four hours.

Water is most useful in treating all varieties of burns, especially those of the extremities. The advantages are that it rapidly promotes the growth of new healthy tissue and greatly relieves the pain. On the other hand it requires considerable time, as the patient must remain with the part continually in water for several hours and often days. This method is especially useful for burns on the arms and legs, as they may easily be placed in a water bath, but it can also be used for the trunk. The water should be kept at the temperature of the body, about 100 hundred degrees Fahrenheit. Boric acid, one ounce and a half to the gallon, or other mild antiseptics, may be added to the water. No harm results from a part or the whole of the body being kept in water for several days, and burns treated in this way usually heal up beautifully.

To return now to the treatment of the various types of burns, those of the first degree may be treated by simply dusting the part with powdered boric acid or a mixture of zinc oxide one part, powdered starch three parts. Ointments, such as eucalyptus or boric ointment, or vaseline with ten

drops carbolic acid to the ounce, are all useful and comforting. They may be applied on thin strips of lint so that the wound may be treated a part at a time without uncovering the whole. Whether powder or ointment is used, a large piece of wool should be placed over the dressing and bandaged in position.

Bicarbonate of soda gives great relief to all burns. It may be applied by using pieces of lint dipped in the warm solution. The proportion of soda is a couple of handfuls in a full bath. The dressing should be covered with a piece of oiled silk.

Carron-oil—a mixture of equal parts of either olive oil or linseed oil with lime water—is an old favourite for burns. In fact most oils and fats may be used in this stage.

Perhaps the most common of all dressings for any variety of burns is a solution containing picric acid. The exact composition of this solution varies, but the following is a good prescription: Picric acid 1 dram, absolute alcohol 1 ounce, distilled water to 16 ounces.

This solution stains the skin and it is advisable to protect the hands with a little vaseline before applying it. The picric acid solution should be applied on strips of lint wrung out of the lotion, and covered with antiseptic wool and a bandage. This dressing may be left on for two or three days and then carefully soaked off with more warm lotion, and renewed at gradually increasing intervals.

Burns of the second degree differ from those of the first in severity and in the formation of blisters. The picric acid solution may be used here; also carron oil or any of the ointments mentioned. Ointments and oils prevent the dressings sticking, but make it difficult to keep the wound clean.

Blisters are best snipped at the lowest point with scissors that have either been boiled or kept for an hour or more in an antiseptic solution. Once the blisters are cut, strict cleanliness must be enforced, as these points lead into the blood and circulation.

In the third degree, all particles of clothing and foreign bodies must be carefully washed away with a warm solution of 1% lysol, or boric lotion, followed by a short rinse with warm water. The picric acid solution, or one of the ointments, may then be applied as above. Burns of this degree, when of any size, need the care of a physician.

Scalds of the throat are dangerous, as there is a possibility of breathing becoming obstructed owing to congestion and swelling of the larynx. The accident sometimes happens to children who swallow water direct from the mouth of a kettle or teapot just off the fire.

In such cases, a large sponge, or a piece of flannel wrung out of hot water, should be applied under the chin, covering the throat and sides of the neck. Sips of cold water should be taken, or ice may be given to the child to suck, and it must be kept warm, and free from draughts of cold air.

After the first stages are over, when granulations are beginning to appear, healing may be

hastened by applying hot fomentations. Great difficulty is often experienced with scars which follow severe burns, and an operation may be necessary to prevent deformity. Skin-grafting is very useful for remedying disfiguring scars on the face or neck.

Fresh air, a nourishing diet, and plenty of rest are other points which aid recovery. In fact, general tonic treatment is indicated.

Much might be said about the prevention of burns, as a great many are due to carelessness. Where there are children, fires and hot objects require some form of protection, and hot liquids should be placed where they cannot easily be upset. It is also advisable to keep baby away from his bath until it has been reduced to the proper temperature. Besides being painful and difficult to treat, burns are serious injuries, and a little thought in this connection may save a lot of trouble.

Moles

(Continued from page 4)

the right conditions are very explosive. The fact is therefore, that every pigmented mole represents a potential powder plant. A stimulus in the form of local injury or irritation is the torch that blows up the works and as a result cancerous growths called melanomas are produced. These tumours have a tendency to spread to all parts of the body and to produce death.

All pigmented moles do not become cancers; if this had been the case, every one would have died long ago. Although only a small percentage of moles become malignant or cancerous, nevertheless all pigmented growths should be watched, especially by those past middle age. The dangerous moles are the jet black ones. Collars, corset stays, garters, shoes and other garments and articles in daily use are frequent sources of irritation.

How can one tell when a pigmented mole threatens to become dangerous? The change is sometimes slow and insignificant: sometimes very rapid. The warning signs are these:

1. A gradual increase in the size of the growth.
2. A deepening or spreading of the colour.
3. Beginning ulceration.
4. Pain or soreness in the mole.

The occurrence of one or more of these signs should bring the patient to his or her physician immediately. Even then it may be too late as, in rare instances, the cancer may spread before any marked change is apparent to the naked eye.

Every pigmented mole is a sleeping dog, and every one should make it a rule never to irritate, rub, pick, scratch a mole or attempt its removal. The old adage—Let sleeping dogs lie—is applicable. Moles should either be left alone entirely or if treated should be treated radically. A physician is the best judge as to the necessity and form of treatment.

Hygeia.

EDITORIAL



The "Hall Mark" of Scripture

THE hall mark of the book of God lies in its prophetic attributes. The qualities that endow those whose writings make up the Christian Scriptures with the ability to see down through the centuries, and even milleniums, and accurately foretell the rise and fall of kingdoms; that can name the coming of certain great personages, and describe the nature of the work they shall do, centuries before they are born; that can view from afar the dissolving, crumbling elements in nature at a time of the world's old age, and tell their significance; that generations before appearing on the stage of action can delineate the conditions of society, the Church, the home, and the individual, and point out their true significance, is an evidence of divinity and genuineness that cannot be traced in the smallest degree in the writings of any religion but the Christian religion.

These peculiar and out-standing qualities have served as a challenge to the claims of genuineness put forth by every religious system from the remotest antiquity. There are several formidable religions in the world to-day, and each claims for itself the true religious philosophy. Each have their sacred writings setting forth their claims to infallible prerogatives. Each bid for a universal following, and claim to hold in their hands the key that will open or close the door of eternal bliss and happiness. How can we know which is right? Who shall we believe and follow? Is there any way of knowing for certain?

Hear what the prophet Isaiah said in his day to those who held to a false religion, and had been drawn away into idolatry:

"Produce your cause, saith the Lord; Bring forth your strong reasons, saith the king of Jacob. Let them bring them forth, and shew us what shall happen; let them shew the former things, what they be, that we may consider them and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." Isaiah 41:22,23.

"I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand." Isaiah 46:9,10.

The Christian Scriptures abound with prophetic utterances which not only throw a flood of light on the otherwise meaningless and obscure ages of the past, but also illuminate the ages to come with a definition of certainty as though they were the settled facts of history. In fact we might truly say that the entire Bible is one great prophecy. The rise and ruin of the ancient cities and

kingdoms of the world, such as Nineveh, Tyre, Babylon and Egypt, answer truly to the voice of prophecy. It was to wicked and proud Nineveh that God sent a call to repentance by the prophet Jonah. This call was heeded only for a time, when the city returned to her former pride, luxury, and bloody conquests. Then was pronounced the dual sentence by two of God's prophets:

"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." Zephaniah 3:1,2. "How is she become a desolation, a place for beasts to lie down in!" Zephaniah 2:15. "He will make an utter end of the place thereof." "The palace shall be dissolved." "She is empty, and void, and waste." Nahum 1:8; 2:6,10.

And have these words of the prophets been fulfilled? The voice of History answers in the affirmative. To the traveller who visits Mosul, in Mesopotamia to-day is pointed out across the river Tigris, a few sand-covered mounds—all there is left of the once proud and prosperous Nineveh.

We will take another of the many examples of the sure word of prophecy. Babylon, under Nebuchadnezzar, was the mightiest and grandest of all the cities of antiquity. A city full of pomp, and pride, and splendour, described by the prophet as "the glory of kingdoms, the beauty of the Chaldeans' pride." With a captive people dwelling in their midst, who were the witnesses of the only true and living God, her haughty king refused to hear their testimony, and lifted himself up against the Ruler of the universe. As a punishment and an example, God brought the Medes and Persians against this wicked monarch, led by Cyrus and Darius, who slew him and took his city and kingdom as their own. About two centuries before this event took place, Isaiah the prophet had spoken on this wise concerning Babylon's future:

"Babylon, the glory of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." Isaiah 13:19-22.

As a witness to the fulfilment of this prophecy, Mr. Layard, the English archæologist, after visiting the site where that once proud and powerful city stood, said:

"Shapeless heaps of rubbish cover for many an acre the face of the land On all sides, fragments of glass, marble, pottery, and inscribed brick are mingled with that

peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and hideous waste. Owls (which are of a large gray kind, and often found in flocks of nearly a hundred) start from the scanty thickets, and the foul jackals skulk through the furrows." *"Discoveries Among the Ruins of Nineveh and Babylon," chap. 21, p. 413.*

Thus does the Book of the true and living God faithfully portray centuries before it takes place, the manner in which cities and kingdoms would come to their end. Thus does the voice of history faithfully and truly answer to the vision of the prophet. A book that can do this must have a message in it for us, and is deserving of our deep reverence and earnest study.

World's Horoscope

By G. G. Lowry

IN 1928 a great Monarch will die and in the wake of his death a great war will ensue, which will be of short duration, declares the German astrologer, A. M. Grimm of Oldesloe, who has written a horoscope for the world until the year 1971.

In 1929, says this man who claims to have been given, through the constellations, an insight to the happenings of the future, nothing of importance will happen. But in the next decade from 1930 to 1940 revolutions big and small, will take place all over Europe, and epidemics of all kinds and descriptions will affect the whole world. A big Czarist revolution will take place in Russia, wherein the Czarists, in short but sanguinary battles, will wrest the country from the Bolsheviks and send them out of the country, and reinstate Romanoff on the throne at the end of 1930. This defeat of Bolshevism, however, does not mean the world is going to be freed from it; it will grow in other parts of the world and it will win its first victory in Austria in 1960.

The average reader would be glad to know whether this prophecy and similar forecasts made by others would really be fulfilled. During the great war, 1914 to 1918, many such prophets arose and undertook to tell the world just when and how the war would end. In some places men and women claimed to have been given from heaven special information as to the future of the world, and even predicted the world would come to an end in 1926. All these forecastings, though, seem to have missed the mark, and things have gone on just as though these deluded prognosticators had never spoken. The prophecies of Mr. A. M. Grimm will likely turn out about like the rest of those made by his class.

The Almighty, in whose hands rest the future of men and nations, does not in these days appear to deem it necessary or wise to make known, through the constellations, of the stars, His plans for the future of the world. We are not, however, left without some indication as to what we may expect in the future, for God had, through His word the Bible, foretold conditions that would exist in this world just prior to the second advent of Christ and the end of the world.

On one occasion while Christ was on earth His disciples came to Him and put to Him the question, "What shall be the sign of Thy coming and the end of the world?" Matt. 24:3. In His reply to this question, contained in the same chapter, He tells us that near the end of time we shall "hear of wars and rumours of wars..... for nation shall rise against nation and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places." In recording the life and teachings of Christ another writer quotes Him as saying, "And there shall be signs in the sun, and in the moon and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." So even from the sayings of Christ Himself, it would seem that we would be warranted in drawing the conclusion that the latter end of this world would be far from tranquil and not free from excitement and perplexity. Not only are we to expect that there will be troublous times among the nations, with war and bloodshed as a result of greed and the insatiable desire for national aggrandizement, but unsettled conditions in society also would exist.

Another Bible writer gives us a picture of the social conditions that will exist between the rich, who control the major portion of the world's wealth, and the labouring classes. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:1-4. How can one read this description of conditions that the Bible says will exist in the latter days, and at the same time observe the fearful struggle there is on between capital and labour, the unrest there is in India, and the world, at the present time, manifesting itself in the form of strikes, lockouts and riots, without coming to the conclusion that the above prophecy applies to our time, and that it is now being fulfilled before our eyes. The same writer goes on to say, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Groan not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door."

Verily we are living in solemn times, for the end is near. We know not the time that the end will come, for this God has never revealed to any man, but we find that, in the Book of God, social, political and economic conditions that will exist in the last days have been faithfully given. And as we look into the world and see these things being fulfilled, we may know that His coming is near even at the door, and should see to it that we prepare ourselves for the great day that is just before us. ■

The Dead Cannot Communicate

By Carlyle B. Haynes

WE admit that there are mysterious and supernatural manifestations in Spiritualism, and freely concede that there are evidences of physical power and mental intelligence in this system which cannot be explained by ordinary scientific principles. We concede also that communications are received from spirits and from the spirit world. But we insist that the power thus exercised is an evil power, the intelligence thus manifested is an evil intelligence, and the spirits from whom messages are received are not the spirits of the dead at all.

We know these spirits are not the spirits of the dead because the Bible teaches that the dead cannot communicate with the living. The doctrine upon which the whole system of Spiritualism is based is in contradiction to the plainest statements of the Word of God. There is no greater evidence of the fact that Spiritualism is a delusion than the inspired teaching of the Scriptures regarding the condition of man in death. To this teaching we now turn.

We turn to the Bible because we can believe it. We have the most implicit confidence in its teachings. There are other sources, of course, from which we can now get full particulars about the dead. Our hymn books are full of such particulars. The theology of the day and the sermons we hear enter into much detail regarding the blissful condition of "those who have passed on before." But we are a little doubtful about these things, because we remember that they are imparted to us by persons who never were dead, and who therefore, can know nothing of what they speak about. There are many such people, who never were dead, who are eager to tell us all about the place and the condition of the dead. There are innumerable spirits, all of which claim to be spirits of the dead, who are only too willing to impart to us all manner of information on the subject. But as we are compelled to take their own word for their identity, and as there has been so much deception among them, it is clearly and dangerously unsafe to accept their unsupported word, especially upon a subject of such vital importance.

What we really need in order to be certain about this subject is the testimony of One who

has been dead. We must look to some other authority than unidentified and vagrant spirits, who will not talk except in some dark room or cabinet, and who seem willing to take any name at all we may suggest. From such a source we cannot rely on the information we may obtain. But there is One who has been dead, and who is alive again, and who knows all about death. And He has appeared, not in a darkened room in a form dim and vague, but on the Isle of Patmos; has manifested Himself, not by rappings, peepings, and mutterings, but with His face shining like the sun in its strength, and His form clothed with the glory and radiance of unearthly majesty; has spoken, not through the whisper of some spirit medium, or through mysterious slate-writing and table tipping, but with a voice "as the sound of many waters," and he has declared, "I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive forever-

more, . . . and have the keys of hell and of death." Rev. 1: 17, 18.

Here is One whose testimony is true, and can be trusted. He has entered the realm of death, and has passed through it, and come forth again. He is therefore

fully qualified to speak on this subject. And He inspired holy men of old to write the truth on this subject. We can accept such testimony as that.

For the information we are seeking we shall not "turn away from Him that speaketh from heaven," and go to the uncertain and dubious oracles of the earth. This One who was dead and who is alive again, has spoken so clearly and emphatically regarding this very subject that we shall subordinate all human speculation and all the theories of men to His authoritative teaching.

And so, calling no man master or teacher, we turn away from the babblings of spirit mediums, we pass by the oracles of heathendom, we disregard the teachings of a false theology, and go to the Bible. We take our place at the feet of the eternal Teacher to receive from Him the truth on this subject. We base our faith upon His Word, the teaching of which regarding death we now carefully and reverently examine.

According to this inspired Word of God, death is not a modification of Life. Death is not a continuation of life in changed conditions.



Death is not a release into a fuller life, as Spiritualism seeks to teach. Death is not life in misery. Death is not life in happiness. Death is not life at all, in any condition, whether good or bad. To die is not to live. To die is to stop living. Death is a complete cessation of life.

Death does not mean to go to heaven. Death does not mean to go to hell. Death does not mean to go to purgatory. Death does not mean to go anywhere. Death means an end of life.

When a person dies he does not live somewhere else, in heaven, hell, or purgatory. He does not live at all, in any condition whatsoever. He is dead. And when a person is dead, he is not alive. The spirit does not live. There is no intelligence, no consciousness, no memory. All that composed the man is gone.

Nothing that is here said is to be interpreted as meaning that there will be no future life. There will be a future life. But this future life is not a continuation of the life that now is. It is entirely a new life, another life. And it begins, not at the time of death, but at the time of the resurrection from the dead.

God alone is immortal. 1 Tim. 6: 13-16. Man is utterly finite and mortal. Job 4: 17. It is possible for man to obtain immortality (Rom. 2: 5-7), but only through the gospel of Christ. 2 Tim. 1: 10. But the time of putting on immortality, when it is obtained through the gospel, is not in this life, or at death, but at the time of the resurrection from the dead. 1 Cor. 15: 51-54.

Notwithstanding this plain teaching of the Bible, some persist in placing a figurative, mystical sense on the plain terms of the Bible which deal with this subject, and thus change the meaning of these terms until they teach exactly the opposite of what they say. In this way death has come to be recognized as meaning life.

Thus while the doctrine of the natural immortality of the soul originated with him who was a "liar from the beginning," when Satan told our first parents, "Ye shall not surely die," in the very face of the most positive declarations of Jehovah to the contrary, it is still maintained and perpetuated by the scholarship of the church and the literature and philosophy of the world, which are giving a perverted meaning to the words of the Bible.

Blinded by this first satanic delusion, some theologians still gravely assert that the human soul is immortal, and hence can never die, or be destroyed, and that it will live forever. And

hence, of course, they assure us that all those passages of the Bible which seem to teach that it will die, that it will be destroyed, that it will not live forever, cannot possibly mean any such thing.

And through their laboured circumlocution and wordy reiteration of this perverted meaning of such scriptural passages, the doctrine of the natural immortality of the soul has come to be an accepted and fundamental doctrine of the Christian system. But we submit that when a doctrine is in flat contradiction of the Word of God, when it brings God's law into contempt, when it calls His wisdom, goodness, justice, and truth into question, when it brings reproach upon His character, when it belittles and misconstrues the work of Christ, and hinders the work

and progress of the gospel, the fact that the great "father of lies" can be shown to be its author is hardly sufficient evidence for its truth.

No, the time is fully here when this stupendous delusion, "Ye shall not surely die," should be confronted with the straight testimony of the "Oracles of God," and driven from the Christian church. It is also high time that the believers in the Word should cease trifling with its plainest utterances and should manifest a willingness to acknowledge Him "who only hath immortality" as the only source of immortality to dying humanity.

So taking our stand again on the immutable rock of God's Word we turn away from all the wisdom of men and inquire of Him whose "word is truth" concerning the condition of man in death.

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job, 14: 10.

This is the question of the ages, the answer to which is fully given in the Bible.

The consciousness of man depends on the union of his breath with his body. This is clear from the following passage:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7.

In imagination we take our stand back in the garden of Eden, and witness the creation of man. God speaks, and of the "dust of the ground" a form is made and lies before us." It is the form of a man. It is perfect in symmetry and complete in all its parts. All its organs are there, but it is lifeless. Its brain is not acting, its heart is not beating, its blood is not flowing. There is no intelligence, no thought, no knowledge, no wisdom,



Invoking the Dead at the Grave

no memory, no consciousness. And all this is so because there is no life. In a short time this lifeless body is to become "a living soul." Now it is a dead soul.

No one will contend that there was any consciousness in this body as it lay there without life. It is not believed by any one that consciousness was produced from "the dust of the ground."

And now into the nostrils of the lifeless form the Creator breathes the vital "breath of life." Immediately the man is a *living* soul. The brain leaps into instant action. The heart begins to beat. The blood flows through the veins. The man now has intelligence, power of thought, knowledge, consciousness. And he has all this because he now has life.

Consciousness has been produced. But how did it come? We have already concluded that it did not reside in the body, "the dust of the ground." Was it present, then, in "the breath of life?" No, for then it would have been present before the breath of life ever came into the body, and that would teach the pre-existence of soul as well as its immortality. Surely no one will maintain that consciousness exists in the breath which we breathe, for then our consciousness would be in our nostrils into which God breathed the "breath of life."

If consciousness was not in the "dust of the earth," the body, or in the "breath of life," from where, then, did the consciousness come? It is at once obvious to all that the consciousness was produced as a result of the union of these two elements. There was no consciousness either in the body or the breath before these two were united; but when the "breath of life" was breathed into the body, that union created a consciousness.

Therefore let it be forever settled that consciousness depends solely and altogether upon the union of the breath with the body. When that union does not exist, whatever may remain, it is certain that consciousness does not remain.

Now let us reverse this process. Whether the consciousness of man will continue after death depends entirely upon what effect death has upon those things which produce consciousness. If death destroys those things which result in consciousness, then consciousness itself is destroyed by death. If death has no effect upon them and they continue their activities regardless of death, then consciousness continues in death.

Consciousness, as we have seen, is not the result of the working of forces outside of man, upon which death has no effect, but rather the result of the organization of physical structure, which death dissolves. Now, when man comes to die, the breath leaves the body; the heart ceases to beat; the brain ceases to act; the blood ceases to flow; the power of thought departs; there is no intelligence, no knowledge; and what has become of man's consciousness? It, too, is gone. All the processes of sensitive, conscious life

are at an end. And the organism itself immediately begins to fall into ruin and the body to dissolve into the dust from which it came.

As the consciousness depends on the breath being united with the body, it follows that when this union is broken up and the breath is separated from the body, the consciousness is destroyed, and there is no consciousness in death.

We have the explicit testimony of the Scriptures to this truth of man's unconsciousness in death.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

That is, there is no consciousness, no intelligence, in death. The ability to think and reason has come to an end.

Notwithstanding the fact that we have been told that when we die we will spend our time in praising the Lord, the Scripture says:

"In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6:5.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

That death is an absolute cessation of conscious existence is taught by the Wise Man in the following passage:

"The living know that they shall die: but the dead know not anything, neither have they anymore a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccles. 9:5, 6.

This surely is sufficient to settle this whole question for every soul who is willing to take the plain words of the Bible rather than the theories of men. No words could have been chosen by the inspired writer to make the truth of man's unconsciousness in death any plainer than those which are used in this passage.

Analyse this verse carefully. Note its brief but clear statements. "The living know" something—"that they shall die." There is intelligence and knowledge with those who are alive; and this is just the opposite of death, for "the dead know not anything." There is no intelligence or knowledge in death. Death is the exact opposite of life. And "the memory of them is forgotten." In death they do not recall the scenes of life, as Spiritualism seeks to teach.

And their love has ceased. While in life the love of a mother may have centred in an only child, yet when she dies her love "is now perished;" nor does she, or her spirit, return to hover over the object of her affections, for in death there is no love. Nor does hatred continue in death. Hatred also perishes there, as does envy.

And with anything that is transpiring in all the earth the dead have nothing at all to do. "Neither have they any more a portion forever in anything that is done (*Turn to page 27*)

European Children in India

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

A Pioneer Plunkett Nurse of New Zealand



IN the early days of Plunkett work in New Zealand, when I was one of the three nurses for the whole of the North Island, a weary father and mother with their first baby of three months old, travelled about 200 miles to bring it to me for advice in my office in the Health Department. They told me they had not had one night's sleep since it was born and they were worn out. They had not had any time to enjoy the wonders of parenthood. I examined the child and to all appearance it was healthy but was suffering from indigestion which caused great pain. On inquiries I found they were faithfully feeding the baby every two hours in the day and some night feeds as well. I got the mother to nurse it in my presence. I found it drank rapidly and I could hear the wind rumbling inside and I knew it was suffering. I told the mother to use the method of giving three sucks and removing the nipple from the mouth, but returning when the sucking action of the lips had ceased. I showed her what I meant. Also I told her to feed every three hours instead of every two, commencing at six A. M. and the last one at nine or ten P. M. and *nothing* during the night. She faithfully carried out my instructions, and at the end of the fortnight which she stayed for me to watch the case, the baby seemed like another child, contented, with bright eyes and gaining in weight.

It is the greatest pity that it is not the fashion for mothers in hot countries to nurse their babies. The Patroness of the Society, the wife of the late Lord Plunkett, when he was Governor of New Zealand, had six children previous to their appointment to New Zealand. All of them had been artificially fed but when Her Excellency came in contact with the methods of Sir Fredrick Gruby-King and she learned the great advantages of babies nursed by their mothers, she decided to nurse her future children and did so very successfully; The youngest was the personification of beautiful and healthy babyhood. Probably the other was also, but the youngest I saw most of. She was such an enthusiastic advocate for babies to be nursed by their mothers that she grudged any occasion when her engagements interfered with this act of motherhood. On one occasion Her Excellency had arranged to go with me on a tour of some of my most interesting cases. Her graciousness to those mothers was very sweet. One giantess of a mother who had been overawed at the visit, said to me afterwards,



"Why she talked as a mother to a mother." We had put in a good morning and it was about 12 o'clock when Her Excellency said to me, "I'm afraid I cannot see any more, it's really baby's feeding time." I had told the mothers the previous day of this prospective visit and there was another mother on my list who had been up late and early to prepare for the visit, so I could not bear for her to be disappointed. I explained this to Her Excellency and with a sigh she consented to visit her also. Afterwards as we were on our way to Government House, we passed the town clock and it was just on 12.30, baby's feeding time. She told the chauffeur to drive quickly and soon we turned in at the gate of the grounds. Her Excellency commenced to undo her coat and the instant the car stopped, stepped down saying good-bye to me as she went. She hurried along the hall and I saw her go quickly upstairs before the car turned to carry me to my destination. The next time I saw Her Excellency I asked if she were in time to feed baby. She said, "Yes, I was, Nurse was a little late so I was just in time." It was an understood thing if Her Excellency was detained that the nurse gave the baby a feed on humanized milk. Good substitute as that is, she knew human milk can only be made in a human mother. Do not think I mean to compare the climate of New Zealand with the climate of India, though Auckland is a sub-tropical climate. Sir Fredrick Gruby-King says in reference to motherhood in hot climates. "There is a common idea that European mothers ought not to nurse their babies in very hot countries—indeed, that it would be exhausting to themselves and enfeebling to their offspring to attempt to do so. This is sheer nonsense. No doubt natural motherhood seems well-nigh impossible to delicate, pale, flabby, listless, self-indulgent Europeans, leading an easy, luxurious, idle life in the east, or even to the naturally strong woman who gives herself over to the stress of an irregular, nerve-racking Anglo-Oriental society existence. But women who realize the sacredness of the trust, responsibility, and privilege of motherhood, may achieve the highest ideals for themselves and their offspring under almost any climatic conditions, provided they do their best to maintain a high standard of health and fitness by bathing, exercise, rest, regular habits and sensible moderation as to food and drink, etc. Strict attention to the rules of healthy living with a view to normal motherhood, is even more important for women whose lot is cast in hot climates than (Turn to page 19)

IT is now thirty-seven years since the first great work for the Egyptian Exploration Society was done by Prof. Edouard Naville, the distinguished Egyptologist of the University of Geneva, Switzerland. He undertook the work of excavation at a ruin which was believed to be the store city of Raamses. It is the unexpected that always happens in archæological research. And so it turned out that when this old ruin was uncovered, it was found to be, not Raamses, but the other store city, Pithom.

Naville's report of his work made a great stir, and has been stirring things from that day to this. This explorer reported a most exact and complete confirmation of the Biblical story in the book of Exodus. Not only, according to the report, had Pithom been discovered and certainly identified as the city built by the Israelite slaves in Egypt, but it was said that the whole story of the building of the place and the oppression of the Israelites by the taking away of the supply of straw and yet the requirement of the full tale of bricks, was all clearly revealed in the remains still to be seen at that place.

Now a strange thing happened as the result of the publication of Naville's report. Some people were not at all willing to see the Bible confirmed in its historical statements and, of course, they tried, and have persistently tried from that day to this, to discredit the report. But a much stranger thing happened: People who thought they believed the Bible said, "Oh, that is too exact a confirmation of the Biblical record. It is too good to be correct; Naville must have overstated his evidence." There are such people who think they believe the word, but when a real test comes, they are like the Scotch postmistress who held a letter directed to Jerusalem. She said she knew Jerusalem was a place mentioned in the Bible, but she did not know it was a place on the face of the earth. So it has come to be a habit with many people to speak disparagingly of Professor Naville's work, as though it was not entirely trustworthy. Some years ago, when in Egypt for archæological work, I determined to go to old Pithom and compare Naville's work and report with the ruins still there open to inspection. I did make a most careful examination, with his report and diagrams in hand, and will put before you an account of what is to be seen there. As far as it is possible by description, I will enable each one to decide for himself the value of the discoveries made by Naville.

I think it was the twelfth of February, 1908, when, in company with one of the American missionaries in Egypt and his two young sons—all three of whom spoke the vernacular—I alighted at the little desert station of Abu Sueir about twelve miles west of Ismailia. We inquired of the station master the way to Tell Masquta, which is the modern Arabic name of the ruins of old Pithom. He directed us to cross the canal and turn to the right, and we would find the ruins on the face of the desert near the canal. As we went along, we met some *fellahin*, or Egyptian farmers, and my

DUG FROM

The Dramatic Disc

By M

friend asked them: "Is this Tell Masquta that we see ahead of us on the desert?"

They replied, "Ieweh." (Yes.)

"Oh, doctor!" I said, "we are on a scientific expedition, and must make a better beginning than that."

"Why, what is the matter with that?" he questioned.

"Well, these Orientals are most accommodating, and are always ready to tell you anything you wish to know if only you let them know what it is."

"Yes," said he, "I know that is true; but what am I to do?"

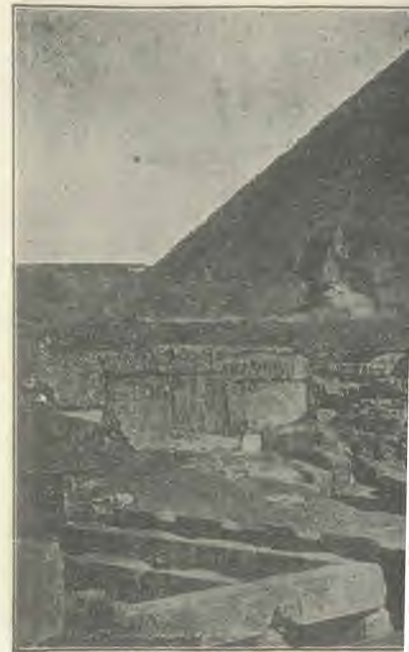
"Here come some more farmers," I said. "Ask them what the name of this ruin is that we see ahead of us."

He did so, and they replied, "It is Tell Masquta."

"Now," I said, "we know this is Tell Masquta for we did not give them any hints."

I have not related this conversation merely to entertain, but to make clear how important it is to take the utmost precaution not to be deceived, or to deceive one's self,

in making what is intended to be a scientific investigation. Some years since, a distinguished professor went to Bilands to make a most promising investigation—to determine, if possible, whether or not the old patriarchal religious customs still persist among the Bedouins of the desert. In his book relating his researches, he reveals a method, which utterly vitiates what ought to have been a most helpful investigation. He would visit a shiek in the desert, and say to him, "Oh, shiek, have you such a custom as this among your people?" and then would give a description of it. "Oh, yes," the shiek would reply: "I will show it to you to-morrow." Then, though he may never have heard of it before, he would set out to his tribesmen and stage the whole thing. One cannot be too careful in examining material evidence. Let us keep this in mind as we examine the evidence of this old ruin at Tell Masquta.

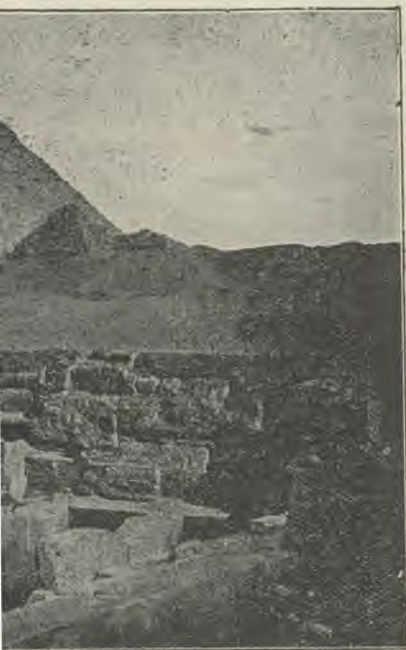


THE SAND

Pithom and Raamses

by Kyle

The ruins are about a mile long from east to west and half a mile wide at the western end, and run to a point at the eastern end. But most of this heap of ruins is Greek and Roman, entirely too modern for us in our study to-day. Only the old Egyptian part of the ruins concerns us just now. This lies at one side in the form of a quadrangle, about two hundred and ten yards one way and two hundred and twenty yards the other way. A wall closes this ruin. One cannot see the wall, but can see



ruins

is, just as one can see where a fence or a hedge is around a field when it has been covered by drifting sand and dust. The open place in the wall over there in the corner is where the gateway stood. Inside that was an open space, probably the parade ground. In another corner was a fortress, the solid foundations of which are still in place. Along one side was a temple, and beside the temple the pits which Naville reported as grain pits. They at least

are suitable for that purpose, and seem unsuited for any thing else. Egyptians still pour grain down on the sand, and put it through a sieve before going to the mill.

Concerning this ruin, we shall ask several questions and endeavour to find the answers.

1. What is the name of this place?—When Naville uncovered the ruin, thinking it was Raamses, he found the name on the gateway over there in the corner. It was Pithom—"pi," the Egyptian word for "house," and "Thum," the name of an Egyptian god worshipped in this region. "Pithom" thus meant the Temple of Thum. The Israelites built Pithom and Raamses, and this was Pithom. I believe the name has never been disputed, so we will not tarry long over it.

2. Who built this place?—The Bible says that the Israelite slaves built Pithom. When Naville uncovered the gateway, the name was in an inscription of Rameses

the Great, who says, "I built Pithom." That seems to settle the matter. Israel built Pithom, and Rameses built Pithom; therefore Rameses was the oppressor. But we have been warned to be careful; now you are going too fast. Rameses has been said to have been the champion plagiarist of all ages; he went up and down this valley of the Nile appropriating the monuments of other kings, chiselling out their names, and putting his own in their place! Now that charge is no libel; it is true. At once you say, "Oh, well, then we know nothing about who built Pithom." Again you are too fast. Rameses was a great plagiarist; but you could detect his fraud, though you did not know one hieroglyph from another. The inscription shows, as far as you can see it, that it has been tampered with. *But this inscription has never been tampered with.* It must then be genuine, for no king before Rameses could have put Rameses' name there; he would not know that Rameses was coming. And no king after Rameses would put Rameses' name there unless Rameses really did build Pithom. Such a later king would be most likely, if dishonest, to put his own name there. So, after all, Rameses did build Pithom and so was the oppressor, or at least the last great oppressor. There are many difficulties concerning the exact determination of the place of the Exodus in Egyptian history. No one may pretend to clear away all the difficulties. But here is a hinge upon which the case turns. Whatever difficulties may obtrude, if Israel built Pithom and Rameses built Pithom, Rameses was the oppressor.

3. What was the character of this place?—The Bible calls the cities built by the Israelites "store cities." What did the Egyptians store here? Pithom was a frontier city in a military empire. What would be stored in a frontier city in such an empire?—Certainly military stores, not weapons; they carried their weapons in their hands. Food supplies were needed and the one staple supply was grain. Here are the grain pits. Rameses, in his inscription, says: "I built Pithom at the mouth of the east." Evidently that means where the land opens out to the east, a frontier city, and that in a military empire. Thus his statement is equivalent to the statement of the Bible, "store cities."

4. What about the "hard bondage, in mortar, and in brick?"—Before Naville's discovery, Egyptologists were obliged to say, "We know nothing of bricks laid in mortar in Egypt." But when these walls were uncovered, lo, the bricks were laid in mortar—good hard mortar three-quarters of an inch thick. Where Rameses' builders learned to use mortar we do not know, but probably in Syria during some of the Egyptian predatory raids into Canaan.

5. What about the Biblical story of the straw?—The Bible tells us that Pharaoh was furious at the request of the Israelites for permission to leave their work for three days. He thought this was only labour trouble, and determined to crush it. He took away the straw furnished by the government to mingle with the mud in making bricks, much as hair is mingled with plaster. He

required the workmen to gather stubble from the wheat fields along the Sweetwater Canal and so make bricks, and the full tale of bricks. For a little time, they were able to do this; but every day they had to go farther for stubble, and at last the burden was intolerable. Then came the end.

We borrowed a hoe from the farmers, to examine the walls. First we looked at the lower courses. Sure enough, they were well filled with good chopped straw, clean and bright. But this of itself does not prove much, for bricks were usually so made. Next we examined the topmost courses of bricks, and these were of Nile mud without any binding material whatever. Neither does this of itself prove much, for Egyptians sometimes made bricks without straw. But now if we find the middle course, between those at the bottom and those on the top, to be made of stubble pulled up by the roots, then we shall have scientific evidence. At a place where the wall was broken down to the middle, we got out a brick. The mortar was carefully chipped off, and there in the face of the brick was the impress of the stubble with the threadlike roots running out from the stalk. When the brick was made, some of the straw got to the edge of the mould. When dried in the sun, the straw blew away, leaving the impress in the brick. Into this mould the mortar was filled, and when chipped away it left the mark of the roots as clear as though cut with an engraver's tool.

6. Where did all this take place?—The Bible says in Succoth, in the land of Goshen. Naville did not find any evidence on this subject, but since his work, someone else has found a tombstone of a priest who ministered in this neighbourhood, and he is explicitly said to have been a priest in the region of *Thuku*, which is exactly the Egyptian equivalent of the Hebrew name "Succoth."

Thus every item in the Biblical story has been explicitly authenticated. The Israelites built a city called Pithom, and this was Pithom. Both the slaves and Rameses the Great built Pithom, therefore Rameses was the oppressor. It was a store city that they built, which Rameses describes as at the mouth of the east, a frontier city in a military empire. The bricks were laid in mortar, and so were these, though most unusual in Egypt. The whole story of the straw is written in the walls still standing. This is probably the most dramatic of all the discoveries in confirmation of the Bible narrative, but it is again but another instance of the trustworthiness of ancient documents of the Bible wherever the spade of the archaeologist is able to touch that record.

The Questioning Soldier

By R. B. Thurber

NOW, Pastor Nash, I want to know more about the Judgment. I can't get over my surprise at learning, the other night, that, according to that long time prophecy, it began in 1844. I can see plainly that it is not Bible teaching for a man to be judged when he dies; but I thought

Christ judged all when He came the second time. Doesn't it say somewhere that He will divide the sheep from the goats then?"

"The investigative judgment began in 1844. In this the record of every person is investigated and decided. When Christ comes, it is the executive judgment that occurs. He executes, or carries out, the decisions of the investigative judgment. God 'hath given Him authority to execute judgment,' says John 5:27. It takes years for even heaven to look up and weigh every thought. We can not tell when our cases will come up. It must be that judgment has already begun on the living, for it ends before Christ comes; and we know by signs that Jesus' coming is very near."

"It is a solemn thought, Pastor. I understand that in 1844 this judgment began in heaven; but did anything occur on the earth to mark it, so that we can be sure it began then?"

"Yes, long before that date a number of men in different parts of the world, not known to one another, studied out that prophecy and predicted the judgment for 1844. William Miller was the leader in this country; but hundreds of others proclaimed it. The message, 'The hour of His judgment is come' (Revelation 14:7) was preached all over the world."

"But I have heard that Miller set the time for Christ to come in 1844."

"He did, because he thought just as you did, that the judgment and Christ's coming were at the same time. His message was right, but his interpretation of it was wrong. The time passed, and ever since then he has been ridiculed. But the judgment message went to the world and confirmed the date. Now let us read some texts that prove all these points and more.

"God keeps a record of everything men do, in books up in heaven, as you may see by reading such texts as Malachi 3:16 and Revelation 3:5. There are books for the righteous and books for the wicked, and a special one, the book of life, in which the names of those who start on the Christian way are recorded. 'God...hath appointed a day, in the which He will judge the world' (Acts 17:30, 31), and that day was in the future from Paul's time (Acts 24:25). It is evident from Hebrews 9:26-28 that the judgment comes at the end of the world, as also we have seen from the time prophecy. 'God shall bring every work into judgment' (Ecclesiastes 12:14), and all will be 'judged out of those things which were written in the books, according to their works' (Revelation 20:12)."

"It will be something like a court of law here, won't it?"

"Exactly. A most vivid description of it is given in Daniel 7:9, 10. 'I beheld till the thrones were cast down, and the Ancient of Days did sit...thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. God is the judge; Christ is the advocate, or lawyer (1 John 2:1); and the angels are witnesses and helpers. It is a solemn scene. Every one who is

tried has sinned and deserves to die; but for those whose sins are forgiven, Jesus pleads His blood, and they are pardoned and given eternal life; the others are condemned to eternal death."

"Now, go over the events of the judgment again, please, so I can get them."

"All cases are investigated and decided for life or death during the time from 1844 until probation closes. Soon after that, Christ comes, destroys the living wicked, and takes the resurrected and living righteous with Him to heaven, to spend the millennium. During the thousand years, the righteous help the heavenly beings to judge the degree of punishment for the wicked (1 Corinthians 6: 2, 3), even judging wicked angels. At the end of the millennium all the wicked that ever lived will be raised, will try to kill the righteous in the New Jerusalem that has come down from heaven, and fire will rain on them, and punish each one according to his works. (Revelation 20; Daniel 7: 22, 27.)"

"Do you know, Pastor Nash, it scares me when you talk about the judgment being in session now in heaven, and that my name may come up any minute. It makes me want to do something to be sure I am clear of wrong. I know I ought to be good; but what is goodness, anyway? People disagree about some things, whether they are right or wrong."

"Well, Friend Brown, the best thing I know to do is to find out by what we are to be judged. Every court has statute books for guidance. Of all judges, God is the fairest, surely; and He would not judge us by a law that we had not known and had not had a chance to keep."

"That's reasonable. What law is the standard of the judgment?"

"We'll find out. Read James 2: 12."

"So speak ye, and so do, as they that shall be judged by the law of liberty."

"And you will notice by the verses just before that this law spoken of is the Ten Commandments, for it quotes some of them. So there we are. Sin is the transgression of this law (1 John 3: 4); and if by Christ's help, our lives are conformed to the requirements of the law, we need not worry about the judgment."

"But haven't I heard that the Ten Commandments are no longer binding on Christians, and that we are now under the new commandment of love?"

"Perhaps you have; but the Bible doesn't teach it. God doesn't change (Malachi 3: 6); 'His commandment are sure. They stand fast forever and ever.' Psalm 111: 7, 8. There is absolutely nothing in the Bible to say that He ever limited or repealed His law. 'This is the love of God, that we keep His commandments.' 1 John 5: 3."

"The law itself is based on love. The first four commands are to love God with all your heart, and the last six, your neighbour as yourself, as Christ taught. (Matthew 22: 37-40.) On these two—love to God and love to man—'hang all the law and the prophets,' He said. So love is not outside the law, it is in the law."

"Yes, but didn't that pertain to Old Testament times only? Didn't Christ do away with the law? Doesn't faith in Christ take the place of keeping the law?"

"Get this in Romans 3: 31. 'Do we then make void the law through faith? God forbid: yea, we establish the law.' Read Christ's attitude toward the law in Matthew 5: 17."

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil."

"Some think to fulfil means to bring to an end. To fulfil a prophecy means to bring it to an end by making it history; but to fulfil a law means to keep it. The dictionary will tell you that. And anything else would make Christ's statement here absurd and contradictory. Jesus acted out what He said. He never changed one jot or tittle of the Ten Commandments, He kept them all His life; and when He was about to die He said, 'I have kept My Father's commandments.' (John 15: 10.)"

"Yes, in 1 John 2: 7, 8, we read that the writer writes a new commandment; but just before that, he says that he does not write a new commandment. But this is no contradiction, for he explains that the commandment is the old one, but that now it seems new because a new light is shining upon it. Before that, they did not see love in the Decalogue; but Christ made a new light shine upon it, as He did in the Sermon on the Mount, and now it seemed so different that it appeared to be a new commandment. But they had changed, not the commandments. No, Friend Brown, the Ten Commandments are still binding, for without them is no sin. And the teaching that holds that they are done away is in a measure responsible for the crime and violence that we see about us to-day. The law is 'holy, and just, and good,' why change it or destroy it? And I want to keep the very same law that I am to be judged by, don't you?"

European Children in India

(Continued from page 15)

for those living in more temperate regions. One has seen an ideal family of half a dozen robust children reared at the breast by a European in Hong Kong, who told the author what protests her fellow women had raised against the folly of attempting to be a real, complete, and natural mother in the burning East." He also says a *normal* woman is never safer, healthier happier, or more uplifted than during pregnancy, and that the health of the mother is the health of the baby. The unborn babe is warmed by the mother's warmth, and fed with her blood. If the mother fails to take proper exercise and to breath pure air she brings on indigestion and constipation and tends to suffer from headache, neuralgia, and weariness, because her blood becomes impure and poisoned. The most sensitive and delicate parts of the unborn child are its rapidly growing brain and nervous system. Naturally those suffer most, but impurity of the mother's blood leaves no part of the young organism

undamaged. A baby fed for the first nine months of its life on impure blood, whether the impurity is due to the mother's suffering from indigestion or to her taking alcohol, or smoking, comes into the world handicapped. Even though we Europeans do not reckon the age of the child from the inception of life the fact remains, life is there from that time and every condition of mothers' health affects it.

Mothers are the architects of humanity. We women have been proud to know one of our sex has been chosen to be the architect of such buildings we have recently read of, but how helpful and inspiring it would be if the "mothers to be" realized that they are building physical temples, and yet something more because they are moulding the character and the spirit of the inhabitant of that temple. My sympathy specially goes out to the one who is going to be a mother for the first time. Her memory recalls the happy times she spent in her dreams of the future, including the dream of holding in her arms her very own baby. Instinctively she felt she could pour out the love of her heart without measure on this baby and it would be reciprocated. To the girl naturally endowed with the mother nature, it is a dream of unalloyed delight. She can even still see, with her mind's eye, the picture of the baby of her dreams. It was perfectly healthy, with well shaped limbs and strong muscles and a complexion of lilies and roses. The eyes were clear and sparkling and dancing with the very joy of being alive and the plump chubby cheeks, dimpling with smiles. Now her dreams are about to be materialized, but the question in her mind is; Can her dreams be realized in fact? Sometimes her joy is damped by panic when she realizes how ignorant she is of the laws which govern her being. She fears she may mar the fulfilment of her dreams by her lack of knowledge. In her childish dreams babies came ready made from heaven, therefore they could not be marred in the making. She knows in the beginning God made man and woman in His own perfect image, but He made mankind partners with Him in creating other human beings. She is anxious not to mar that life being formed in the chamber so near her heart. She seeks eagerly for knowledge and learns that the processes of nature in this precious new life are like those of nature all around her. The seed that is planted in the garden must draw its nourishment from the soil to provide material to enable the parent cells to multiply themselves. A continuous supply of the right material is necessary and the process must be continually repeated until the plant has reached its full growth. The same process is being repeated in that wonderful workshop where this new bud of humanity is being built up, cell by cell. First one organ and then another is thrusting out its bud and growing until it is complete so far as this stage of life is concerned. The buds of arms and legs are blossoming out until the beautiful flowers of hands and feet burst into full bloom. The petal of the flowers are the dainty fingers and toes with their pink nails to make them perfect and complete.

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OUR HOMES

"Ought I ever to let my little girl go away from me to play with other children or to stay overnight away from home?"

What a child's companions are, that will the child become. Mother and father are the natural companions of the little child, and they have the responsibility also to guard him from evil. Association with untrained or evilly disposed children will induce bad habits in the child. These may be habits of disobedience, impudence, bad language, lying, petty thieving, or malicious destruction of property. But even more dangerous is the possibility of contamination in regard to sex matters. The world is filled with false and evil information about sex, and the child has to be carefully guarded against it.

It is a wise mother who rules that her child shall play with other children only under her own supervision or the supervision of some other mother who, she has cause to know, is equally intelligent, correct, and careful. No guesswork in that should be allowed; only most intimate acquaintance and knowledge will be assurance. And supervision means not merely knowing where the children are; it means having them not only in sight, but so close that their conversation can be heard. That is, the mother must continue to be the companion not only of her own child but of her child's playmates.

Evil must be further forestalled by positive teaching of truth. The child should be taught sex knowledge such as he can understand as soon as he is old enough to comprehend, and he should be instructed to keep this as a confidence between him and mother and father. If he is encouraged to tell everything to his mother, his knowledge can be guarded and any evil corrected, not by shocked protest, but by the substitution of truth.

This will do for the child up to five or six years of age, but the time will come when he will be out of the immediate care of the mother and in contact with other children. By that time he should be well enough instructed and trained in general conduct and in sex truth so that he will be proof against evil, and, his confidence in his parents continuing, he can be assisted to reject evil.

It is not commonly a good practice to allow a child before adolescence to stay overnight at some friend's. One cannot always be sure of the habits of even apparently well-trained children from good homes. Sex perversions often start with just such intimacies as are possible under the conditions of overnight visits. If other parents allow their children to visit your child for an overnight stay, you can arrange for separate beds, and if the children are young, for their sleeping in the same room with an older person. But if you do not permit your child to visit others overnight, he will not have many visitors.

We do, however, have to reckon with the growing social urge of the child. No absolute rule can be stated in this matter of visiting, but the careful parent will use extreme caution in granting such privileges, and will so train his child as not to have him expect much in this line. By the time adolescence is gained, however, the child certainly should have been so trained by the parents that he is proof against gross evil. The adolescent cannot be wholly confined to the home precincts, and with him the safeguard is in education rather than in complete restraint.



Junior and Mr. Germ

By Howard W. Haggard

THE afternoon on which the strange adventure happened was hot. Junior lay on the grass in his yard in the shade of the apple tree near the fence. He was tired, but of course he did not want to go to sleep.

A big blue-green fly sailed through the air and landed right on the end of Junior's nose. Junior lay still and squinted his two eyes to look at the fly on the end of his nose. Looked at in that way, the fly seemed big and out of shape and strange. And then the fly bit him.

"Oh!" cried Junior, and jumped, for it hurt when the fly bit the end of his nose.

The fly jumped too and flew away a few feet to the top of a box, and sat there rubbing its wings with its hind legs. But it did not sit there long, for it saw Junior's ankles. It flew over and started to bite them, but Junior remembered the bite on the end of his nose and hit at the fly. His hand landed with a bang on his leg and Junior wondered whether it hurt more to be bitten by the fly or to hit himself on the leg.

Of course the fly got out of the way before the hand landed. It flew in circles about Junior's head. Although he could not see its face, Junior was sure the fly was laughing at him. Its buzz sounded just as if it were laughing.

With a buzz-buzz the fly landed on Junior's cheek. Junior did not think it would be at all funny to slap himself in the face and not even hurt the fly. So instead of hitting at it, he shook his head. But that hurt too, for Junior's head was resting on a small rock in the grass, and the rock scratched him as his head turned on it. The fly jumped a little way into the air, flew in circles about Junior's face, and buzzed and buzzed as though it were laughing with all its might.

Junior did something that he should never have done. He became angry. He waved his hands about his face to chase the fly away. Then bang: Junior's left hand hit his nose right where the fly had bitten him before.

Right then and there Junior made a wish. It was not a nice wish, but he made it anyway. He said:

"Mr. Fly, I wish you were tired and I wish there was a little, tiny bit of a fly to bother you; a fly as much smaller than you as you are smaller than I. I wish it would bite you on the end of the nose and that you would slap the end of your own nose just as I did. I should like to be that little fly."

Junior had hardly finished saying these words when the strange adventure began.

He seemed to be falling asleep. As his eyes closed he felt his hands growing smaller, his feet growing smaller, and his legs growing smaller, and he seemed to grow smaller all over.

Suddenly Junior's eyes came open with a jerk. He was wide awake again. Everything had changed. When he had started to fall asleep one tall apple tree was over him, the short grass was all about him, and across the yard he could see the big white house in which he lived. Now he was in the middle of a great forest. Tall green trees grew all about him and the ground underneath was covered with great rocks. There was no earth at all, just rock everywhere. There was something strange about the trees. They were green all the way down to the ground and they did not have any branches. The tall flat leaves went from between the rocks straight up into the air almost out of sight. They looked as grass might look if it were a million times bigger than it really is.

Rocks do not make a comfortable bed; at least that is what Junior thought. He started to stand up but there was something heavy on his chest. For the first time he noticed that he was not alone in the forest.

Seated upon Junior's chest was a most peculiar little man. He was round and fat, and looked to Junior as if he were no bigger than a grain of sand. He had no legs worth calling legs and not much more for arms; just a single short little finger on each side where his arms ought to have been. On the top of his fat round head was a big tall hat that came down over his head and made his ears stick out straight on each side.

This peculiar little man was looking straight at Junior. As he saw Junior looking at him he smiled. He had a very pleasant smile.

For a minute, perhaps longer, Junior stared at the little man. Of course it was not polite of Junior to stare in that manner. I think though, that I, or even you, might have stared too if we found a little fat round man no bigger than a grain of sand with scarcely any legs and scarcely any arms sitting on us.

Finally Junior smiled and asked just one polite question:

"What is your name, and who are you, and where am I, and what are you doing sitting on my chest, and where is my house, and what are these funny trees, and, and, and,——"

When Junior asked that one polite question of the strange little man sitting on his chest, the strange little man smiled still more. Taking his tall round hat on the end of one short little arm he made a deep polite bow to Junior.

"My dear Junior," said he, "I am sure you will forgive me for calling you Junior on what would seem our first meeting, but you see I have known you for a very long time. Yes, indeed, I have known you a long time. In fact, I have been living on your neck for nearly two days."

"What!" cried Junior, "You have been living on my neck for two days!"

Junior felt his neck all the way around to see if there were any more of the strange little men hanging to it. He did not find any.

"What on earth do you mean by saying you have been living on my neck?"

"Aha!" replied the little man. "You are impatient. Let us take one thing at a time." He bowed very deeply, so deeply that he rolled over on the top of his head. There he was perched upside down on the top of his tall hat looking up at Junior. He did not stop smiling though, and went right on talking as if nothing had happened.

"I have a most patient disposition," he murmured, "but you can see that having no legs to speak of really has disadvantages. Then, too, I think we could continue our edifying conversation in a more appropriate manner——"

"What do 'edifying' and 'appropriate' mean?" interrupted Junior.

The little man kept on smiling but he seemed a trifle irritated when he spoke.

"Kindly pick me up and put me on the rocks beside you and then you can sit up. Place me right side up with care, please."

Junior picked up the little man and placed him a short distance away and then he too sat up.

"Now," said the little man, bowing once more but this time being careful not to fall over. He was not careful enough, though, and when he bowed forward he

hit his head on a rock in front of him. He straightened up quickly, but he leaned too far backward and hit his head on another rock behind him. His head bounded off the second rock and the queer little man rolled over two or three times. When he stopped rolling he was lying on his round back still looking at Junior and still smiling.

"Now," he said once more, "you have asked me a number of questions. The first of these, I believe, was the question of who I am. I, sir, am Harold Augustus Germ from the country of Bacteria."

"Next you wished to know where you are. You are sitting on the ground in the grass under the big tree in your side yard. These funny trees, as you call them, are blades of grass. I do not think that 'funny' is the right word to use. A funny thing is one that makes you laugh. Ever since you asked me about the 'funny grass' I have tried to see what was funny, for I dearly love to laugh. I can see nothing funny in it."

"I have now answered all of your questions. If you will allow me, sir, I wish to recite a short poem which I have just remembered."

"Hold on a minute," interrupted Junior. "I thought that germs were so very, very tiny that no one could see them without some sort of spyglass, or telescope, or microscope, or some such thing. You seem big enough. And what do you mean by saying that you were living on my neck? I do not really want to say that you are telling a fib, but it is very hard to believe. I wash my neck."

"Yes," said Mr. Germ, "you do wash your neck and that is why I stayed there for two days. If you had washed your neck as carefully as your mother does I would not have been there. Ugh! Ugh! Ugh! How I hate soap and water."

Mr. Germ frowned and trembled and shivered until he spun around on his back like a top.

"Ugh! Ugh!" he cried, "How I hate soap and water!"

"So do I," said Junior, "but what I want to know is this: How does it happen that I did not feel you on my neck if you were as big as you are now?"

"I am no bigger than I always am," replied Mr. Germ. "You are smaller. Before you went to sleep under the apple tree you were many million times bigger than I am. You were so big that you could not see me. Now you are small and you can see me."

"Yes," said Junior, "I have become smaller. I can see that. I see too that this forest is nothing but the grass in the lawn and I suppose these rocks are grains of sand and dirt in the yard. Even if I have become very tiny I still feel all right, except about one thing. Mr. Germ, were you telling me the truth when you said that you were on my neck for two days?"

"Certainly I was," replied Mr. Germ; "I was sitting right behind your left ear but you could not see me or feel me because, until now, you were so big that you could not have seen me even if I had been right in front of your face. I knew I was safe behind your ear because you do not wash there unless your mother does it for you. Ugh! Ugh! How I hate soap and water! How I hate them!"

Mr. Germ rocked back and forth and tears came into his eyes. He finally became more calm and continued:

"Last Monday a fly left me behind your left ear. I think it was the same fly that bit you on the nose before you went to sleep. It was very warm and comfortable on the skin behind your ear so I raised a family there. By Tuesday I had four thousand three hundred twenty-one; or was it thirteen thousand four hundred twenty-one, children? It was some such number. They were all my children or grandchildren or great grandchildren or great-great grandchildren. We were waiting there very patiently."

Mr. Germ became sad again and rocked slowly back and forth.

"Patiently," he said, "yes, very patiently, we were waiting. Then this morning your mother made you leave the breakfast table and wash behind your ears. It was sad sad, sad."

Mr. Germ rocked faster and he wept. The tears ran over his fat face and each time he rocked backward they ran into his tall round hat. He did not (*Turn to page 27*)



OUR BIBLE READING

"The entrance of Thy Word giveth light"



Immortality at Christ's Coming

J. Adams Stevens

1. How long will the righteous dead remain in their graves?

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12.

2. When will the "heavens be no more"?

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

3. Which class of dead are raised at the second coming of Christ?

"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 15-17.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:6.

4. With what body will the righteous dead be raised?

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Philipians 3: 20, 21.

"Some man will say, How are the dead raised up? and with what body do they come? Thou

fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body." "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Corinthians 15: 35-38, 44.

5. What wonderful gift of life will then be given?

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15: 51-54.

6. What will Christ say to awaken the dead?

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

7. How many resurrections will there be?

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

8. What will be the length of time between the two resurrections?

"The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:5,6.



"What is the best way to remove warts?"

Warts do not always react to the same treatment in different individuals; most simple warts are best treated by once a day touching the elevations with a pointed piece of soft wood soaked in glacial acetic acid. A larger wart ought to be excised by a surgeon.

"What are the causes, treatment and cure of an obstructed tear duct in a baby?"

The tear duct is a passage from near the inner corner of the eyes into the nose. It serves to carry into the nose the tears that collect in the eyes. It is usually completely open at the time of birth or a few weeks later, but the lower end, the one in the nose, occasionally does not open spontaneously for several months; it may not open until the baby is a year and a half or two years old. Such an infant will often have tears in the eyes.

Ordinarily there is no harm in this delay unless the upper part of the duct becomes infected. If infection is present the baby should have immediate attention. Ulcers formed as a result of an infection of this type often lead to destruction of the sight or even of the eye.

The treatment is, as a rule, simple; it consists in opening the passage into the nose. The physician usually does this by passing a small probe through the entire length of the duct. One probing is often sufficient to cure.

"My wife has been afflicted with welts resembling hives appearing all over the body accompanied by tiny water blisters on the fingers and toes. Both the hives and the blisters itch terribly. The blisters soon change to red, swollen blotches which itch more than ever."

"Our physician prescribed soda internally, elimination of foods containing acids and bathing of the itching parts with carbolic acid wash. However, they have been spreading and growing worse for three weeks."

"Does the fact that she is six months pregnant alter the case?"

It would seem that your wife is suffering from ordinary hives, or urticaria, in rather extreme form. Your physician has done the right thing in seeking to find the article of food which is causing this trouble. Among the foods which frequently cause trouble of this sort are shellfish of any kind, tomatoes, raw fruit—such as cantaloup, and some meats, among them veal and pork. It is not believed that pregnancy has anything to do with the actual appearance of the hives, but it may be that a woman is more sensitive to such a disturbance at this time.

"What causes ringworm of the foot? What appearance has it on the foot? What will cure it?"

Ringworm of the foot is caused by a fungus or mould. In the majority of cases the organism is the same that produces ringworm of the groin or "gym itch."

There are three types of the disease. The first type is characterized by intense itching, considerable maceration and chafing between the toes; the second type attacks the sole of the foot with deep seated vesicles, or water blisters; the third type is the least common, it causes a thickening of the skin of the palms and soles.

The disease is usually easily cleared up, but tends to recur, especially with the advent of hot weather. The best treatment consists in washing the feet carefully every night, wearing a clean pair of white cotton socks each day (the socks should be boiled when washed). An ointment of salicylic acid and benzoic acid in proper proportions should be prescribed by a physician and should be used under his direction.

"What is the danger of marrying into a family in which one of the members has locomotor ataxia? Is it a form of or result of syphilis?"

"Two of the girls have married and each has a perfect child. The affected one is the youngest of a family of six children."

Locomotor ataxia is a manifestation of syphilis of the spinal cord. The average time of onset is about ten years after the primary infection. The time of onset may be shortened in exceptional cases to one year or lengthened to thirty years.

The dangers of marrying into a family in which one member has syphilis may be divided into two groups; (a) the danger of contracting the disease; (b) the danger of marrying an individual with syphilis.

(a) If the member of the family is an offspring of a parent who has locomotor ataxia, no infection may have occurred provided the offspring was born before the parent was infected or was born a sufficiently long time after the infection took place. Congenital syphilis is always the result of infection of the mother; the father may be infected but unless the mother be first infected the infant will not be. In other words, the father cannot transmit the disease unless he first infects the mother. In general, there would be little danger of contracting the disease from a person afflicted with congenital syphilis.

(b) There are serious risks taken in marrying some one with congenital syphilis. Among these are the possibilities of the development later in life of locomotor ataxia, softening of the brain, blindness and disorders of the liver, kidney, blood vessels and heart. In the case of a woman the possibilities of having a child with signs of syphilitic ancestry must be considered.

The person contemplating marriage should submit to a careful clinical examination and to the necessary laboratory tests.

"Would like to have some authentic information on pain in the sciatic nerve. What is the cause? Can it be cured and how? I have been troubled with it for eight months. I find it distressing and do not like the idea of letting it continue. What serious results might come from it? My general health seems good. The pain is worse toward evening. I hardly notice it during the day, but often at night I can not sit comfortably. I am not bothered when standing or lying down. The pain extends from the back of my hip down the left leg and the leg feels tense."

Sciatica is an inflammation of the great nerve that runs down from the trunk on the back of the thigh to supply the muscles of the leg. It is sometimes confused with rheumatism of the muscles of the leg and persons therefore speak of sciatic rheumatism. The two conditions are quite different though they may have a similar cause, some source of infection in the body or some poison such as alcohol or lead, though often this cannot be located.

Sciatica or sciatic neuritis is a frequent and often persistent inflammation. It does not threaten life but causes pain more or less severe and is rebellious to treatment. Pain is usually aggravated by motion, pressure and cold and is more annoying when one is fatigued or weakened by another illness.

Naturally the first thing to do is, if possible, to locate the focus of infection, if such is responsible for the trouble. No doubt the physician has endeavoured to locate such a source. Medicine also offers various remedies and measures for alleviating the pain.



My Favourite Text and Why

Lemuel E. Esteb

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust."

Psalms 91: 1, 2, A. R. V.

Every lover of the Book has his favourite text even though every verse of its treasured store speaks to the hearts of men. The first two verses of the ninety-first Psalm especially appeal to me.

It was back in the days of the World War and I was leaving home to join the forces of my country. My life was held fast in the grip of the world, and I did not care for the Book, and felt no need of the Saviour's loving care. This was one of my mother's favourite texts, and was marked in the Bible she packed among my belongings. It was the thing I least desired; yet out there on the front, where millions of men were locked in deadly conflict, it became the treasure of my life.

A quick change from the gay university throng, where life is lived in reckless abandon in quest of the thrills and pleasures, to an experience with destruction playing havoc on every side can not but change one's perspective. To go on the front with two hundred fifty comrades in your company and come out with from thirty to one hundred men time after time throughout a period of months, helped me to think of God. Those nights filled with watching, peering into the darkness for those foes lurking out there in the blackness waiting to deal our destruction; the sudden turning of night into day as the flares went screeching heavenward; and again the vigil watch through the long rainy night with nothing to do but wait and think, gave one time to think of God. It was on such a night, while waiting for the dawn to break before the zero hour should usher in one of the great offensive drives of the war, that I recognized that my life was a spared monument of God's protecting care. The conviction of the many times my life had been miraculously protected, caused my heart to cry out, "He is my refuge and my fortress: My God; in Him will I trust;" and there in that shell hole, as the full meaning of this text was shed upon my darkened heart, it helped me give myself to God and to His service.

It will do that for any traveller in life who lets Jesus speak to his heart of His loving care.

The Signal for Armageddon

(Continued from page 7)

They will come up with "the kings of the whole habitable world," mustered for the war of the great day of God, the Almighty.

Who are these kings from the rising sun, the "kings of the east?" They are the nations lying east of Palestine, the heathen nations, the coloured races, the uncivilized, the barbarous nations of the world, constituting more than half the population of the earth.

Here, then, is outlined the real "yellow peril," long foreseen and feared by the West. Here, indeed, is "the rising tide of colour." Armageddon will not be merely an international conflict, it will be interracial and interreligious, as well.

In connection with Armageddon there will be the pouring out of the seventh, and final, plague:

"The seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16 17-21.

As a result of Armageddon, human governments as now constituted, will pass out of existence forever. Man, with his works, his cities, his kingdoms, his glory, and all his pomp, pageantry, and pride, will be overthrown.

At Armageddon international, interracial, and interreligious strife will give place to that phase of man's effort to retain the dominion of this earth described in Revelation 19: 19 as a contest between the armies of earth and the armies of heaven. The war between nations will be interrupted by the personal, visible return of Jesus Christ in power and great glory, for it is then that He comes to "break" the nations "with a rod of iron," and "dash them in pieces like a potter's vessel." Psalms 2: 9.

Reasons for Lean Christians

They own Bibles but feed on newspapers.
They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things He did to be wholly impractical now.—
Selected.

MEATLESS RECIPES

Cabbage! Really, that common, coarse vegetable—the cabbage! Yes, indeed, that beautiful green and white head so full of good things has come into its own. Just a moment while I explain what important and most necessary food elements it contains before giving you a few recipes that will bring this delicious vegetable into favour with your most fastidious tastes.

First of all it is a clean vegetable growing well off the ground, with each leaf folding tightly over the other, and as the new leaf is formed at the heart centre thus growing from within outward, all are beautifully free from dust and germs with exception of the outside leaves. This is quite a point to the lover of fresh salads, and one who understands the value of careful cleanliness in the preparation of these green foods. This lowly vegetable, too, is rich in mineral salts and vitamins, and its alkaline reaction is of no small value in correcting an over-acid condition of the body, while its bulk aids in colon cleanliness.

Indeed, the cabbage is the richest of all vegetables in vitamin content; having in fact the vitamins A, B, C, and D, in the largest amount, perhaps, of all foods. If you want to feel full of "pep"—yes—even getting up in the morning without "that tired feeling," eat cabbage and plenty of it. Much of the headache, neuritis and weariness is due to not eating enough of the fresh green foods.

Select fresh, firm heads of cabbage for either cooking or salads, removing the outside leaves and any with signs of decay, cutting off the stalk close up to the head.

Just a word here regarding uncooked cabbage. It is much more easily digested than cooked cabbage, containing more of the vitamins and mineral salts and has richer flavours.

Let us prepare salads first.—Select the crisp, fresh inner leaves, leaving the outer green ones to be cut up and put into a vegetable soup. If the head is beautifully firm plunge it into cold water for a few minutes. With a very sharp knife (a thin blade is the best) cut the head in half and slice down the cut side into fine shreds almost as thin as the knife blade. Rinse in cold boiled water and mix with the salad dressing. Cabbage should be shredded only a few minutes before serving. A sharp potato slicer shreds cabbage nicely.

Cabbage and Sultanas

To three cupfuls of shredded cabbage add $\frac{1}{2}$ cupful of sultanas, well washed and dried. Just before serving mix with the cream and honey dressing.

Cabbage and Cucumber

Peel tender, young cucumbers and slice very thin. Slice one medium size onion very fine and add to the cucumber. Mix with shredded cabbage—proportions, 1 cupful cucumber to 2 cupfuls cabbage. 2 cupfuls of shredded lettuce may be added to this salad. Mix with a generous amount of the salad dressing with or without the cream.

Salad Dressing

2 egg yolks; 4 tablespoonfuls fresh lemon or lime juice, 1 teacupful good olive oil.

Put the yolks in a cold china bowl. Beat thoroughly, adding the olive oil drop by drop while beating. As it thickens add the oil more rapidly. Add the lemon juice when mixture is thick and thin down to desired consistency. Add salt to taste. If you wish to vary the flavour add 1 teaspoonful of onion juice. The lemon juice contains vitamins and is far more wholesome than vinegar of any kind. Get the very best olive oil for your dressings. If you wish a richer, more delicious dressing add a half cupful of whipped cream just before serving.

Delicious Dressing

Sweet cream 1 cupful; 3 teaspoonfuls lemon juice; 3 teaspoonfuls honey.

Mix the honey and lemon juice thoroughly, add to the cream while beating with a fork. Do not mix this dressing until you are ready to serve the salad. Pour over salad and serve at once. The lemon and honey by itself is very nice,

Stuffed Cabbage.

From rather a large head of cabbage remove at the stalk end enough of the inner portion to hold two cupfuls of peas and one half cupful of onions.

Put the cabbage head into a kettle of boiling water, adding a teaspoonful of salt. Boil for ten minutes. Then lift out carefully and drain. Fill with peas cooked tender and onions sliced thin and browned a bit in butter. Place the stuffed cabbage in a buttered baking dish, add a little cream or butter. Cover and bake for thirty minutes. Serve with creamed tomato sauce if desired.

Baked Cabbage

Shred, wash and put on to cook in an enamel cooking dish, adding only a few tablespoonfuls of boiling water. Cover well and boil for ten minutes. Drain and put into a buttered baking dish, adding a sprinkle of salt and several tablespoonfuls of cream or lumps of butter. Cover and bake for twenty minutes.

A Marmite Dressing is delicious over the baked cabbage instead of the cream.

Bake small, young cabbages in a covered baking dish until tender. Serve plain or with a cream sauce.

Young cabbage, peas and new potatoes cooked in a very little salted boiling water and served with a Marmite sauce is a good vegetable dish.

MRS. M. P. MENKEL.

For food economy's sake and for your health's sake as well, cook your potatoes in their "jackets," whether you serve them in that way or not. In paring them before cooking, essential and important food elements are lost—wasted. Make more of vegetable and fruit salads. Vegetable salads may be made of such cooked vegetables as potatoes, beetroot, carrots, peas, and beans. Materials for uncooked salads include water cress, lettuces, cabbage, radishes, celery, and tomatoes. There are millions to-day who would be only too glad to use these nourishing foods if they could get them. We have them in abundance. Let us use them.



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Harold and Mr. Germ

(Continued from page 22)

seem to mind the washing his head was getting and between sobs went on talking.

"Sob-Sob-Sob," cried Mr. Germ. "How sad! How sad! Your mother made you wash behind your ears. Even then you did not wash very well but you did get some soap and water behind your ears."

"Just think what happened to my family; four thousand three hundred twenty-one (or was it thirteen thousand four hundred twenty-one?) of my children, and grandchildren, and great grandchildren, and great-great grandchildren were washed away. There I was, left alone. I was far behind your ear and you did not reach me with the soap and water. How I hate soap and water. It nearly kills me to think about it—especially hot water with lots of soap in it."

"Hum!" said Junior unfeelingly, "I am glad I got rid of your family. Were there any more of your relatives roosting on me?"

"Oh, yes!" replied Mr. Germ, smiling again. The tears stopped running into his tall hat and just in time too, for it was nearly full. "Oh, yes, indeed. A second cousin of mine was living in your mouth. He told me that you were careless about washing your teeth and, if you forgot to wash them to-night, that by to-morrow he would have a family of four thousand two hundred sixty-two or perhaps four thousand two hundred sixty-four children and grandchildren." "In my mouth," cried Junior, "he was in my mouth with my teeth! Oh! Oh! Where is he now?"

Junior felt with his finger all around inside of his mouth. He could find nothing there except his teeth and tongue.

"Oh," said Mr. Germ with a somewhat bored air. "You lost him. That was sad too." For a moment it looked as if Mr. Germ was going to cry again but he managed to keep back the tears. "You see, when you became smaller my second cousin filled up your whole mouth and that made you sneeze. You sneezed so hard that he popped right out of your mouth and went sailing across the top of the grass. Fortunately you do not cover your mouth with your handkerchief when you sneeze, so he got away nicely. I do hope for his sake that he lands in the mouth of some one else where he will have a nice home."

"He told me that you often forgot to use your toothbrush. He really had great hopes of raising a large family in your mouth. It is comfortable there. My second cousin can hollow out a tooth and live with his whole family in the hole he makes just as a woodpecker lives in a hole in a tree."

"That hurts," said Junior; "it hurts like everything to have a hole in a tooth and when I do my mother takes me to the dentist. I am glad I got rid of that cousin of yours. Whee!"

"Of course," continued Mr. Germ, "he has his troubles too. He does not like a toothbrush and tooth paste any better than I like soap and water. Ugh! Ugh! How I hate soap and water!"—*Hygeia.*

The Dead Cannot Communicate

(Continued from page 14)

under the sun." They are unconscious of all that is taking place.

How impossible it would be for any of the people of God ever to be deceived by the lying claims of Spiritualism if these plain statements of truth were believed! How impossible for any one to be deceived by so-called spirits of the dead if the great truth of man's unconsciousness in death, so plainly stated in this passage, as in all the Bible, were confidently accepted!

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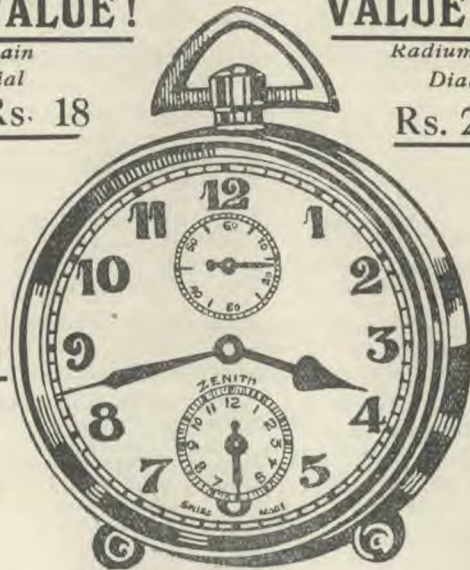
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of the years or of the condition and circumstances of loved ones on this earth.

"His [the dead man's] sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

In the Bible death is given a name which stands for unconsciousness. It is called a "sleep." Thus David says:

"Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death." Ps. 13: 3.

Death, then, is a period of unconsciousness, a sleep, from which all are to be awakened at the resurrection. With David's words above agree the words of Christ;

"These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said His disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11: 11-14.

Paul agrees with both David and Christ that death is a sleep.

"After that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." 1 Cor. 15: 6.

And he says again:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4: 13.

Daniel agrees with David, Christ, and Paul that death is a sleep. He says:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

At death, then, one lies down to sleep; at the resurrection he is awakened. Between death and the resurrection there is an unconscious sleep. Luke agrees with these other inspired writers that death is a sleep. In recording the death of Stephen, he says:

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7: 60.

David, the man after God's own heart, instead of being at the present time in heaven, as the theory of the immortality of the soul would teach, is in his grave sleeping. This is clearly stated by Paul in a sermon at Antioch in Pisidia, as recorded by Luke in the Acts:

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers [in the grave], and saw corruption." Acts 13: 36.

Peter declares explicitly that David has not gone to heaven. In his sermon on the day of Pentecost, he said:

"For David is not ascended into the heavens: but he saith himself, The Lord says unto my Lord, Sit thou on My right hand." "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Acts 2: 34, 29.

The process of dying is not death. The loss of purity is not death. The loss of joy is not death. The loss of heaven is not death. In other words, it is none of these things which is

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meant in the Scriptures when death is spoken of. Nothing but the loss of life constitutes death. This will be seen in a passage contained in the book of Job.

"And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Job 7: 21.

Surely no more forceful expression could possibly be used to show an utter cessation of existence than this. In death "I shall not be."

Job discusses this question of death in another chapter, and his conclusions are worthy of our close study. He says:

"There is hope of the tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant."

And then Job contrasts man with the tree:

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

And then Job answers this question by saying:

"As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

From this it is plain that until the day of the resurrection, the day when the heavens shall

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depart as a scroll (Rev. 6-14), those who are dead will continue in unconscious sleep.

Job then exclaims:

"O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!"

Notice the expressions: "Hide me in the grave," "keep me secret." They are descriptive of death. And having answered the first question, Job now propounds another:

"If a man die, shall he live again?"

And again he replies:

"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: thou wilt have a desire to the work of Thine hands." Job 14: 7-15.

Attention is directed to the expression, "All the days of my appointed time will I wait." In what place he would wait, he tells us in another chapter:

"If I wait, the grave is mine house: I have made my bed in the darkness." Job 17: 13.

The change for which Job waits in the grave is that spoken of by Paul.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this incorruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is

swallowed up in victory." 1 Cor. 15: 51-54.

This same blessed awakening from the tomb is spoken of by Paul. Notice how clearly he sets forth the truth of this subject:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

And then Paul shows that they are not in heaven, but in their graves awaiting the resurrection.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede [Revised Version] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

This was the time to which Paul was looking for his own reward, and not to death. He declares:

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

Death is an enemy of the human race, not a friend. "The last enemy that shall be destroyed is death." Let us fix our eyes and centre our hopes on that great hope of the church, the resurrection from the dead, as the fulfilment of all our joys, and the entrance into the life "everlasting" which the gospel of Christ holds out to every repentant sinner.

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