

11

THE
ORIENTAL

WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

"THE GATEWAY OF INDIA," BOMBAY

*Digestive Efficiency, Home Treatment for Disordered
Nerves, Cause and Cure of Boils, Pneumonia,
Danger of Meat Eating*



French tourist companies are searching for a slogan to fight eight words which they claim have cost that country billions of francs. The eight fatal words are, "See America First," and the British slogan, "Spend your Vacations at Home."

One of the world's most distinguished scientists, Dr. Afanio do Amaral, of Brazil, director of the Snake Serum at Butantan, has discovered that alcohol is not a remedy for the bite of poisonous snakes, as has been generally believed, but that "on the contrary, alcoholic liquors are harmful to persons bitten by venomous snakes." This upsets a long-standing and general belief to the contrary.

The latest and most startling requirement of the new Mustapha Kemal government from Turkish Moslems, is that the spacious quietness of their mosques, heretofore empty of furnishings save for rugs, and silent except for the droning of the Koran by a priest, must now give way to Occidental pews, altar, organs, and choirs. The faithful must also hereafter keep their shoes on and give up the traditional squatting on rugs. It is felt that the old form of worship in the mosques is incompatible with modern civilization.

A curious machine is a Chinese typewriter, and few people know anything about its mechanism. The Chinese written language contains about 14,000 characters, far too many for any ordinary typewriter to manage. As most of these characters are rarely used, however, 4,000 make a good vocabulary. A machine writing about this number was invented some time ago, perfected by an American firm, and put into use in a college near Peking. The mechanism is peculiar. A keyboard is out of the question, as it is impossible to build the characters up piecemeal. They are therefore arranged on the radius of a stereotyped wheel, about two feet in diameter. Very compact and simple is the machine, considering the number of characters it must carry, and an expert can write four or five times faster with it than with a Chinese pen.

The city of San Francisco, California, is asking the Federal Congress to grant permission to build a gigantic bridge across the bay, from Rincon Hill to the Alameda south mole. The bridge would be 150 feet high and 12,000 feet long, and two 1,200-foot spans on the San Francisco side, besides eighteen other spans, would give ample room for the passage of shipping. The tonnage of shipping in San Francisco amounts to about 40,000,000 a year, and all but one of the shipping agencies favour the erection of the bridge. The Navy Department and a single foreign shipping concern oppose the erection of the bridge. The Navy fears that its anchorage will be affected, and it also suggests that in time of war the destruction of a section of the bridge might block the channel. But the other spans afford ample sea room, and as to anchorage, there are fifty-five square miles available, sufficient for the world's navies. The bridge would be five feet higher than the great bridge over the Firth of Forth, which has been found to offer no obstruction whatever to the British navy or merchant marine. San Francisco is badly in need of this bridge, on account of the dangerous traffic congestion on the bay. There are forty-one ferries plying every hour, and 45,000,000 persons and 3,500,000 automobiles are carried yearly. In time of fog this ferry trip is perilous, and the public is clamouring for safer means of travel. As automobile traffic increases, the problem grows more serious and the danger of ferry disasters increases.

Poor Italy! Emancipated from so many things—both good and bad by Fascism, now she must give up her "smart clothing" from Paris, for the government, under directorship of Il Duce, is taking charge of Italian fashions. A beginning is being made on hats, and new headgear for men is the first step in this reformation, though the feminine population will be expected to obediently follow suit when the official word is given.

The real conquest of the air by man is accomplished by gliders. Seated in a motorless plane, a glider, man actually learns to fly, as independent of machinery as a bird. The glider does not start from the ground, but from a hillside. Its initial momentum is given it by a rubberized rope, which snaps it into the air on the principle of a sling. Once in the air, the aeronaut utilizes the air currents, sliding down one wind and up another, going surprisingly long distances and keeping up in the air a remarkably long time. The best flyers in gliders go three hundred miles, and stay in the air from thirteen to fourteen hours. Real human birds they are.

There is one country in the world where women enjoy greater privileges than they do in America. It is Tibet. But according to a dispatch, the Tibetan males are tiring of female domination, and are beginning to assert themselves—so much so that in one province, Exetehouan, they actually organized a union and marched 500 strong on the holy city of Lhasa, where they demanded government recognition of "men's rights." The standard of revolt was first raised in October by one Amouki, a dealer in pelts. In Tibet, women's power is almost supreme. She exercises a despotism without control. Men, to her, are simply playthings. If she likes them, she keeps them; if not, she casts them aside and the discarded husband is then an outcast from society. Every woman is obliged to have at least three husbands and one bonze, that is, a Buddhist priest. All husbands except the favourite one, work for the wife. Amouki was not a favourite. Perhaps that is why he became a masculinist. For ten years he laboured incessantly, always turning over his earnings to his wife. His work compelled him to travel great distances, and he reached home only once every two years. But during these voyages he encountered strange peoples, and he observed that among these, men were free from female domination. In a few remote instances, in fact, he even found that the shoe was on the other foot. Aroused by the thought that his fellow men should be subjected to such bondage, Amouki determined to become the liberator of his sex. By dint of much zealous missionary work, he gained a few adherents. These helped to spread the doctrine of revolt. They organized independence unions in many towns and when they felt that they were sufficiently strong they began their march upon Lhasa. All along the route of march the striking husbands distributed tracts outlining their marital views. Finally the manifestations reached Lhasa, where they supplicated the lamas, who wield great influence among the populace, to aid them in obtaining their rights. But the lamas, well aware who headed the household in Tibet, while pretending to listen sympathetically, secretly tipped off the feminist leaders and advised them to take measures to break the strike. It was too late. The men outnumbered the women and were better organized, and they were not to be deterred by feminine wiles. Finally Amouki, suspecting the lamas, appealed to the Tibetan government and declared that unless drastic reforms were made in existing conditions, the union members would never return to their wives.

Digestive Efficiency and Elimination

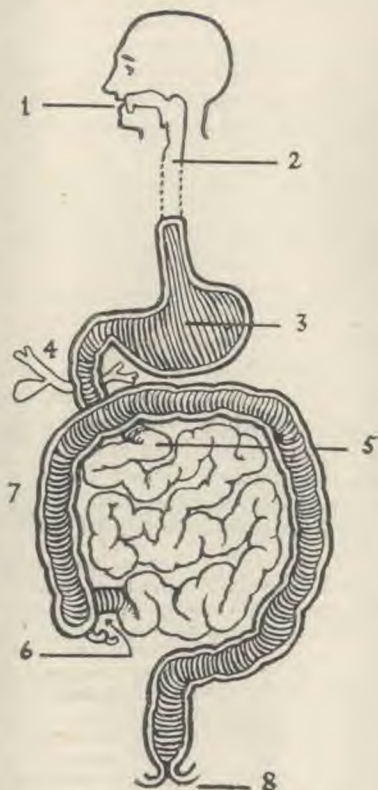
By M. M. Martinson, M. D.

IT is impossible to have good health unless we keep our digestive organs in good working order, and it is to our disadvantage to face an epidemic or any disease with our digestive system in an inactive condition. It is estimated that more than one half of all diseases are due to digestive troubles. In order to understand this better, we will give a brief outline of the digestive system. We will divide it into five general parts: The mouth, the stomach, the small intestine, the colon, and the liver.

The mouth is the mill where, by the mechanical action of the teeth, tongue, and cheeks, the food is reduced to a fine pulp. We should take time to masticate our food so fine that the digestive juice will have only the smallest particles on which to act. If we take time to masticate our food properly, the saliva acts upon the starch while we are masticating. The first step toward indigestion is poor mastication; the second is washing down improperly masticated food. The stomach has no teeth.

We may liken the stomach to the kitchen where the food is prepared for digestion. Its size is about four by twelve inches, and it holds from a few ounces to five pints. The digestive juice is composed of pepsin acid and rennet, which digest albuminous foods. Every three to five minutes the stomach has contracting waves which churn and roll the food in order to break it up so that the digestive juice can act on the food elements. The time of digestion for most foods is from one to three hours, and the normal stomach is empty, at the longest, in five hours after a meal is eaten.

Now we come to the small intestine, which we may liken to the dining-room, where food is served for the system. It is in the small intestine



1. Mouth 2. Oesophagus 3. Stomach 4. Gall Bladder and Bile Duct 5. Small Intestine 6. Valve Joining Small and Large Intestines 7. Large Intestine or Colon 8. Rectum

that the greater part of digestion and absorption takes place. The length of the small intestine is about twenty-two feet. In the stomach the reaction of the food is acid, but in the small intestine it is changed to alkaline by the large amount of bile and pancreatic juice. An X-ray examination of a normal person demonstrates that the small intestine will digest food in from two to five hours. This is a very important fact to remember, as we have already learned that a normal stomach empties itself in, at the longest, five hours, and the small intestine completes its work of digestion in not more than five hours.

Then from this one sees that when one is in health his food is completely digested in from seven to ten hours after it is eaten, and that part which the colon receives should be found in the colon after that time.

The colon is our fourth classification, and we shall liken it to the garbage can, as it receives and holds the indigestible food or residue from which the food elements have been taken. The colon is only about five feet long. The contractile waves of the colon are slow, so that the movement of the residue of food may take from three to twelve hours. This shows that food should be digested and absorbed in at least ten hours, and that the residue should be discharged in a few hours more; so that the whole process, under normal conditions, should be completed in less than twenty-four hours.

The foregoing is what happens under normal conditions. Now I shall illustrate what takes place under abnormal conditions, by giving you the history of a case I examined with the X-ray. We gave the patient an X-ray meal at 10 A. M.,

Tuesday, in the afternoon some of the meal was seen in the colon. She was examined on Wednesday, Thursday, and Friday. Some of the meal which she ate on Tuesday was still in her colon Friday, and she said she was not constipated. Persons with inactive, sluggish bowels generally swarm with all kinds of germs, which set up decomposition or poisonous products in the residual food left in the colon. This causes local irritation, inflammation, and catarrh of the colon, and very often appendicitis. In persons who do not drink much water, or where there is a water shortage in the body, the system draws on the moisture in the residual food in the colon, and it becomes hard, and we call the condition constipation. This sluggishness of the colon and rectum, with dry residual food, and a clogged, inactive liver, cause back pressure in the portal circulation, resulting in piles.

The work of the liver is to secrete bile and to excrete poisons which it discharges into the small intestine a few inches from the outlet of the stomach. The most important work of the liver is that of preventing the poisons from the digestive system from getting into the body. Let it be understood that, with the exception of the small amount of food elements absorbed by the intestinal lymphatic system, all the food elements and the blood from the digestive tract pass through the portal circulation into the liver, and are inspected before they are passed into the body as nourishment to make bone, muscle, and energy. In other words, the liver acts as a filter between the digestive organs and the body, and drains the poisons back into the bowels to be discharged with the rest of the food residue. The bowels are the only outlet that the liver has, and when one allows his lower digestive organs to become clogged, the bile backwaters into the stomach, and very often is vomited up. We say we are bilious, when really the fact is that the liver has no place to discharge the bile, as the bowels are in an inactive state. As long as a person has good active digestive organs, the liver has an easy time of it; but the person who is all the time eating indiscreetly, and has sour, inactive digestive organs, is the one who gets a clogged liver, due to the poisons manufactured in his digestive organs.

One cannot eat trashy foods, overload the system, or leave the food in the digestive tract for thirty-six, forty-eight, or seventy-two hours to decompose, without giving the liver extra work to do; and after a while it clogs so it cannot work, and when it gives up in despair, one says that he is bilious. Under these conditions the individual has a sallow skin, backache, and headache, an all-gone feeling, and later gallstones and jaundice. His system can no longer fight disease. He is good for nothing, but should not blame the poor liver. He should get after his inactive digestive system, especially the colon.

"If you want the baby to get the croup, let it creep about on the cold floor with bare arms and legs. A sure method."

The Danger of Meat Eating

THE question of vegetarianism is not a mere matter of ethics in eating or of cultish observance. The nonflesh diet has its actual arguments for health safety. Meat eating is attended by dangers that are real, and the meat eater should know that he runs a risk.

The prevalence of disease in animals is so generally understood that the advocate of vegetarianism has to lose no time in proving that point. The many laws of meat inspection are witness enough for the existence of diseased animals. The presence of animal diseases should be a warning in itself.

The margin of safety between the flesh of diseased animals and that untainted by diseases, is quite narrow. In animals, as in man, diseases have their progressive stages. There is the stage when a cow is just developing tuberculosis and there comes the day when she is about to die with it. Some animal diseases may not early prove fatal, but they are diseases just the same, and mean diseased flesh.

In the diseases of men every effort is usually made to effect a cure. If a cure is impossible, death is regarded as inevitable. But the incurable patient is not prematurely put to death. Every possible means is used to lengthen his life.

In the case of animals, economical reasons look to the saving of the animal carcass. A cow represents so much beef at so much a pound. A pig is pork. Beef, pork, and mutton are not supposed to be lost. It is not expected that any animal that can be eaten should die of itself, either of old age or prematurely.

In the inadequate inspection of animals killed for food, many slip by to the slaughtering pen that ought to be condemned as wholly unfit for food. If left alone a little longer, some of these would soon die of disease.

There is a certain degree of safety in the thorough cooking of meat. Disease germs and their products may be rendered harmless as far as immediate and direct causes of disease are concerned. But no kind of cooking can transform diseased flesh into wholesome food. No culinary act can put food elements and health into a thing. And, in almost all cases, meat is not cooked with a view to eliminating its harmful properties but rather to bring out its "meaty" flavours, which flavours are in the extractives of the flesh, and which extractives contain the animal poisons in process of elimination.

The immediate danger of disease from eating the flesh of unhealthy animals is not the only thing the meat eater needs to consider. The extra work placed upon the eliminative organs in caring for the wastes and poisons of a flesh diet, is conducive to disease of the organs. A flesh diet will in time tell against the health. Taking all the facts into consideration as to the value of a nonflesh diet and the risks of eating meat, it is well worth while to regard vegetarianism as more than a fad.

The Millennium

By Carlyle B. Haynes



HE second coming of Christ is the event which ushers in the millennium. The millennium is not, as many suppose, a thousand years of glory and peace on earth. It is not an age of progress. It does not result from the conversion of the whole world; nor will the world be converted during that period. Neither Christ nor His people will be on earth during the thousand years. That period does not offer a second probation to any.

On the contrary, it will be an age of darkness and gloom. It will be a period when death reigns over all the earth. The day of salvation will then have ended; the day of the Lord will have begun. And of this day of the Lord, or the millennium we read:

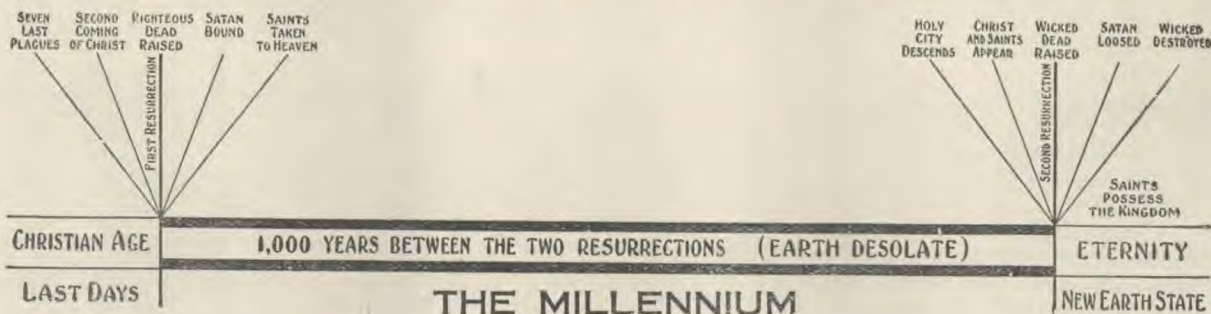
"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord

be darkness, and not light? even very dark, and no brightness is it?" Amos 5:18-20.

thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:1-5.

The fact that Satan is bound during the millennium, has led many to conclude that this period will be a very happy, glorious time of peace among the nations, that all the nations will be converted to the gospel, and as a result disband their armies, dismantle their navies, and learn war no more. This theory has been taught so long that it has come to be widely believed, but it has absolutely no foundation in the Scriptures.

The Bible nowhere teaches that the whole world will be converted. In the parable of the wheat and tares, recorded in Matthew 13:24-30, 36-43, it is made very plain that both the righteous and the wicked are to "grow together" until the "harvest," which is explained to be "the end of the world." At the end of the world, instead of the wicked all being converted, they are to be cast into a furnace of fire, where there will be "wailing and gnashing of teeth."



be darkness, and not light? even very dark, and no brightness is it?" Amos 5:18-20.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2:1,2.

During the thousand-year period,—the millennium—Satan will be bound in some place called "the bottomless pit." Here it is impossible for him to carry on his work of deception. Here he receives a partial punishment for his career of evil.

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a

thousand years. Instead of the world's growing better and better, as the exponents of the world-conversion theory teach, we are plainly told in the Bible that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

In describing the days immediately preceding His second coming, Jesus declared:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. Luke 17:26-30.

A picture of the days just before the second coming of Christ, then, may be had by a study of the character of the times just before the flood, and the destruction of Sodom and Gomorrah. Concerning these conditions, we read:

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.



Beginning and End of the Thousand Years

The order of events opening and closing the millennium is plainly set forth in the teachings of the Bible. It is to begin as we have seen, with the second coming of Christ. At this time there will be four classes of people on the earth; namely, the righteous dead, the righteous living, the wicked dead, and the wicked living. The Bible makes plain what becomes of each class.

At the coming of Christ all the righteous dead will be raised from their graves, and will be taken to heaven with the righteous living, who are to be translated.

"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. 4:16,17.

The righteous dead, then, together with the righteous living, will be caught up to meet the Lord on the cloud. They will not remain in the air, as some teach, but will go with the Lord to heaven.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2,3.

In heaven they remain during the thousand years of the millennium.

"They lived and reigned with Christ a thousand years." Rev. 20:4.

It is plain from this that the righteous are not on earth, but in heaven, during the thousand years of the millennium.

The wicked dead are not raised at the second coming of Christ. They are left unmolested in their tombs. Their sleep is not broken at this time: for—

"The rest of the dead (the wicked) lived not again until the thousand years were finished." Rev. 20:5.

There are two resurrections,—a resurrection of the righteous at the second coming of Christ, and a resurrection of the wicked one thousand years later at the close of the millennium. Thus the millennium opens with a resurrection and closes with a resurrection.

The living wicked will be destroyed at the second coming of Christ, and will remain dead until the second resurrection, at the close of

the millennium. It is to the wicked living at the coming of Christ that the apostle refers when in 2 Thessalonians 1:8-10, he writes:

"You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

From this plain teaching of the Bible we see clearly what becomes of the four classes on the earth at the second coming of Christ. The righteous dead will be raised, the righteous living will be translated, and together these two classes will be taken to heaven to live and reign with Christ for a thousand years; the wicked dead are left in their tombs, the wicked living are all brought to death, and together these two classes will remain in the prison house of death until the close of the millennium.

Seed Thoughts

When you can't remove an obstacle, plow around it.—*Lincoln.*

"If you sit bemoaning the past, you will never get on in the future."

"Be severe with yourself, but gentle with other folks."

"Optimism is the faith that leads to achievement. Nothing can be done without hope."

"If you have found fault unfairly, at once seek to make proper amends."

Home Treatment for Disordered Nerves

W. A. Ruble, M. D.

Stanborough Park, Watford England

THIS is a very important subject, if one may judge by the glaring advertisements in the daily papers portraying the symptoms of neurasthenia, neuritis, lumbago, sciatica, and a score of other nervous affections, so well known by name at least by the patent medicine and fancy treatment vendors. There is no person but can find in the advertising columns of almost any newspaper a list of symptoms and diseases, graphically described, which is sufficient to persuade him that he has some dreadful form of "nerves."

One of the first symptoms of "nerves" is an insatiate desire to hear about these diseases, read about them, and talk about them. As soon as a person is nervously deranged, he immediately becomes introspective, and notices every sensation arising in the body, and attaches to each one some great importance. As he does so, these sensations and others become more and more prominent. Soon any symptom he hears about or reads about can be found in his sensations, and within a short time he may have every disease in the medical dictionary. Such avidity have some persons for this knowledge of diseases and their symptoms that one can learn more symptoms of diseases from listening to a neurasthenic's talk for half an hour than he could from the study of books or medical journals all day. The first treatment, then, of "nerves" is to burn the patent-medicine advertisements, throw away medical books, and avoid any one who will talk to, or allow the patient to talk about, disease.

Home treatment of "nerves" is not usually very satisfactory. The members of the family, and friends and acquaintances of the patient, usually assume one of two attitudes,—either they regard with alarm the various symptoms and complaints, or they soon come to call them imaginary and make light of them. If the person thus affected is of importance and standing and can command attention to all his whims, so much the worse; too much will be made of his feelings. If, on the other hand, he can get no sympathy, an unfortunate estrangement will grow up, and the person will think and say that his people do not understand. Either course is disastrous.

Great tact and wisdom are needed in dealing with such cases. The greatest skill of the best physicians is taxed to the utmost to know the best way to handle such cases. Little wonder, then, that nervous people do not do so well at home as among strangers. If the person must be at home, careful attention should be given to healthful living and to the physiological activities of the body. Note these four points of treatment:

1. A proper amount of nourishing food should be eaten regularly. There are three in-

redients of food that are very important in nervous affections, namely, phosphates, iron, and vitamins. These substances are best derived from their natural sources, the vegetable kingdom. The forms that are put up in bottles and pills are not easily assimilated and appropriated. Hence the importance of a well-regulated, liberal diet. The fruits, grains, vegetables, and nuts together with milk, contain all these substances in the most easily assimilable form. Strawberries, tomatoes, and other red fruits contain phosphates and iron; the green vegetables provide vitamins; and milk contains almost all the food elements needed in the body.

2. An abundance of water should be taken between meals. Free water drinking is beneficial in many ways. In the first place it is one of the most certain ways of combating constipation. Three or four glasses between meals, persisted in, will cure almost any case of constipation. Tepid water is the most certain. Next, the water passes into the blood, and bathes every part of the system, diluting the toxins and carrying them away with the waste. Uric acid and other irritating substances are thus eliminated.

3. Avoid constipation. Secure free evacuation of the bowels daily. Free water drinking, especially on arising in the morning, is the best means of accomplishing this. Medicinal mineral oil taken in teaspoonful to tablespoonful doses as required, an hour and a half after meals, is the next best method. Use flushing enemas two or three times a week. One of the greatest causes of nervous disorders, if not the greatest, is autointoxication, which comes largely from absorption from the colon; hence the great importance of regular and complete evacuation of the bowels at least once a day.

4. Have as much regular, interesting, but not exhausting exercise as the patient can stand. This exercise should be out-of-doors. Some avocation, as the keeping of poultry, rabbits, or other pets, or cultivating flowers, is most desirable. Massage and manual movements are excellent passive exercises.

The normal amount of rest in bed should be obtained. Sleep is essential, and should be encouraged in every way, by proper exercise, quietness at night, properly regulated hours for sleep, and relief from worry as far as possible.

Most cases do best in an institution, removed from old associations and associates; for no matter how pleasant one's home or how agreeable his associates, a nervous patient does best with new associates and new environment.

The wisest man in head knowledge may play the fool in taking care of his body.

Cause and Cure of Boils

By G. H. Heald, M.D.



BOIL is invariably an infection. Some pus germs, getting into a hair follicle, multiply, and produce poisons. The surrounding tissues, seeming to sense the danger, begin defence operations. The contiguous small blood vessels enlarge, and much more blood flows through the part. Body fighters—white blood cells—pass through the blood vessel walls into the tissues, and pack a solid impervious wall around the nest of germs, so as to keep them and their poisons from spreading all over the body.

This crowding of the tissues with the white cells causes a tenseness and swelling, with consequent severe pain; and the greater flow of blood causes increased heat and redness.

Should these germs or their poisons enter the general circulation, there would be danger of a resulting pyæmia, a form of blood poisoning. So, at great pain to itself, the body walls these germs in, and allows them to work destruction to a small portion of the body tissue, which is liquefied, or turned into pus. Finally this liquefied matter, if the boil is not lanced, breaks through the skin by liquefying it, and is discharged. There is a gradual rebuilding of tissue, and the boil is healed. Such, in brief, is the usual course of a boil.

Is the boil a sign of bad blood? No.

If enough pus germs get into a hair follicle of a healthy person, he will probably have a boil. The experiment has been made of rubbing pus germs on the arms of a healthy person, and boils formed at the point of rubbing.

Now, pus germs are always present in the outer layers of the skin. They seem to live there habitually, despite the most scrupulous cleanliness. A little irritation, such as is produced on the back of the neck by a stiff collar, particularly one that has worn rough, may cause a slight abrasion through which pus germs may find their way down into the hair follicle. Or chafing in some other part of the body may in a similar way start a boil.

How can boils be avoided? First, by cleanliness. Though it is impossible to free the skin entirely from pus germs by any amount of washing, a cleanly person harbours fewer of them than does an uncleanly person, and he thus reduces the danger of infection.

Second, by keeping up the health and, therefore, the body resistance, by the usual hygienic measures. One who is in a run-down condition succumbs to an attack by pus germs much more easily than a healthy person does, and may have one boil after another in long succession, until the tissues have built up a resistance against the germs.

Third, by avoiding abrasions, such as may be caused by stiff collars.

Is it possible to abort a boil at the beginning, so that it need not run the usual painful course?

Yes, it is, if the condition is recognized at once and is given prompt treatment.

At the inception of a boil, when it is merely a pimple, with a white spot in the centre, it may be stopped in its course by running into the white spot a sharpened matchstick which has been dipped lightly into strong carbolic acid. Care must be taken not to have so much carbolic on the stick that it is likely to spread out over the surface of the skin. The point of the matchstick should be run into the white spot, and worked around the cavity until all parts have been touched with the carbolic. Then the pimple should be painted with three coats of flexible collodion. In many cases, this will be the end of the boil.

Not all boils are aborted by this means, however. Some go right on, either because they are not treated soon enough, or because they are not treated thoroughly enough. At any rate it is often necessary to deal with boils which have graduated from the matchstick stage.

One may try the relief afforded by an ice compress. There is a possibility that the cold will stop the inflammatory process; and this is the best procedure in case of a "gum boil" which threatens to open outward and scar the face. But ordinarily, the safe guess is in favour of spurring on the process to a rapid termination, by the use of frequently renewed compresses. There is no advantage in poultices over compresses, and they are much less cleanly.

There is an advantage in allowing the boil to open itself. It leaves less of a scar than when it is lanced; but this means a lengthening of the pain. Aside from relieving the pain involved, the author sees no advantage in opening a boil before it is soft and white at the surface.

After the boil is opened, frequently renewed moist dressings should be continued. These should be destroyed when taken off. The surrounding skin should be frequently washed with some antiseptic soap, and protected by an ointment. Soiling any part of the body by the infectious discharges should be avoided. When the boil has softened and gone down, the dressings may be cool.

Yeast has been highly recommended as a remedy for boils by some physicians, and of course has been broadcasted everywhere by commercial interests. It may be worth while to try the use of yeast internally, and possibly in the dressings. The experience of the writer has never been such as to cause him to recommend yeast for boils. All he can say is that it can do little harm, and may do some good.

Turpentine, five to ten drops, in milk or on sugar, taken on an empty stomach, three mornings in succession, is claimed to be sure death to worms.

Ridding the Household of Insect Pests

Louis Gershenfeld

KEROSENE or coal oil, benzin, petrol, carbon disulphid and carbon tetrachlorid, in the order named, are the most frequently used of the liquid insecticides. The last two are at times employed in fumigation by confining the vapour produced by their volatilization. Care must be taken that these liquids, with the exception of carbon tetrachlorid, are employed only in places in which they will not be a fire hazard.

Phenol, commonly known as carbolic acid, or still better, cresol, a liquid obtained in the destructive distillation of coal tar, can be added to the extent of from 1 to 5 per cent. This will make a more effective and useful solution. It should not be added if the coal tar odour is found objectionable. Some even advise adding from 10 to 15 per cent of oil of turpentine to the coal oil or kerosene before adding the cresol. Oil of turpentine is not only an effective insecticide but it disguises somewhat the coal oil odour. The odour may be more readily eliminated by adding one or several of the volatile oils that will be mentioned later. The housewife has the choice of using the oil possessing an odour least objectionable to her.

A preparation made as directed here can be used for the eradication of any and all of the commonly observed household insect pests and their eggs.

Liquid insecticides should be used liberally. One should introduce them freely by painting with a brush or mopping with a cloth. If this can not be practiced, applications should be made by spraying or by squirting the material. No place is to be overlooked during the treatment. Frequent efforts at disinfestation are beneficial and essential. Application, therefore, should be repeated at intervals of four or five days or biweekly for at least three successive applications. This treatment will destroy all eggs that may have hatched during the intervening period.

The eggs of mosquitoes hatch only in the presence of standing water. The larvae or wrigglers that develop from the eggs are aquatic. They pierce the surface film of the water so as to draw in air, for though aquatic the mosquito larvae are air breathers. Many ponds, swamps or stagnant pools can not be conveniently drained or filled in. By covering the surface of these stagnant pools with a thin film of coal oil or other suitable oil preparations, the air will be excluded. As there is little dissolved air in water, the mosquito larvae will die quickly from such treatment. The exact amount of kerosene or oil preparation to be employed is usually one fluid ounce for each fifteen square feet of water surface. This film should be replaced after the liquid evaporates.

Many insecticides on the market sold under various trademarks and fancy names are essen-

tially nothing more than kerosene, to which has been added cresol or a closely related chemical. The coal oil odour is disguised by the addition of any one or a mixture of the following oils, which in most instances possess some insecticidal properties themselves: oil of irbane, oil of sassafras, oil of eucalyptus, oil of camphor, oil of wintergreen, oil of cassia, oil of lavender and oil of pine. However, there is this to be said of these marketed products: The coal oil used is generally of a grade known as water white, it possesses a high flash point, and a more pleasant odour than the ordinary kerosene. It differs from the ordinary grade which is apt to become ignited at a low temperature and often leaves a stain, when applied to clothing. The water white grade generally is stainless, an effect especially to be desired if clothing or rugs are to be sprayed with a liquid insecticide. It is best to try the mixture on some inexpensive material or remnant before applying it to fine fabrics.

Strong solutions of mercuric chlorid (more often spoken of as corrosive sublimate or bichlorid of mercury) have been advocated and recommended. A saturated solution of bichlorid of mercury in denatured alcohol or, still better, in a well shaken mixture of one part water, one part denatured alcohol and three parts of oil of turpentine, will be found efficient in the destruction of insect pests, especially bedbugs. When coal oil has been objectionable, I have used the bichlorid of mercury solution effectively in ridding cellars, garages, and similar environments of fleas and their eggs by a thorough mopping of the floors and walls. The greatest care should be taken while using the solution, as it is poisonous.

Various powders, such as insect powder, have been macerated with coal oil and to the resulting mixture, after filtration, there has been added one or more of the volatile oils to destroy the coal oil odour. There seems to be little added value to such preparations other than an increase in cost.

Instead of kerosene, water has been used to make a solution of bichlorid of mercury and carbolic acid. A mixture of soap and water has been used to dissolve cresol. These watery solutions, though efficient insecticides, are not as satisfactory as those possessing coal oil or a closely related volatile liquid.

Carbon disulphid and carbon tetrachlorid are at times employed as insecticides. The latter liquid is non-inflammable and on this account is employed in places in which an inflammable liquid can not be used. The vapours from these liquids are being employed by some to assist in the eradication of household pests.

Carbon disulphid fumes have been advocated as an efficient remedy for the destruction of moths, roaches and ants, especially in trunks, closets and small tightly constructed rooms and compartments. From eight to ten pounds of (*Turn to Page 28*)

LUCIFER DIABLO SATAN

An Intimate Biography

By Walter H. Bradley

INASMUCH as word reaches me that many people in this age of science and invention doubt the existence of that bold and daring rebel, Lucifer D. Satan, who for six thousand years harried the lands and people of earth; and as many have taken up their pens to write learned treatises designed to disprove the authenticity of the records of his achievements; and as the theory of his being a mythical character, never having really existed, has been made the doctrine of one great religious congregation; it has seemed good to me also, having known him as an intimate companion for some twenty years, serving him in some of the most dastardly and contemptible of his attacks on the forces of Immanuel (his sovereign overlord), and even attaining some degree of authority in his forces (even though now I have returned to the service of Immanuel, and have made that surrender which is pleasing in His sight from those who leave the rebel forces and attach themselves to Him), to take my pen in hand to write in plain, bold truth of the doings and knavishness of this despicable rebel, robber, and out-law. Especially so, since returning to my true King, I have been made one of the custodians of the sacred records of the great controversy between Immanuel and Satan, and have thus access to the verified accounts of all the history of this long struggle which took place before I joined up with Lucifer, yes, ages before I had any being, which records will supply all the details of this biography, for this record is true and faithful.

LUCIFER DIABLO SATAN existed in heaven some time prior to the visit of Immanuel to this earth, that visit when the King worked here six days in creating the earth to be the home of man. He was created one of the cherubim, those exalted two who stand in the presence of Immanuel, covering His throne while all the others of the courtiers of heaven kneel before His Majesty. (Colossians 1: 16; Ezekiel 28: 14; Exodus 25: 17-22.)

In his creation, he was endowed with more wisdom than any other created being, his face and form were more beautiful, and his voice was of such melody and silver tone as to delight the angelic host; and wherever he moved a burst of glory enshrouded him such as accompanied the great King Immanuel.

In one way, however, he was like all other created beings: he must, with all the other angels, render obedience to the law of the kingdom. That was the test of love that Immanuel required of all His subjects. (Psalm 104: 20; 1 John 3: 4; Ezekiel 28: 16; Romans 13: 10; John 14: 15.)

It became apparent, however, that Lucifer was extremely ambitious. Instead of rejoicing in his exalted position above the other beings of God's created universe, he fretted at being subject to God's law and at being inferior to God Himself. As he mentally compared his wisdom, beauty, glory, musical talents, and personality with Immanuel's, he became insanely jealous of the adoration rendered the King by the coming and going servants of the King. In his mind he said, "I am more wise, more beautiful, more kingly than He is; why do they not worship me when they kneel before Him? In fact I am coming to believe that it is I they do worship as they kneel there. How

could they help it, when I am so beautiful, and wise, and glorious? I am going to talk with the host, and see if I cannot bring about a re-adjustment of things here and have a throne with God's to say the very least." (Isaiah 14: 12-14; Ezekiel 28: 27.)

Hence, forth he fared, and his propaganda was so successful that one third of all the angels listened to his proposals and joined in his enterprise. With this tremendous backing, he broached his demands to Immanuel, and, being rejected, made war against Him. Furious and terrible was the struggle, but it could have but one end where the finite combats the Infinite. Lucifer was defeated, and was driven to this planet. Crushed, stripped of his glory, here he and his rebel host were imprisoned. (Revelation 12: 7-9; 2 Peter 2: 4; Genesis 1: 2.)

The loyal followers of Immanuel were now called into assembly. The great God and His Son, Immanuel, held the counsel of peace. (Zechariah 6: 13.) Should they destroy the rebels? blot out the memory of them from the minds of the universe? purge every trace of their ever having existed from under heaven?

The host waited with hushed voices. Many of their dearest friends had joined with Satan in his rebellion, and their fate was in the balance now. While they could not doubt the Deity, yet they had all loved the beautiful covering cherub. Perhaps it would have been better for God to exalt him to an equality, they thought. He was so wise and beautiful, surely he would have made a good ruler with Immanuel.

This crisis called for all the divine wisdom and foresight, since all the future of God's kingdom was at stake. If Satan was at once destroyed, then none would ever dare question God's govern-

ment again, not because they loved God, but because they were afraid if they did He would destroy them just as He did Satan. The love would give place to fear, and service to servility. But oh, at what a fearful price could God allow Lucifer to carry on his government!

Finally the council was over. "God so loved the world, that He gave His only begotten Son." The Son so loved the world that He became the Lamb slain from the foundation of the world. (John 3: 16; Revelation 13: 8.) It was determined to let Satan carry on for a season, and to let all the universe look on this world as a stage. There they could see Satan's evil government develop and observe that it would bring only sin, sickness, hatred, and death. (1 Corinthians 4: 9; Ephesians 3: 8-11.) Then when Lucifer had had plenty of time to do the best he knew how to carry on a government, and it was all bad, bringing forth war, crime, and misery, those looking on would have come so to hate sin for its fruits that no one would ever sin again, not because of the fear of what God might do to punish them, but because of the hatred of sin itself.

All the time this was going on all heaven would be engaged in presenting the love of God here on the earth in contrast to the lawlessness of Lucifer. Angels, the Spirit, and, yes, even Immanuel Himself, would come here to present God's love. And in order that any who would turn from Lucifer when they saw God's love might do so, Immanuel swore an oath to die for them to pay their debt to the offended law of heaven. Yes, and even more, as they might suffer in the carrying out of God's purpose to show His love in contrast to Satan's lawlessness, God promised that any who would turn to Him would be repaid a millionfold for anything they might suffer,—paid so fully that they would not even think of their sufferings. (1 Corinthians 2: 9; 2 Corinthians 4: 15-18.) Then, seeing this, the universe would love God, not because they were afraid to disobey Him, but because His unthinkable love would provoke their love in return.

The plan was accepted with acclamations of joy. Creation on this earth proceeded, and the universe watched. They saw Lucifer succeed in tempting Adam to sin, and saw Immanuel win him back again by His love. (Genesis 3: 15.) Generation after generation came and went upon this earth, and over and over the story was repeated. Lucifer would work ruin, Immanuel would seek and save that which was lost; Lucifer would bruise, but Immanuel would bind up and heal; Lucifer would win to worldly pleasure and sin, Immanuel, with His love, would win back to obedience to heaven's law. And every one who would turn back would be repaid so abundantly with His grace and receive such a reward in His kingdom that he reckoned that the sufferings of this present time were not worthy to be compared with the glory that should be revealed, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love

Him." 1 Corinthians 2: 9. I myself testify that my heart thrilled with wave after wave of joy when I found that I was at last free from slavery to Lucifer and had been made a son of God. And what must the future hold when we receive in fact what we now behold by faith! (Hebrews 11: 13-16.)

No case proved too hard for Immanuel. Like a faithful shepherd searching midst rocks and crags, through storm and torrent, for his lost lambs, so the King tested to its deepest the suffering and temptations of those who had fallen prey to Lucifer, and rescued them from their plight; yes, through they asked it not nor sought His aid, so greatly did He love them. (Romans 5: 7-10; Hebrews 4: 15, 16.)

Climax of his Guilt

The great measure of the baseness of the kingdom of Lucifer came when he captured Immanuel through treachery, and in malice and spite executed Him as a criminal, in spite of the loveliness of character that the Master showed through all His trial. Then, indeed, heaven was convinced that Lucifer was wholly bad. From bad he went to worse (Timothy 3: 13), till the lesson was learned and the patience of heaven exhausted. Immanuel cries, "It is done." "He that is unjust, let him be unjust still; . . . and he that he is holy, let him be holy still." Revelation 16: 17; 22: 11.

In awful majesty Immanuel comes and gathers His own people from among the living and the dead. For a moment the wicked gaze upon His glory, and they perish from its awful brightness. For one thousand years Immanuel takes away from this earth all the righteous who have ever lived, and leaves Lucifer and the wicked dead here. What a picture of comparison to his proud boast six thousand years before! He promised that if they would break God's law and follow him, he would set up a better government. Here it is,—a kingdom of dead men and a ruined earth, waste, desolate, void,—not a man living upon it. For one thousand years this object lesson is before the universe, a true picture of his kingdom,—a true picture of the results of breaking God's law.

But Immanuel has yet one lesson of love to teach all who behold. He comes down from heaven again, bringing His city with Him. He calls forth from the dead all the wicked that have ever lived. With Lucifer, He lets them see what those who have believed in Him have inherited. Then rather than let them live on in hatred and misery, fire comes down from heaven and devours them, and both the wicked and Lucifer become ashes. The same fire burns up every trace of the rebellion on this planet, and God makes it all like Eden again. It blossoms like a rose. Sin, sickness, and death are forever gone. Lucifer has perished forever, and his career has been the lesson book of the universe to teach every created being that love brings happiness and sin brings death. With that lesson forever learned, there shall be no more curse. And the Lord God Omnipotent reigneth. Hallelujah!

European Children in India

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

A Pioneer Plunkett Nurse of New Zealand

SOME old adages handed down are very misleading, such as the one to mothers-to-be, "Remember you must eat for two now." On the surface it looks reasonable, but when we look deeper we will see why this is not so.

From the adolescent period all women unconsciously eat for the possible two for the future. The difference now is that what was automatically wasted before is now automatically conserved for building purposes. Therefore the one who eats more with the idea of feeding the new life is usually overfeeding. There are some cases where there is quite a normal desire for rather more food, then that should be gratified, but many mothers-to-be in their devotion to the growing life have forced themselves to eat when they had no desire, from a sense of duty. It is probable food taken with repugnance like that does more harm than good. It may be well to abstain from the usual food when that is the case and take fresh fruit instead, if available. It is wise to make sure when there is a craving that it does not arise from indigestion or that it is not because you are taking food which does not contain the elements needed and which then leaves a constant craving. A friend and I tried an experiment on ourselves in our little flat in Sydney. We had whole wheat meal porridge with new milk for breakfast and tea and in the middle of the day, vegetables or fresh fruit and whole wheat meal bread and butter. My friend who was very ill with anæmia when we began, overcame it entirely, and was stronger than she had been for years. I felt so well fed I never remember being so well nourished, judging from my personal feelings. We were so amused at the results we often had bursts of merriment over it. I am not recommending that you do this—this is not a time to experiment with yourself if you can get the knowledge without doing so. Of course every one has to find out for herself any special thing that does not agree with her, though it may agree with the majority of people.

Suppose I give a little idea of the kind of life and diet which would be good. At 6 A. M., Chota Hazri consisting of a pint of boiled water with some lemon or lime or orange juice in it and this drunk either hot or cold according to taste. Not much sugar in it, sweetened with honey would be better. Let us look at the effect. There has been a number of hours with no food in the stomach but some mucus collects during the night. This pint of drink washes it from the stomach also washes



the intestines before they begin their day's toil, and helps to cause evacuation of the bowels. Doesn't that appeal to one's reason? Isn't it a sanitary arrangement from beginning to end? Next, before dressing properly do the exercises I will give later. Then dress and go for a good walk, or something not injurious, out of doors. Return home before fatigued. There is a great difference between being healthily tired and fatigued. Then have a nice bath and when coolly dressed have a little rest before breakfast. If you are tired your stomach will be tired too. Then

have breakfast. *Fromity* makes a cheap and splendid breakfast dish and A 1 for the bowels. Get the best *seed* wheat you can and have it well washed and about a pint of wheat to a quart of water, and let it cook all night if you have a slow oven where it can be done. Or you may have a fireless cooker or you may have experimented with a "hay box" during the war. Bring it to a boil and put it into one or the other with a tight fitting lid and let it remain all night. When properly cooked every grain is burst open and it is surrounded with a nice jelly from the wheat. This can be eaten with milk or honey. Then have some fresh fruit and eat it with whole wheat bread and butter and a glass of milk at the end, sipped slowly to enable it to be well digested. That breakfast is full of necessary elements and nothing in it to injure the body in any way. *But let me warn you if you are going to change your diet do it gradually unless you are all out of sorts.* And then it is well to give the stomach a comparative rest and just have fruits like oranges and grape fruit. After breakfast and you have given your orders for the day, go and lie flat on your bed and have a short rest if you feel tired. Then get up and do some of that charming needlework you have on hand or knitting or letter writing, etc. For tiffin you can have vegetable soup, macaroni cheese, junket and fruit (stewed). Do not have starchy puddings, and blancmanges and fruit together, they ferment and may upset you. Perhaps you say, "Soup in the heat of the day!" That is a matter of choice. It need not be very hot, but you need to get all the vitamins from vegetables possible. After tiffin undress properly and go to bed and have two hours good rest if you can. The afternoon tea is usually about 4 P. M., isn't it? If you are going in for health in every respect, the less tea you have the better. It certainly is constipating and a constipated person is anything but clean inside and they are bound to absorb poison, which to say the least, is likely to cause head-

aches. A good substitute is "Instant Postum." It looks like coffee and is made from cereals. You can make it by pouring boiling water on it, but the best flavour is when half milk and water is put on to boil and when boiling, add the instant Postum and let it simmer a few minutes and then it is ready. Cream much improves its flavour. It is better to take tomatoes or cress sandwiches or Marmite instead of sweet cakes. Have you ever tried Marmite? It is wonderful for its vitamin content, in appearance it looks like beef extract, but it is a vegetable extract. If sandwiches are made from it there must be the merest suggestion on, or it tastes bitter. Some people mix it with the butter and then spread it on the bread. After tea go out for exercise in fresh air again. I must leave dinner, because it depends entirely where you are and what you can get but if you do have meat have fresh chickens or something of that kind, and not too much of it. I would certainly get a good vegetarian cook book, for many people in hot countries would be much better if they had less meat as it has been scientifically proved by experiments that it causes more high blood pressure than anything else. It is important to find right substitutes. It is dangerous to cut things out of your diet before you understand what will take its place with better results. I ought to have said it is well to aim at drinking a pint of liquid between each meal then you are not thirsty at meal times, and when food is taken dry you are obliged to masticate it better than when you wash it down with a drink of some kind.

In addition to the daily walks to build up the health, the following exercises are most beneficial promoting the growth and strength of the abdominal muscles and toning up the internal organs. This tends to promote an easy and natural time at the end and good digestion and regularity of bowels both before and afterwards.

These exercises should be slow, systematic bending movements of the trunk backwards and forwards and from side to side from the hips, and systematic deep breathing. Then lie on the back with hands on the hips and gradually raise yourself to a sitting position and lower yourself again. Then raise first one leg slowly and let it down slowly. Then the other leg in the same way. Until you get into it put the tip of your stationary toe under chest-of-drawers or something, it will be a help.

Too much must not be attempted at first. Three or four minutes to start with, gradually increasing the time. The same exercises are helpful to overcome constipation and to reduce fat on the abdomen and hips in others than those written for in the first place. Mothers-to-be need to strike the happy medium between inactivity and overstrain and fatigue. Sufficiency of sound healthy sleep soothes the nerves and the building of the human temple goes on best during these times of peace and quiet. Nerves which are properly refreshed by sleep have no craving for drugs or stimulants. The mother-to-be cannot be too strongly warned against the habit of taking headache cures, sedatives or stimulants or strong tea or coffee.

The Questioning Soldier

By R. B. Thurber



AM thoroughly convinced, Pastor Nash, of all you brought out the other night concerning the Sabbath—its beginning and its nature and purpose; but somehow I can't get away from the idea that that was in Old Testament times, and that when Christ came, He changed the Sabbath. That's the teaching of all the churches, isn't it? Can they all be wrong?

"We'll let you answer your last question when we get through. Christ's first coming did change, or do away with, the ordinances that were types, or shadows, of Him. You may walk in the shadow of a tree, toward the tree, but when you reach the other side of the tree, and keep on going, you are no longer in the shadow. So this side of Christ we do not have types of Him. But the Decalogue is not a type; it is the foundation of God's throne, a set of great principles eternal in their nature because they are right. But let us see what Christ's example was; that ought to be worth something, since He tells us to walk in His steps."

"That's fair. What did He do about the Sabbath?"

"He said He was 'Lord also of the Sabbath.' Mark 2:28. And 'as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.' Luke 4:16. So His custom was to keep the Sabbath, and to attend church on that day. And every record of His life shows that He kept the day carefully. In fact, His main concern was to show the people how to keep it better. (Mark 2:24-27; Matthew 12:12.) He showed them how much greater the Sabbath was than they had thought. This was a fulfilment of Isaiah 42:21: 'He will magnify the law, and make it honourable.' Not only that, but He anticipated the future and made provision for the same Sabbath to be kept by His followers nearly forty years after He had gone back to heaven, at the destruction of Jerusalem. (Matthew 24:20.) Not a word did He breathe, even after His resurrection, of any change in the Sabbath. Since He told again and again just what He wanted His followers to do, surely He would have announced a change if there was to be any. It isn't like Jesus to hide such a thing as that."

"But maybe His word concerning a change was not recorded. His disciples got the idea that they were to celebrate His rising on the first day of the week; and they kept Sunday, didn't they?"

"No, pardon me, they did not. The first day of the week is mentioned only eight times in the New Testament (Sunday not at all), and six of these refer to the same day, the resurrection day. (Matthew 28:1; Mark 16:2,9; Luke 24:1, and John 20:1,19.) And as you read them, you will notice that they place the 'Sabbath day according to the commandment' between the crucifixion day (which every Christian to-day recognizes as Friday) and the resurrection day (which every one says is

Sunday). That fixes Saturday as the Sabbath, recognized by all connected with it, at the very time Jesus met with His disciples many times after that, but never does it say that it was on the first day."

"But somehow I always had the idea that the early apostles kept the first day. Doesn't it say somewhere that they ought to assemble on the first day?"

"The only place that sounds like it is Hebrews 10:25; and there the reference is to the day of God. Of the other two of the eight times I spoke of, one is in Acts 20:7. Read the whole story there given, and you will see that no doubt Paul stayed at Troas seven days to spend one Sabbath with the company. The way they reckoned time, the first day started at sunset after Sabbath; so it was Saturday night that he preached all night, and walked all the next day, which he would not do on Sabbath. But even if he did meet with them on Sunday, as it chanced in travelling, that would not make the day sacred. Over against this one instance, we have a record that Paul kept many seventh-day Sabbaths, seventy-eight at one place. (Acts 13:14,42; 16:13; 17:1,2; 18:1-11.) The eighth instance is the command given in 1 Corinthians 16:2 to every man to lay by him in store as God had prospered him, to be able to give to Paul when he would come later. It was not a collected offering, but he was to lay by himself a portion when he cast up his previous week's accounts."

"Well, Pastor, this is a revelation to me. There is no getting around it."

"Well, Pastor Nash, I have been thinking about this Sabbath question all day, and it is getting serious. If Christ didn't change the rest day from Saturday to Sunday, and the disciples didn't, who did? and when was it done? Every Christian is keeping Sunday now."

"Pardon me, Friend Brown, but true Christians who know about the seventh-day Sabbath are not keeping Sunday now. And, too, the day hasn't been changed. I mean that God has not changed it, and He is the only one who has a right to."

"But some one must have thought he could, and made a lot more people think so too."

"That's just it. And I will read that to you in the Bible. Daniel 7:25 says (I am reading from the American Revised Version): 'He shall speak great words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law.' This can't mean a law of man, for such are often changed. It is not hard to guess what power it was that thought to do this. The Roman Catholic Church, admittedly founded on tradition and the dogmas of men, during the Middle Ages persecuted to death millions of 'heretics' who clung to God's word; and changed times by decreeing that the Lord's rest day was to come on Sunday. But we do not have to guess at it. Catholics admit, yes, boast of it."

"What! You don't mean to say they claim to have done it."

"Yes, I do. Here, I will read you just one statement of many of theirs on this subject. In 'A Doctrinal Catechism,' by Rev. Stephen Keenan, page 174, a standard Catholic authority, I read: 'Question.—Have you any other way of proving that the church has power to institute festivals of precept? Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.' You will find the same claim in the book, 'The Faith of Our Fathers,' page 111, and in many other Catholic books. Others than Catholic histories give the same facts. If you saw your office boy eying your watch enviously, and later saw him take it off your desk and slip it into his pocket, and later still, when you faced him with the theft, he admitted he took it and boasted that he was sharp enough to get away with it, would you believe he took it? Would you not say that the guilt of your office boy had been definitely established?"

"Of course I would."

"Well, God prophesied hundreds of years beforehand that such a power as the Catholic Church would think to change the Sabbath; history says the Catholic Church did it; and the Catholic Church herself admits and boasts that she did it. Now I ask, Who did it? I see the answer in your face. Even Protestant writers acknowledge that Rome is responsible for the change, yet Protestants go on obeying man rather than God."

"But how could such a thing be done without protest?"

"It came in gradually, through the course of two or three centuries. One generation would rob a little, and another would take it up and change a little more, but Satan, who was the master mind back of it, directed it all. Paul predicted the coming of this 'man of sin' who would presume to sit in the seat of God. (2 Thessalonians 2:3,4.) In turning away from things Jewish, because the Jews killed Christ, the people made themselves believe that the seventh-day Sabbath was Jewish too. Then they wanted to win the heathen to Christianity, and the heathen worshipped the sun on Sunday and made the day a great holiday. There was a compromise made, and Sunday was set apart as the 'Lord's day,' in honour of the resurrection. The first Sunday law was made by Constantine in 321 A. D. And now the Catholics say that the Protestants are paying homage to the Roman Church by worshipping on Sunday, which is quite true. What do you say, Friend Brown, that we stop worshipping men any more in this thing?"

"No one ever wanders where a promise does not follow him. An atmosphere of promise surrounds believers as air surrounds the globe."

The Dead Sea's Secret

By Melvin Grove Kyle

ALMOST every account of the conditions of living on the plain at the south end of the Dead Sea has presented a most lugubrious picture. We have been told of the "detestable climate," "execrable water," "pestilential atmosphere," and "horrid smells." Under the spell of these accounts a surprise awaited us. The first intimation we had of it was when we came upon a beautiful little river of pure, sweet water flowing from the red sandstone mountains of Moab. This river was about twenty feet wide and a foot deep where comparatively still. Of course, such a water supply—and there are three such rivers at the southern end of the sea though not all as large as this—makes irrigation possible.

Our next surprise was the field of lush grass, and wheat just heading out, and still later the most thrifty fig orchards I have ever seen, and also beautiful vines trained up on trellises. The Bedouins are not much inclined to work, and have a poor market anyway: so they do only about enough to keep alive. But there are ten thousand acres of rich land here that could be turned by irrigation into a veritable tropical garden with four or five crops a year.

The climate was the finest winter climate I have ever known, 75 degrees by day, and about from 50 to 65 degrees by night. Of course, in the summer it does get extremely hot. As to "horrid smells" there was nothing except a little smell of salt marsh along the edge of the sea, as in every place where salt marshes are. The truth is, the only correct description ever given of the natural conditions of life on this plain, "before the Lord destroyed Sodom and Gomorrah," is that given in Genesis—"as the garden of the Lord." This was the second point we established in this expedition.

Does some one ask, How were the accounts ever written? It was probably under the spell of the memory of the great tragedy here. "Charity shall cover the multitude of sins," and psychology covers a multitude of stupid mistakes. This is probably one of these mistakes.

The third thing now fully established by

scientific evidence concerning Sodom and Gomorrah is that the tragedy did take place exactly as related in the Bible. It is not that science is able to tell exactly the same things, but rather exactly the other things which the Bible does not relate. The Biblical story is one of special providence. It recites what God was doing, and draws aside the curtain and allows us to look in upon the supernatural. We are shown a miracle of power, and, still more, a miracle of knowledge, for all these terrible forces were held in check until Lot was taken out, and God's exact time had come.

It is now known that this is a burned-out region of oil and asphalt. Where oil and asphalt are, gases collect. At some time, the geologists cannot say when, but the Bible tells us, something

kindled these gases, and there was a great conflagration. A great stratum of rock salt lies here at Jebel Usdum, exposed for six miles in length and one hundred and fifty feet in thickness—almost pure rock salt. Over this salt is a stratum of marl mixed with pure, free sulphur. The explosion ruptured these strata, and carried the salt and sulphur up into heaven red-hot, whence it literally rained fire and brimstone from heaven and utterly



Lot and his daughters leaving Sodom

destroyed the cities of the plain and all that grew out of the ground. And what makes a greater smoke than a pot of boiling asphalt on the street? So here the boiling asphalt sent up a smoke like the smoke of a furnace, and Abraham, looking down from the hill over Hebron through a low place in the coast mountains in this direction, saw this smoke. In nearly 4,000 years the elements have washed out the soil of the plain but the mountains are still encrusted with salt, and free sulphur may be picked up on the plain in pieces as big as the end of a thumb.

Now as to the location of the Cities of the Plain themselves. We have not seen the houses, but some things are very definitely known. The tragedy took place where the ruins of the tragedy now are. Ruins do not move around; they "stay put." The ruins of the tragedy are right here at this mountain, Jebel Usdum—mountain of Sodom. When Lot was afraid to sta, (Turn to Page 28)

BEFORE the creation of man a rebellion broke out among the angels in heaven against the authority of God. This rebellion was led by Satan. At that time Satan was a beautiful and glorious angel, a loved and honoured leader of great multitudes of the heavenly host. His name was Lucifer. Exalted by his Maker to a position of great prominence and influence, he was able to lead many of the angels astray when sin found an entrance into his heart and mind.

That such a beautiful and holy angel as Lucifer can fall into sin, and even change his nature until it becomes essentially sinful, is proved by the fall of man. Thus we have the record that God made man at the first "upright" (Gen. 1:27; Eccles. 7:29), but now not only is his nature evil, but also "every imagination of the thoughts of his heart" is "only evil." Gen. 6:5; 8:21; Ps. 53:1-3.

Thus, too, the angels, that higher order of created intelligences than man (Ps. 8:4, 5), were created in a pure and sinless condition. But they did not all retain this condition, for we have the record that certain of the angels "kept not their first estate, but left their own habitation." Jude 6. They had all at one time been among "the elect angels" (1 Tim. 5:21), but now the Bible divides the angels into two classes, "the elect," and those "that left their own habitation." Of these latter Peter says that "God spared not the angels that sinned." 2 Pet. 2:4.



Satan and his angels

THE GREAT OF

By Carlyle

From these Scriptures we secure three important facts. First, certain angels who were originally pure and holy fell into sin. Second, these fallen angels by this apostasy lost their standing with God. Third, in addition to this they came under God's heavy displeasure, for He "delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4.

That Lucifer was one of the great princes of the kingdom of God in heaven before his fall, holding a position under Jehovah, the Creator, which made him a leader of a great host of angels, is evident from such passages as Isa. 14:12-17, and Ezek. 28:12-19.

So there was a time when Satan was "in the truth." But he "abode not in the truth." John 8:44. That is, he became an apostate, the leader of a great apostasy against God.

Through his position as a leader of influence and power he was able to deceive many of the angels and lead them to follow him in rebellion against God. It was at this time, when Lucifer was determined to break once for all with the divine government, that "there was war in heaven. Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. 12:7, 8.

Thus, as a result of his rebellion in heaven against the government of God, Satan and the angels who followed him, were cast out of heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

Satan undoubtedly knew that it was the plan of God to people this earth, as the other worlds had been peopled, with a race of intelligent creatures, and he determined to thwart this plan by causing the human race to join him in his revolt against the majesty of heaven. This he did, as has been shown, through a spirit medium, the serpent, in the deception in the garden of Eden, which resulted in the fall of the human race.

Thus in our study of Spiritualism we must ever bear in mind that there are on earth a vast multitude of invisible beings clothed with supernatural power, called "demons" by the Scriptures of truth, wholly evil in character, and who, with the most intense hatred toward God and man, are constantly engaged in the most bitter warfare against the welfare of human beings and the glory of God. These unseen, yet intelligent beings can work equally as well in the darkness as in the light, while their presence remains unperceived and unrecognized. They can come into a room like the viewless air,

FEDERACY

are able to work through visible and
ly forms as well as control living beings.
y can change their location with the
dity of thought. Having lived for thou-
ds of years, they have the advantage of
wisdom and experience of the ages; they
recall facts that are past long ago, which
iving man could possibly know, but which
y be found afterward to be true. They can
ume disguises innumerable, impersonate
character, and can call to their as-
ance at any time a vast multitude of other
ngs like themselves. This vast confederacy
evil is presided over by a chief who once dwelt in the
rts of heaven, but whose present supreme aim is to en-
re the human race to its eternal destruction, and who
s at pressing every event and circumstance of human
into his fiendish service.

It is evident, when these things are considered, that
se evil angels, under such a superior and intelligent
ontrol, organized as they are into companies, divisions,
ncipalities, and powers" (Eph. 6:12), and inspired only
h the object of doing mischief, deceiving, and misleading,
ess faculties and opportunities for doing a vast amount
arm. By such spirits the unwary can be easily control-
terrorized, deceived, and injured. They can lay and
ute the most dangerous plots. They can cause their
mies to render them service unconsciously and ignorant-
They can take the credit for good which they have
er done, and put off upon others the blame for evil
ch they have themselves performed. In this way
y are able to confuse all conceptions of right and wrong,
ing evil good, and good evil. And especially is this true
en they work among those who deny the very existence
uch beings. Under such circumstances they are able
accomplish an amount of mischief and deceit too great
mortal man to comprehend.

Through all the ages of the past these wicked spirits
e unsettled the minds of multitudes of people, and led
y into madness, insanity, and ruin. Through all their
ory they have never yet been known to make known
truth of importance which has not already been re-
ed in God's Word, or discovered by the aid of good men
ience. Not one sinner have they ever led to Christ
he forgiveness of sins, nor is there one among all the
ons of Spiritualists who has been savingly converted
od by Spiritualism, or with the help of the spirits.
r invariable testimony is against the Word of God. They
hate the plan of salvation which that Word reveals.
r attitude towards Jesus Christ is to-day what it has
ys been—"Jesus of Nazareth, let us alone; what
ve to do with Thee?" See Mark 5:7. By their
l of the fall of man, the atonement of Christ, and the
tion of man by that atonement, they sweep away at
stroke the whole plan and purpose of God as revealed



A vast confederacy for evil

through Christ and the Bible.

Scientists have found themselves perplexed
and baffled in their investigations of this system.
But this, as has been pointed out, is not to be
wondered at when scientists come to such an
investigation denying that such mighty forces
exist. An infidelity and skepticism which doubts
everything for which it cannot find an explanation,
and which denies everything which it cannot
weigh in a balance or measure with a foot rule, we
may expect to see imposed on and deceived when it
comes to deal with the mightiest forces in the
universe. If unseen, imponderable, undefinable,
incomprehensible energies lie about us everywhere,
in the mysteries of electricity, the force of gravita-
tion, the vegetative secrets of nature, many of
which are still inexplicable, invisible, unmeasured,
and immeasurable, but which, notwithstanding
this, still rule in our material universe with in-
calculable power and mathematical exactness, why
should it be considered unbelievable that other
forces and powers and influences and intelligences
of which our learning and philosophy take little or
no account, may rule and control the hearts, minds,
souls, and bodies of men?

Scientists who deny the existence of such
forces simply because they cannot explain them
are centuries behind the times. What can they
explain? What explanation have they been able
to give us of the mysteries of seed, of plant, and of
flower? True, they can trace the steps in the
growth of such things, but can they explain those
steps? Can they explain the generation of life,
the growing of fruit, flowers, colours, odours, poisons,
from the same identical soil? Can any scientist
tell us why a mere whiff of air or the odour of a
flower produces on some constitutions just as
powerful an effect as a strong drug? Can they
explain why a heart should be broken or a life
ruined and destroyed because of an evil passion, a
disappointment, a harsh speech, or a look of
hatred? Can they explain the connection between

mind and body, and thus reveal why wrong habits of thought will produce physical disease?

And it, as all scientists well know, the sensitive minds of some persons can be depressed and deranged by the will, the glance, the word, or even by some secret influence or thought of others, why should it be thought a thing impossible that invisible spirits, cunning as the devil, swift as electricity, subtle as magnetism, and as unaccountable as gravitation, may work on human minds and bodies until the mental equilibrium is unbalanced, reason is subverted, and life itself is destroyed?

Those who to-day deny the existence of such agencies of evil, and say that the working of such forces is an impossibility, in the face of the clear teaching of the Bible, are merely asserting omniscience for themselves while they are demonstrating ignorance.

The Spirits of Devils

The Bible teaches that each child of God has an attending angel from the courts of heaven, Matt. 18:10; Acts 12:12-16. Without doubt each person has also an evil angel attending him constantly. This evil angel, who is under the direction of Satan, knows all that the person has ever done, all that he has ever said, all the secrets which he thinks are known only to himself, and all the things he has carefully kept from the light of day.

It is this evil angel, who has been in constant attendance on the person in this life, which appears in a Spiritualist seance and impersonates that person. That evil spirit can tell at that seance all that the person himself could tell if he were actually there. It can reveal secrets which were known only to the one who is dead and the inquirer at the seance, and this revelation appears of such a supernatural character to the inquirer, that, not being fortified by the truth of the Bible regarding the condition of the dead, he is convinced that he is in actual communication with the spirit of the dead. He is led on to believe "doctrines of devils" (1 Tim. 4:1), because, once convinced that it is one who loves him who thus speaks to him, he is then ready to believe any message he may receive. Thus he is drawn away from God into this terrible delusion.

The spirits which appear in the dim light of the Spiritualist seances are not the spirits of the dead, but are the spirits of devils. This movement is the latter-day working of the one who was cast out of heaven, and all the people of God should guard themselves against it with the utmost care.

The Bible Our Only Protection

As many will be brought into contact with these spirits which impersonate the dead, they will find themselves confronted by a power which they will be utterly unable to withstand or resist. Appeals will be made to their sympathies, and before their eyes miracles will be wrought which will convince them that this fearful delusion is the great power of God. They will be led to disbelieve the Word of God, which opposes the false claims

of Spiritualism, and will thus be led on until God departs from them, as He did from King Saul, and they are completely entangled in the snares of the devil. Thus thousands and hundreds of thousands will lose their souls in this final effort of Satan to deceive the whole world and take it captive. Our only protection against this powerful delusion is to become acquainted with and firmly believe the inspired teaching of the Bible concerning the dead.

The Bible solves forever the dark problem which has so long brought perplexity and distress to the world. It lights a lamp of hope for all who are weary and heavy laden. It gives assurance of life beyond the grave, a glory that shall never end. It strengthens the hearts of those who mourn, brings comfort to the bereaved, and points us forward to the better, brighter day which is so near at hand.

It shows to be false the revelations which are made by Satan and his angels through spirit mediums. In order to save from the snare of Satan all those who have been trifling with spirit manifestations, it sends forth this awful warning: "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12. It commands us to "resist the devil," and promises us that he will flee from us. Jas. 4:7.

May the reader of these articles fully heed the warnings, the promises, and the teachings of the Bible. Connect yourself with the cause of Christ, love Him and His Word sincerely, serve Him with faithfulness, let your dependence for salvation be placed alone in His atonement, walk by faith, lead a holy life, and ultimately you will triumph over Satan and all his emissaries. You will thus be able to sing the victor's song of "Glory to God and to the Lamb," and to join with grateful heart in the shout, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

With Paul, "I would have you wise unto that which is good, and simple [or blameless] concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

The Purpose of Pentecost

"THE uttermost part of the earth." Acts 1:8.

The purpose—world witnessing.

The plan—individual propaganda.

The Power—the Holy Spirit.

World conquest waits on the witnessing disciple; a wrangling church cannot be a witnessing church.

Think of the character that is demanded: the life it inspires: the power it imparts!

Open my eyes, that I may see—

Open my ears that I may hear—

Open my mouth that I may speak!—

—Expositor.

Bringing up a Boy: The Biggest Job in the World!

By B. Wood-Comstock, M.D.

WHAT is the matter with boys, anyway? For a few short years they are darlings; at eight or nine they are just "boys," and *such* a nuisance!—noise, dirt, dislike for school, disregard for authority—with apparently an absolute indifference toward the irritation of nagging, suggestion, or advice. A foreign element—their psychology never quite understood, their external attitude seemingly their best means of protection against endless remonstrance and reproof, their inside mental processes past finding out. Adolescence, and the enigma is greater; apparently grown-ups are simply to be endured, and the only ones that understand are the "other fellows" in like predicament. Was dad ever a boy? Oh, yes, but of a different race. There are no boys like dad to-day.

Church? If he has to, but the back seat or the hallway or the front steps. Sabbath-school? Yes, because there is no way out but the class hour and the presence of the teacher are endured rather than appreciated. Sly glances, nudges and signal codes vary the monotony of the irksome period; and the teacher, having perfunctorily done what he considers his duty, sighs at the incorrigibility of the youth of the age.

The boy lives and grows in a world apart from his elders. He travels the way alone, and even though he finds his way at last, and finally becomes a good and useful citizen, try as he may, he is never able entirely to eradicate from his mental background the results of early ignorance, misinformation, and distorted imagination. Early misconceptions of the holiest things of life have placed his moral standards low and made his ideals uncertain, and all too often, when manhood finds him, he is far from the faith of his fathers, careless, indifferent, sceptical, parental influence worse than nothing as far as he is concerned. What have we done that this should be—we who have loved him so?

Well we know that the road travelled from babyhood to manhood is a long and perilous way, beset by dangers, snares, and pitfalls many, full of bogs, mire and slime; and that some of our boys pass over the way and finally become great and good men, in spite of the experiences of their journey, is simply the triumph of good against tremendous odds. And how can we wonder that a still greater number never rise above the uncertain and distorted standards of their wild young days, but help to make up the rank and file of the irreligious and irreverent crowd?

Our boy came to us, his mind a blank page for our inscription, his mental complex a big question mark, subject to our response. As plastic clay he came; he leaves us as we have moulded him, or have allowed him to be moulded.

"I took a piece of living clay,
And gently formed it day by day,
And moulded, with my power and art,
A young child's soft and yielding heart.

"I came again when years were gone—
It was a man I looked upon,
He still the early impress bore,
And I could change it nevermore!"

The outstanding things about a child's mind are: Its receptiveness, its alertness, its interest in whatever lies near, no matter what that thing may be. His ideals, his standards, his entire psychology, depend upon his surroundings. The one thing wherein he lacks is the power of selection. He will take whatever is given him, be it good or bad; will be just as much interested in the questionable things of the street as in the better things we might select for him.

The responsibility has been and is entirely ours. We cannot place it upon his great-grandparents. From them have come influences which have affected the ease or difficulty of the moulding process, but the real work has been ours to do.

Tender years when the page was clean, the questions still unanswered, the clay soft and pliable, we wasted; we waited until unsightly, distorted impressions had been made, until the page had been soiled and daubed and blotted. We waited until past the time of persistent questioning, and then tried to do our work. But we found little room on the page we found the clay set, questionings no more; and no wonder that our nagging, our anxiety, our tears, and yes, even our prayers, seem to have had little effect.

Think you that we can let our boys come up to the adolescent years, depending on our pride of family, on the school teacher, or even the Sabbath school teacher to impart to them saving graces, and then expect them to pay much attention to us when they are sixteen or seventeen?

"Johnnie, you drive me to distraction with your questions. Run out and play!"

"Oh, child alive, such things are not for a boy like you! You'll have plenty of time to find out about them when you are older."

"You never could understand if I told you."
"Oh, yes, I could, mother. Just try it and see."

"For pity's sake, John, get out of here. "Can't you see I'm busy?"

"Don't let me ever hear you say a thing like that again. If you do, you'll get the worst thrashing you ever had."

"Tom, what are you doing now? Such a racket! Get out of this house! Look at the dirt you are bringing in!"

Do you suppose John or Jack or Tom has any conception of just why mother or father raves at him like this? Grown-ups are queer folks. No wonder that by and by the boy gives it up and

decides that the "fellows" are the only ones that are worth while—that they are the only ones who understand or can be understood.

The boy is powerless to understand his parents' mental and emotional attitudes, and before long he reacts by developing a defensive psychology as foreign to us as is ours to him. His reaction to constant nagging, remonstrance, and reprimand is an emotional callosity toward authority and advice upon which it is impossible for us to make any impression.

The boy is a social creature, and when we, his parents, fail to be the kindred spirit for which he longs, he finds his companionship with the boys in the neighbourhood, who, because of a like experience, are one with him. And his investigative tendencies, unguided, lead him into many a questionable bypath.

So when your boy of three, or four, or five comes with a question, consider it your greatest privilege to answer it. And, strange to say, his questions at this age will almost always be of a scientific nature, and the answering will be to place the stone definitely in the wall of his education. He will ask about the clouds and rain, sky and sun, insects and worms, toads and snakes, about trees, birds, and flowers, about water, pipes and machinery, about sound and wind, light and dark. He will ask about machines, about engines and cars, about wheels and belts—about any of the interesting, common things of everyday life. And we are to tell him and thus encourage and cultivate interest along scientific lines and establish in him an ever-growing confidence in us and our knowledge. If we do not know, we are to consider it our privilege to *find out* for him—not that he might not be able to learn these things later, but that we may direct his interests, and keep him as a companion.

And our stories will not be fantastic tales of fairies, but real stories of real animals and natural life; stories of flowers and their seed children; stories of birds and plants and trees. These the child will be interested in just as much as in the unscientific "stuff" children's minds are usually laden with. The sole idea of this is to amuse, there being no realization of the fact that the child mind is capable of grasping scientific truth, ideals, and philosophy. Children are far more intelligent beings than even their fond parents give them credit for. I think we may truly say the child is able to understand any philosophy if couched in terms of his own vocabulary.

Someone has said that the first five years of a child's life are wasted; and surely this is true as far as constructive mental training is concerned. Oh, you say, his mental training doesn't begin till he goes to school! No mistake could be greater; his mind never will be more active than now, never again so plastic. When again will his proper guidance be so easy, or accomplish so much? By five years his mental background is fixed, his psychological mould is set. Why worse than waste the unlimited possibilities of the pre-school child's mental processes? Why dissipate such keen and such easily guided mental powers as

ANOTHER NEW RUGBY A BRILLIANT ACHIEVEMENT. WORLD CHALLENGE

FOR VALUE.

Touring Rs. 2700/-

Elegance-Speed-Economy.

Distributors:—

HILL, SAWYER & CO. LTD., BOMBAY.

Poona Agent:—MODY & Co.

East Street, Poona.

those of these tender years? They are so easy to guide now; so hard later.

There is no greater educational means than the story. Why should not the story be of truth when truth may be made just as interesting as myth or fiction? What an insult to a child's awakening intelligence to picture for him things untrue, unnatural, and grotesque, when he is waiting and ready able to understand things that are true and beautiful and scientific? Develop his imagination? Will not truth develop mental imagery quite as well as fiction? Is not imagination necessary to understand the wonderful processes of Nature, the ministry of angels, Nature stories, or Bible tales?

In some way we must impart to the little lad of four or five our ideals for him. And, incidentally, ideals are one thing that a small boy always has. To be a big man, like daddy; to have muscles like Uncle Dick; to be tall and strong like the policeman on the corner. And John will take cold baths because it will make him strong, and eat spinach because it will make his bones hard and give him fine teeth, and eat brown bread and drink milk because it will make him tall, and do all the things he should because he is helping another "build a man." But how he will hate spinach and milk and cold baths if it is simply a matter of nagging and arbitrary insistence, and in time he will even come to hate the authority that seems merely to impose irksome tasks and arbitrary restriction. (*Turn to page 25*)

OUR HOMES

Making Home Homely

NOT every woman is born with the home-making instinct. Many who have it do not have opportunities of exercising it. Some indeed who are by nature home-makers have been so saturated with frivolities; so absorbed with business; so swamped with the calls and attractions of society that the homing instinct has been simply quenched and completely trodden out. But to the woman who is a born home-maker and who realizes that it is her special domain, it is the most absorbing, the most intriguing thing on earth. I once heard a man suggest that these home-loving women reminded him of the Orpington and the Wyandotte of the poultry yard. He pointed out that these particular fowls were "stay-at-homes," always to be relied upon to "come home to roost," and to be depended upon in the matter of bringing up their little families with care and success. "They are not," he added, "like the gad-about Minorcas, for instance, wild things, not to be trusted with eggs."

In most cases the homely home is not made homely mainly with wealth. Very frequently its furniture is shabby, its carpets and curtains may be faded, and its occupants far from wealthy or even up-to-date. Often the most homely home is just as the old song puts it "never so humble." But it is a bright home and a happy one, where good temper reigns, where there is no scolding, no grumbling, no discontent. It is a place of comfort and cosiness, where the kiddies can play, or work, or read, or talk, or laugh, where their friends are made welcome, and where confidence, friendliness and sociability are permanently and deeply rooted. To the whole family it is the most attractive, most lovable spot on earth. It is home sweet home; it is a homely home spelt with a big capital H. This ideal home has no little shams, no petty pretences, no "show parlour." Its rooms are lived in and in that way they take on an individuality, a charm, and a homeliness all their own. They are home pure and simple, and just that.

Most of us, I suppose, know what it is to go into a room where the extreme orderliness and oppressive formality have given us a kind of chill, a sort of slap in the face instead of a genial welcome. Rooms that are never used or lived in are always like that. There is something repellent in them; they are less like home than a museum, where "you are requested not to touch" screams aloud from every point of the compass. One feels it would be a crime to move a chair, or displace a cushion, in such an apartment. What is missing is just the human touch, for without it there is no warmth, no heart, no feeling, nothing living to animate or vibrate, no personality and therefore no homeliness. The remedy is obvious. Live in your rooms and leave off keeping any one of them merely for show. Try and dispense with anything in the way of a "holy of holies."

Is home-making your strong point? I'm not at all sure that it is mine. But is it yours? If not you will have to "look to your laurels" if you are to get even with all the outside attractions that lure the younger members of the family away from the domestic nest. You will have to make home very attractive, too, if you want to keep a naturally roving better-half from his club or his pub, whichever, according to his social status or natural bent, attracts him most. The secret of home attraction is really very much a question of atmosphere. The bright hearth, the singing kettle, perhaps the purring cat, or may be the slippers put to warm on the fender. The good tempered mother, the unselfish father, the considerate children, the general all-round thoughtfulness of each one for the other. These are the things that create the right atmosphere of the home. And without them home is not worthy of the name. It is merely a habitation, a shelter, a lodging. Least of all is it "homely."

Who is responsible?

Well, some people would answer that question by saying it is entirely the woman who is responsible for the homeliness of the home. Certainly the mother has a very large share of it. She it is who "pulls the strings." But if the business of making home rests chiefly upon her shoulders, it is surely up to the rest of the family to support her efforts and not to undo all she does to make things work smoothly and comfortably. It is up to every member of the household to do his or her share in making home life happy and jolly for all. And with this in mind I shall have many things to say on this page during the coming months; about mother's part; father's part; the children's share; how to improve the home; decorating it; making it healthy; etc. Meanwhile if any reader would like to suggest any other necessary or desirable aspects of the homely home I shall be quite pleased to act upon the suggestion and to discuss the same.—*Marie Blanche in Good Health, England.*



Junior and Mr. Germ

By Howard W. Haggard

THERE was Junior holding to the top of a blade of grass and laughing. He was looking down at the germs on the ground below and thinking what fun it would be to scrub them with soap and water. He laughed and laughed and laughed. Then he stopped laughing. He stopped very suddenly indeed.

Some one had spoken to him; spoken right into his left ear. Junior looked all about but did not see any one near him. Then he looked again at his left shoulder and what he saw surprised him so much that he forgot all about the germs on the ground at the bottom of the blade of grass.

Sitting on Junior's left shoulder was Mr. Harold Augustus Germ.

This is how Mr. Germ got there. When Junior was running away from the germs on the ground, Mr. Germ was rolling after him; when Junior fell something hit him in

the back: that something was Mr. Germ. Mr. Germ had rolled along Junior's back as far as his shoulder. Then he had taken hold of Junior's clothes and held on tightly. Mr. Germ was there on Junior's shoulder all the time Junior was climbing the blade of grass, but Junior never suspected it.

There were the two of them on the blade of grass. Junior looked at Mr. Germ; Mr. Germ looked at Junior and smiled. It was a pleasant smile but Junior did not feel like smiling. He saw nothing to smile about in having Mr. Germ on his shoulder, for he remembered the cut on his head and on his hand. Besides, Junior did not like germs any more.

"As I was saying," spoke Mr. Germ, "it is much cooler up here than it was down at the bottom of the grass." "Cool," said Junior, "what difference does it make how cool it is?"

"It makes a lot of difference to me," replied Mr. Germ. "You have forgotten what I told you about your mother's ice box. She puts food in the ice box where it is cool so that the germs will not raise families on it. If they did the food would spoil and make you sick when you ate it. Yes, I am glad that it is cool up here. Raising a family is really very tiring and when it becomes hot I have to raise a family whether I want to or not."

Mr. Germ sighed. It was a sigh of relief but Junior did not feel at all happy. He just held on to the grass and stared and stared at Mr. Germ. Junior had believed that he had gotten away from all of the germs and here was Mr. Germ still with him. Junior was not frightened at one germ. The thing that frightened him was that Mr. Germ might start raising a family. He had seen him do that once and knew how rapidly it grew. It was not very cool after all and it might become warmer at any time. Junior did not like to think what would happen to him if Mr. Germ raised a large family right there on his shoulder. His hand was cut, and his head was cut, and the germs were waiting for him down on the ground below. He had reason to be frightened.

Mr. Germ seemed quite happy. He sat on Junior's shoulder and looked around. He looked at the cut on Junior's head. When Mr. Germ saw that cut he smacked his lips. Of course it was not polite of him to smack his lips but you can hardly expect good manners in germs. Mr. Germ looked at the cut, he smacked his lips, and he said: "My, my, I am hungry."

When Mr. Germ said that Junior lost his temper for the second time in one day. He let go of the grass with one hand and with the other he took hold of Mr. Germ. "Mr. Germ," said Junior, "I am going to do something to you. I am going to take some soap and water and wash you. I am going to take lots of hot water and soap and scrub you. I am going to wash your teeth with a brush and tooth paste. Mr. Germ, I am going to get some iodine and put it all over you. I shall paint stripes up one side of you and down the other till you look like the stripes on a flag. That is what I am going to do to you."

Mr. Germ trembled. He shook so hard with fright that Junior nearly fell off the blade of grass.

"But first," continued Junior, "before I do all those things to you I am going to throw you clear down on the ground. I hope you get hurt."

"Oh," said Mr. Germ, "I do not mind at all being thrown down on the ground. I should not be hurt in the least. I should simply bounce a bit and then be all right again. You really did frighten me though when you talked about scrubbing me. There is only one thing that I like less and that is boiling hot water. I simply cannot stand boiling hot water. If anything I am on is put in boiling hot water I am killed. You haven't any hot water in your pocket, have you?"

"No," said Junior, "I am sorry to say that I have no hot water in my pocket."

"That is good," said Mr. Germ, with a tremendous sigh of relief and a more cheerful face.

"No," snapped Junior, for he was still angry. "It is too bad. I wish my pocket was filled with hot water. I should put you in it."

"But," objected Mr. Germ, "I would not fit in your pocket. You forget that you have become very, very small. In fact you are so small that you are of no use to me; that is, if I cannot eat you. So I would be safe even if you had hot water in your pocket."

"What do you mean by saying that I am too small to be of any use?" asked Junior. He was still rather cross.

"What I mean," said Mr. Germ, "is that you are too small to carry me very far. You see I cannot walk with my own legs for they are too short. I depend upon people to carry me from place to place; that is, from dinner to dinner."

Mr. Germ became sad when he remembered how hungry he was. He looked at the cut on Junior's head and wished he could reach it. "You have carried my relatives a great deal in the past," continued Mr. Germ; "of course that was when you were big."

"I have carried your relatives from place to place," cried Junior. "I would not do such a thing. I would not carry a germ to any one else. They are mean, hateful things and I would not let them get on any of my friends."

"Oh, yes, you did," laughed Mr. Germ. "You were big then and you could not see us. I remember one time when you gave one of my fourth cousins a nice ride. Even to think of that ride makes me happy. I do believe I shall recite that poem that I was going to start when I first met you. I always want to recite poetry when I feel happy and it really is a beautiful piece of—"

"Wait a minute," said Junior. "I should like to hear your poetry some other time. I want to know about the time I gave your cousin a ride."

"You are very impatient," said Mr. Germ. "But anyway I shall tell you about my cousin. I have nothing to do until some one comes to carry me away. Perhaps if I tell you about it you will stop talking about soap and water and other unpleasant things." Junior put Mr. Germ down on one of the rough places on the blade of grass. Mr. Germ took a long breath and then spoke:

"If you will please be as quiet as you can and do not interrupt me, I shall tell you the story of my fourth cousin and the time you gave him a ride. I am very proud of my fourth cousin. He is a great germ and is much luckier than I am. I have a hard time. All I can do is live on the outside of people and wait and wait and hope that they will get a cut or a scratch so that I can get through their skin and get my dinner. When that happens I make a boil or a pimple or a very bad looking sore of that scratch or cut. Your mother calls it a festered sore, I believe. There is nothing I like to do better than sit on a nail sticking up in a board and wait for some one to step on me. That is fine—very fine. I go right in with the nail. It is just like walking in a house and sitting down to the dinner table. There is just one trouble: I always have to raise a large family when I get in the cut that the nail makes. That rather crowds us at the table. We all pile up and make a big lump that swells out the sore place. It is very pleasant for all of us though, unless some one is mean and chases us away with iodine or something else."

Mr. Germ stopped talking. He sat looking ahead of him and thinking of the good dinner he could have if Junior would only step on a nail. Mr. Germ stopped talking for such a long time that Junior finally became impatient and shook Mr. Germ. Mr. Germ nearly fell off the rough place upon which he was sitting, but Junior caught him. You see, as much as Junior disliked Mr. Germ, he did want to hear the story of how he gave that fourth cousin a ride.

"Yes, yes, yes," said Mr. Germ, "my fourth cousin. A very great germ is my fourth cousin. He does not have to live on the outside of people as I do and wait for them to get out. He goes right inside of people through their mouth or nose."

"Oh!" said Junior; "he is like your second cousin, who makes holes in people's teeth as a woodpecker does in trees."

"Not at all," replied Mr. Germ, "my second cousin does not really go inside of people; he just lives in their mouth and teeth. My fourth cousin goes further. He goes clear inside of people and makes them sick. He gives them colds in their head and sometimes when he is very, very lucky he gives them pneumonia too."

"Do colds come from germs?" asked Junior. "I thought they came from getting your feet wet."

"The wet feet help," replied Mr. Germ. "They make it easier for my cousin to get in. When he finds boys or girls who are strong and healthy he has a hard time getting inside of them to start a cold. If they get their feet wet it makes it easier for him to burrow into (Turn to Page 27)



OUR BIBLE READING

"The entrance of Thy Word giveth light"



The Law of the Sabbath

Earl F. Hackman

To confirm the essential and vital importance of the Sabbath, where did God intrench the Sabbath truth?

God placed it in the heart of the Decalogue, His own holy law, the fourth commandment of the ten, and based its observance on the eternal and unchangeable facts of creation. See Exodus 20:8-17.

How long will the Ten Commandments endure?

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalms 111:7,8.

What did Jesus say about the immutability of the law?

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matthew 5:17,18.

Who made the law?

"God spake all these words, saying—" Exodus 20:1. Then follow the Ten Commandments as given to Moses on Sinai. "The Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Exodus 24:12.

Did Jesus observe the law and the Sabbath?

"He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

Was the Sabbath part of God's law before given to Moses at Sinai?

"Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5.

NOTE.—This was more than three hundred years before the Jews existed as a people. The Sabbath was instituted at creation 2,000 years before a Jew existed.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall

go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Exodus 16:4. And what was the test? They should gather in twice as much on the sixth day, because the seventh day was the Sabbath. Verses 22, 23.

NOTE.—This occurred before Israel had reached Sinai.

For whom was the Sabbath made?

"He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

NOTE.—This clearly indicates that the Sabbath was made for all humanity. If it was made for the Jews only, the above text would imply that the Jew was the only man.

Is the Sabbath a test of our loyalty to God?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:12, 20.

In the Old Testament was the stranger, or Gentile, as well as the Jew, commanded to keep the Sabbath?

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant, . . . every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant." Isaiah 56:2-6.

When does the day begin? Therefore, when does the seventh day, the Sabbath, begin?

"And the evening and the morning were the first day." Genesis 1:5, 8, 13, 19, 23,

Will the Sabbath of the Lord be observed in the new earth, in Eden restored?

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22,23.



The DOCTOR SAYS



"I have lost the sense of smell and taste and have tried many things to get this back, but without success. The doctor says it is due to weakness of the nerves. I am also suffering from catarrh of the nose. What would you advise?"

Your loss of smell and partial loss of taste are due doubtless to catarrh. This condition should receive attention. It would be best for you to visit an ear, nose and throat specialist and be guided by his instructions. There may be some special cause for this disorder. In the meantime I would advise your using a nebulizer with a solution of 2% each camphor, menthol and eucalyptus in liquid paraffin. Spray this into the nose two or three times a day.

"What are the causes and symptoms of pellagra?"

The principal cause seems to be a diet deficiency—an insufficiency of animal proteins which may be supplied by milk and eggs. There may be other contributory causes—infection, for instance—for a diet lacking in the animal proteins does not necessarily result in pellagra.

The important symptoms of pellagra are the "three D's, dermatitis, diarrhoea and dementia," that is, rash, intestinal trouble, and mental failure. If two of these three symptoms are present, the probability is that the patient has pellagra.

The rash (on both hands, both feet, both sides of the face, or both knees, usually on parts of body exposed to sunlight, and both sides of body affected the same way) is often mistaken for eczema, and is treated by some local measures until it is too late to save the patient. The treatment is largely dietetic. But in severe cases no known treatment can save the patient.

"Can a man of 22 years be cured of flat feet by any other method than by taking exercises? If not, what are the exercises to be taken? How long does it take to become entirely cured? Are arch supports of any value?"

There is no satisfactory answer to this question, as the term "flat feet" is used for many different conditions. A low longitudinal arch is quite normal for certain races and often is the accompaniment of very satisfactory feet in persons whose familial type is not of the low arch form. Another type commonly called flat foot is characterized by a very prominent projection of the ankle inward and a rolling down of the inner side of the foot. This is probably the most frequent condition called flat foot.

This condition may be due to lax muscular apparatus from childhood, or even to real paralysis of some of the muscles, such as occurs in infantile paralysis. Then there are numerous inflammatory conditions, commonly called rheumatism, that affect the shape and position of the feet. Injuries and fractures also are causes. So the difficulty in giving direct answers to the questions asked is obvious, as the cause and type of flat feet are not mentioned.

Judicious exercises may help to correct the posture of some feet. Toe dancing is an aid in some cases. Painful feet may need rest rather than exercises to recover their normal function.

There is no definite time to effect a cure and a cure may be impossible. Arch supports are used with apparent advantage when indicated, but their indiscriminate use usually leads to disappointment, if not actual distress.

Perhaps much can be done for this young man's feet but the safest way to go about it is the same as in stomach or heart troubles, to have a careful examination made by a physician who is familiar with the disturbances of the region involved.

"What diet would you recommend for a person who suffers from biliousness? She cannot take milk."

In most cases what is known as biliousness is in reality a condition of auto-intoxication from sluggishness of the colon. Very careful attention should be given to avoiding constipation. Water drinking almost to excess is beneficial in nearly every case. Take two or three tumblers of tepid water early in the morning, half an hour before breakfast, and two or three glasses between meals in addition. Do not drink at meal time. Avoid highly protein foods, especially meat. Use fruit freely. Vegetables also may be used and grains well cooked. Take moderate exercise and bathe two or three times a week at least.

"Just what are vitamins?"

Vitamins are subtle elements in the food which are essential to good nutrition, and in the absence of which various deficiency disorders make their appearance, such as beri-beri, scurvy, and probably pellagra and rickets.

Vitamins are easily destroyed by boiling or baking or by long drying. This fact emphasizes the need of a daily and abundant supply of fresh fruit and vegetables which have not been impaired by cooking.

It must also be remembered that vitamins are chiefly found in the outer coverings of seeds and in the germ, and so are not found in fine wheat flour nor in polished rice. Vitamins abound in fruit and vegetable juices, especially the juice of the orange. Green leaves (uncooked), such as lettuce, cabbage, and spinach, are rich in vitamins.

Dioxigen is particularly adapted to this use because it is free from deleterious drugs found in some other peroxide preparations.

"Is there any merit in the use of large enemas or bowel flushes, also called internal baths. Some of my acquaintances, both men and women, use them and claim to derive benefit therefrom, but an elderly lady cautioned me against the use of the injections saying that a habit would be formed necessitating the continuous use of the devices. Is this correct? Is plain water or a soapy water best? Do you think the new style syringe that the patient sits on preferable to the ordinary fountain syringe? Is the long soft rubber flexible rectal or colon tube better than the short hard rubber or metal point for making large injections?"

Enemas are of value to meet certain conditions but not as a regular practice. If used frequently, there is a tendency to aggravate or even to bring about dilatation of the veins resulting in piles. It is true that if such injections are used continually they are likely to result in a habit.

As to the substance used, soapy water promotes passage of the contents probably better than plain water. The ordinary fountain syringe is as good as any and the short tube as good as the so-called colon tube for ordinary use, but for certain conditions the high colonic flushing is helpful. It is given by the nurse under the direction of the physician.

All enemas are more effective when the liquid passes some distance up into the bowel and when a considerable quantity of fluid is used. To bring about this result it is best for the patient to lie on the left side with the hips elevated, allowing the fluid to flow in slowly so as to introduce as large an amount as possible before the desire to expel it becomes uncontrollable. It should be retained for five or ten minutes and then expelled.



My Favourite Text and Why

"Jesus Christ is the same yesterday and to-day, yea and forever."—Hebrews 13: 8, A. R. V.

By Jere D. Smith

WHAT a world of meaning is bound up in so few words! food for thought sufficient to keep one studying for a long time, and material aplenty for a large volume. On every hand we see the effects of change and decay. Cities that were once beautiful and magnificent are now gone down in ruin, and men whose names illuminate the pages of history have long since gone the way of all the earth. Still Jesus Christ lives and reigns in the hearts of men, His character unchanged, His ways immovable.

To me this is one of the most beautiful and beneficial texts in all the holy oracles of God. The same Jesus, who, through power invested in Him by the Father, spoke the world into existence, guided the patriarchs in all their ways, and led the children of Israel through all their wilderness wanderings, who, being born in a manger, lived a life of service for others, walked, taught, and healed by the shores of Galilee, will guide and sustain the weary wayworn pilgrim to-day who puts his trust in Him. He ever lives to make intercession for us. His power is just as great and His love for fallen humanity is just as intense as it was when He first gave Himself to die for the sins of a fallen race.

Some seem to have the idea that Christ is changeable. They seem to have received the impression some way or other that after His resurrection He saw things in just a little different light and that we are to practice a different kind of religion than He laid down in His law; but it is clear from the above text that the same law that He spoke from Sinai is as binding to-day as when the words first fell from His lips and were engraved on tables of stone with His own finger. In His practice, in His teaching, and in His character He remains the same from eternity to eternity. With Him there is no variableness, neither shadow of turning.

Bringing up a Boy: The Biggest Job in the World!

(Continued from page 20)

Tell him stories about his own body, how his body is like a plant, or a house, or an automobile—tell him physiology stories day by day, until he knows all about body processes, and how to make strong muscles, strong nerves, red blood, and a good mind. At this age a sense of self-respect and reverence for the body temple can be instilled

that can never be done in after years. The child mind will never be so completely yours again.

He will enjoy stories of great and good men, and such biographies will be a definite help in guiding his ideals. As he grows older, the history of the inevitable results of wrong as shown in the history of nations and governments will help to develop in him a regard for right and a loyalty to principle.

The small boy's natural trait of loyalty must be cultivated. Loyalty to father, mother, home, and friends is instinctive in a small child. And it needs only proper direction and cultivation that it may broaden to include loyalty to God and to religion. To the small boy, religion is too often simply a system of "thou shalt" and "thou shalt not," only a bondage away from which he will flee at his first opportunity; and that is usually by the time of the adolescent period. Religion should be made to him the most delightful, the most interesting thing in the world, which it is. Perhaps if we as parents really felt this, it would be easier to impart it to our boys. How he may be thrilled by stories of God's providences and of Bible heroes! And Christ as the greatest hero may, at this early period in the child's life, so take possession of his consciousness that loyalty to the One who left the "ivory palaces," to save man in distress will ever be outstanding in his mental make-up.

The philosophy of religion—do not think your small boy too immature to grasp it. Tell him the story of the plan of salvation as you would tell a fairy tale. Make it just as fascinating, and it will be more real because it is true.

Often the boy will come with "I wonder why —. Mother, why didn't God want Adam and Eve to eat of the fruit of the tree of knowledge of good and evil?" Explain it to him. Let the child see that nothing that God does is arbitrary, that He always has a good reason, just as mother and daddy always have. Such talk will always be short and by the way. A wagon, a dog, a cat will attract the attention and change the conversation, but the mental impression will have been made. And John can be loyal to a religion that appeals to his understanding and shows God as a Father of love. *Present Truth, England.*

"Keep me from turning back!

My hand is on the plow, my faltering hand;

But all in front of me is untilled land,

The wilderness, and solitary place.

The lonely desert and its interspace.

What harvest have I?—Only this paltry grain,

These dwindling husks, a handful of dry corn,

These poor lone stalks. My courage is outworn.

Keep me from turning back!

The handles of my plow with tears are wet,

The shares with rust are spoiled—and yet—and yet—

My God! My God! Keep me from turning back!"

MEATLESS RECIPES

STRAWBERRY ROLL

2 eggs
1/2 cup sugar
1/2 cup barley flour
1/2 cup wheat flour
1/4 tsp. salt
1 1/2 tsp. baking powder
1/3 cup water
1 tbsp. butter
Rind of 1 lemon (grated)

Beat the eggs, add the sugar, and cream well. Add the lemon rind, salt and baking powder to the sifted and mixed flours. Add to the egg mixture alternately with the water. Melt butter and add last. Bake in a sheet in a moderate oven. When done, spread with fresh crushed, or tinned strawberries sweetened, and roll as a jelly roll. Serve with cream or butter.

DATE TORTE

1 cup pecan nut meats
(coarsely chopped)
1 cup granulated sugar
1/3 cup bread crumbs
1 tsp. baking powder
1 cup dates (chopped)
2 eggs (slightly beaten)
3 tbsps. of flour
Pinch of salt
Pinch of cinnamon

Mix together nuts, dates, eggs and crumbs. Add the dry ingredients which have been sifted together. Pour into a buttered baking dish and set in a pan of hot water. Bake slowly one hour.

A delicious Christmas pudding which may be served with whipped cream, ice cream or plain.

FRUIT TOAST

Take a quart of ripe cherries; remove stems, wash, and stew (if preferred the stones may be removed) until tender but not broken; add sugar to sweeten, and pour over slices of well-browned dry toast, zwieback, or granose biscuit. This may be served either hot or cold. Plums, gooseberries, strawberries, and any similar fruit may be used in the same way. A spoonful of ground Brazil nuts, almond meal, or malted nuts sprinkled over each dish will increase the nutritive value.

EGGED POTATOES

Put a fair-sized piece of butter into a frying-pan, and when it boils brown put in it a small onion finely chopped. Cut some cold boiled potatoes into slices, put them into the pan, pour over them the well-beaten yolks of two eggs, add salt to taste. Fry a golden brown on both sides. Place on a hot dish, and put into the oven for a few minutes to absorb the fat. Serve very hot.

POPOVERS

Beat two eggs light, without separating whites and yolks; add two cups of milk; beat in two cups of flour and one-half a teaspoonful salt, gradually, using an eggbeater. Beat very thoroughly. Pour into hot well-buttered custard cups and let bake forty-five minutes. This recipe will make one dozen popovers. The batter should fill but one-third of the cup when placed in the oven.

NOODLE SOUP

1 pint potato water
1 pint bean broth
1 tablespoon grated onion
1 ounce noodles
1/2 teaspoon marmite
Salt to taste

Add the marmite and grated onion to the potato water and bean broth. Heat to boiling, then cook the noodles in this broth till they are tender. Add salt to taste. Instead of the marmite the soy sauce that is used to flavour chop suey, and that may be bought at Chinese restaurants or shops, may be used.

TOMATOES STUFFED WITH PINEAPPLE

Peel medium-sized tomatoes. Remove a thin slice from the top of each, take out seed and some of the pulp. Sprinkle the inside with salt, invert and let stand one-half hour. Fill tomatoes with fresh pineapple cut into small cubes or shredded, and nut meats, and mix with mayonnaise dressing. Use two-thirds pineapple and one-third nuts. Serve on a bed of lettuce leaves. Garnish with mayonnaise and nut meats.

THE AMERICAN EXPRESS CO. INC.

(Incorporated in U. S. A.)

INTERNATIONAL BANKERS AND TRAVEL AGENTS.

Offices in all Principal Cities
Throughout the World.

BANKING DEPARTMENT

Current Accounts and Foreign Currency Accounts carried. Demand Drafts, Letters of Credit, Travellers' Cheques issued, Telegraphic and Mail Transfers effected and Dollar Money Orders issued. Foreign Money Bought and sold.

TRAVEL DEPARTMENT

Railroad Tickets issued. Passages booked on all lines at the usual concession rates. Hotel reservations arranged. Travelling Bedrolls supplied. Baggage cleared and stored. All classes of insurance effected. Uniformed Interpreters at all important Centres.

A WORLD SERVICE

BOMBAY OFFICE

240 Hornby Road

CALCUTTA OFFICE

14 Government
Place East

COLOMBO OFFICE

1 Queen Street

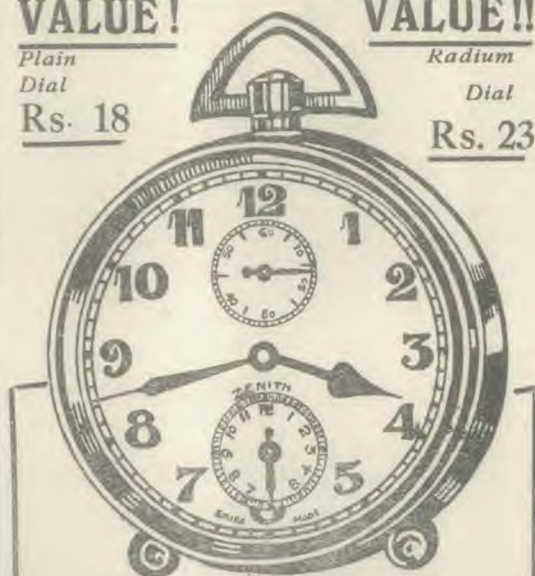
Cable Address AMEXCO

VALUE!

Plain
Dial
Rs. 18

VALUE!!

Radium
Dial
Rs. 23



3/4 SIZE

"Improved"

ZENITH

ROC ALARM TIMEPIECE

(Jewelled Escapement)

FAVRE LEUBA & Co. Ltd.

Hornby Road BOMBAY Dalhousie Square CALCUTTA

Harold and Mr. Germ

(Continued from page 22)

their noses. When their feet get wet and cold their nose swells up on the inside and it becomes soft there, just as the ground does when it is plowed."

"Wait a minute! wait a minute!" cried Junior. "What have their feet got to do with their nose? Their feet are way down below and their nose is way up above. You are telling me a fib."

"I am not, Sir," replied Mr. Germ with dignity. "There is a great deal you do not know about yourself. But you do at least know that if a cool breeze blows on the back of your neck it makes you sneeze through your nose. Do you not?"

"Yes," said Junior, "but what has that to do with my feet?"

"Nothing," replied Mr. Germ. "Do you not see what I mean? Your feet have as much to do with your nose as the back of your neck, haven't they? Answer me that, Mr. Junior."

Junior thought a moment and then said: "It sounds like a riddle. Yes, all right. I know I sneeze when a cold breeze blows on the back of my neck. I can feel it tickly in my nose when I sneeze. Yes, I guess it is all right. My nose—no, I mean my feet—no, I don't, I mean the back of my neck. Oh, all right. You have me all mixed up now. Tell me about that fourth cousin of yours. I do not see how I ever gave him a ride."

"Since you say I am right I shall continue," said Mr. Germ. "My fourth cousin gives people colds when he gets in their nose or mouth. Now my fifth cousin gives people measles, my sixth cousin—"

"Never mind about your sixth cousin," interrupted Junior. "I want to hear about your fourth cousin and how I gave him a ride."

"Yes, yes, yes," said Mr. Germ. "It was at your birthday party. My fourth cousin was there. You did not ask him to come but he came any way. Of course you did not know he was there, for you could not see him. He rode to the party on a fly. The fly walked through the butter that was on the table and several of my brothers and sisters managed to get off the fly and stay in the butter. They waited there until some of the children used the butter and then they got off the butter onto them. My fourth cousin could not get away from the fly's foot. He was feeling sad and giving up hope of reaching any of the children. Then the fly dropped into your glass of milk and washed his feet. My cousin had a fine swim. He told me afterward that he was glad too that it was your milk."

"Why," asked Junior, "was he glad it was my milk?"

"He knew," replied Mr. Germ, "that you were careless and would drink the milk even though the fly had been in it. He was right, too, for in a little while you did drink the milk. My cousin who was in the milk thought he would get into your mouth but he stuck on your lips instead. There he was, nearly inside but not quite. He still had to wait. You see now, Mr. Junior, why it is that we germs are so patient. Even after all his waiting my cousin did not get inside of your mouth at all. Instead you gave him a great ride. Just when he thought you were going to wipe your mouth with your hand and push him in, you coughed. The breeze that came out of your mouth when you coughed carried my cousin away. He told me afterward that he was glad you had not put your serviette in front of your mouth and stopped him. Luckily for him you did not."

"He sailed and sailed in the air just as if he were coasting down hill. He saw where he was going and he was happy. A little girl was sitting across the table from you. She was talking and her mouth was open. My cousin sailed right into her mouth. What a fine cold in the head he did give her. She was sick in bed for three whole days. Oh, it was fine. My fourth cousin is a very great germ."

"I do not think so," said Junior, for it made him feel bad to think that he had given that little girl a cold in the head. Suddenly Mr. Germ began to dance and shout with joy.

Junior looked in the direction in which Mr. Germ was loosing. What Junior saw was an animal, an animal that seemed to be ten times bigger than his house had looked before he became small. The animal was headed straight for Junior and Mr. Germ. —Hygeia

THE NEW

UNDERWOOD PORTABLE

Durability, Portability, Speed,
Standard Keyboard



"It's More than a Portable—It's an UNDERWOOD"

OTHER FEATURES

Quiet Action Alignment
Wide Carriage Minimum Vibration
Convenient Devices

UNDERWOOD TYPEWRITER CO., INC. NEW YORK

Sole Agents in India

P. S. WARDEN & Co.

Wadia Building, Bruce Road, BOMBAY

Also at:

Calcutta, Madras, Delhi, Lahore, Simla, Karachi, et^c



The
Film
that puts
"SNAP"
into
SNAP-
SHOTS

Wellington

ANTI-SCREEN.

Write for free illustrated booklet No. 18.

WELLINGTON & WARD LTD.

Works - - - - - Elstree, England

Cook's Building
Bombay

12K Park Street
Calcutta

Ridding the Household of Insect Pests

(Continued from page 9)

the liquid are required for each 1,000 cubic feet of space to be treated.

Most all gases or vapours employed as fumigants are lighter than air. It is, therefore, only necessary to see that the gas is generated so that it may rise. Carbon disulphid gas is heavier than air. This gas must be generated by placing the liquid at the top of the compartment or near the ceiling of a room, and then allowing the gas to escape slowly. It then falls to the bottom, thus mixing with the air.

Exposure should be for from six to twelve hours. A temperature of at least 60 F. is required to obtain efficient results. The warmer the environment to be treated, the more effective will be the gassing.

Carbon disulphid fumes are only valuable and applicable if the vapour can be confined. The gas is explosive, and every precaution should be taken to see that no fire is in or around the environment during the treatment.

Carbon tetrachlorid fumes have been advocated as a substitute for the disulphid. Like the latter, the gas is generated by allowing the liquid carbon tetrachlorid to volatilize by being exposed in dishes at the top of the compartment. The gas is heavier than air, is neither inflammable nor explosive, and does not possess the irritating and poisonous properties characteristic of the fumes of carbon disulphid. It is, however, only about one-half to one-third as effective. One would have to use from twenty to thirty pounds of carbon tetrachlorid for each 1,000 cubic feet of space. Though effective, this would make such fumigation very expensive.—*Hygeia*.

PROBABLY more harm has been done by the old-fashioned notion that a child with measles must be kept in a dark room than by any other single nursing fault, declares Dr. B. F. Royer, writing of eye care in measles in *Hygeia*.

Fresh air and light are imperative to help kill germs of pneumonia and other germs that are often responsible for the serious eye complications that develop after measles.

Dr. Royer suggests various means of obtaining comfort for inflamed eyes. The head of the bed should be toward the window, thus giving light without having the direct rays strike the eyes. If the light is too strong, a dark screen near the head of the bed or an eyeshade, if the child is not annoyed by it, will help. Perhaps nothing is so soothing in the early stages of measles as laying on the eyes little pledgets of cotton that have been dipped in cool water. These should be kept on the eyes only a few minutes at a time, since most specialists feel that it is inadvisable to use long continued cold applications and to exclude the light for too long.

The expert's
choice

WAKEFIELD
Motor Oil
INTERNAL COMBUSTION ENGINES
XL

Make it
yours!!

Sold only in sealed
tins and drums.
Obtainable everywhere.

Sole Makers:
Messrs. C. C. Wakefield & Co. Ltd.

The Dead Sea's Secret

(Continued from page 15)

longer even in Zoar, he went up into the mountains, and they proved to be the mountains of Moab. Therefore Sodom and the other destroyed cities must have been on the other side of the plain, which puts them right in front of this mountain, Jebel Usdum. The plain is only six or seven miles wide here. Then, also, the water courses converge immediately in front of this mountain; and at the confluence of these rivers is the place for the metropolis. It was a little boy who thought he had found a wonderful thing in divine providence, "because God always made a river to run by a town"! Of course towns are built by the rivers.

But why is it that we do not now see the ruins of these doomed cities? It is not an easy question to answer clearly, but I will try to make it plain. The water here is very shallow, while most of the sea is very deep. Why is this only an overflow? Take a look north from this lower end of the sea. There, on the east and again on the west, is quite a submerged forest; of course those trees did not grow in the water. The water has overflowed them.

THE NEW "CLIFTOPHONE" WONDER PORTABLE

Rs.
97/8



This is the finest portable model obtainable. Note for note and tone for tone, its reproduction is as perfect as that of the most expensive Gramophone of any other make,—thanks to the wonderful Cliftophone Tubular Amplifier.

Model A. Finished in finest quality black leatherette and nickelled fittings. Size 12½ ins. x 12½ ins. x 7½ ins. Weight 14 lbs. Collaro Cliftophone motor, with extra strong single spring. Plays 12 in. records. Plays with the lid closed. Record container for nine 12 in. records. Also finished in red, blue, green or brown finest quality leatherette.

Rs. 97/8/-.

Model B. Covered in black leatherette and fitted with strong single-spring motor. Plays 12 in. records. Nickelled fittings.

Rs. 67/8/-.

S. ROSE & CO. LTD.

FORT, BOMBAY.

Telegrams: "Rosebud."

PACKING AND POSTAGE FREE

At the upper end of the sea near Jericho, we may understand still better what is happening. I have been making observations on this sea for thirty-three years myself, and in that time great changes in the level of the water have taken place. When first I saw the sea, there was a beautiful little—a picnic island—near the north end of the sea. When I saw it in 1912, a little before the war, this island had disappeared, and it was said to be under about four feet of water. Manifestly, again the water is rising in the sea. Why? If we put sand and gravel into the side of an enclosed basin of water, something is certain to happen; the water will rise until it can run over the edge somewhere.

The Dead Sea is an enclosed basin; it has no outlet. The problem of the sea is the problem of the equilibrium between inflow and evaporation. Just this has been happening to the sea that happens to a basin when sand is put into the side of it. If more water flows in than evaporates, the sea will fill up. If more water evaporates than flows in, the sea will tend to dry up. Now since the days of Joshua, the Jordan, the great descender, has filled in at the upper end of the sea about six miles of sand and gravel. This lessened the evaporating area. A smaller vessel sends up less steam than a larger one. The sea rose until it could run over somewhere. It could not run over on the east or on the west, for there are mountains at either side. It could not run over the upper end, for that was upstream. The only

place for an outlet of the rising water was this low, flat plain at the lower end of the sea. When it rose high enough, it ran over here and flooded this plain, and covered the shame of the lost cities.

There, under the waters of the shallow overflow, they hide their shame from an unkind world. They were visible in the days of Josephus and Strabo and Tacitus. These writers each mention the ruins of the lost cities. Probably one hundred years ago some portion at least of the ruins was visible, before those forests were submerged. Old Arabs at Kerak have told Pere Vincent that they distinctly remember the camel trains fording the sea at the beginning of the shallow part at the southern end of the sea, just beyond the *lisan*, the "tongue," as it is called. There, under the water and the mud, the remains of the cities lie, never again to be seen, unless for some inscrutable reason the sea again falls to a lower level.

Only one other question admits of scientific evidence in the answer. Lot is said to be the father of Moab; that is to say, the progenitor of Moabite civilization, exactly as Washington is said to be the father of America. His two sons led two political parties that finally became Ammon and Moab. Here, again, the pottery can test the age of that civilization, and make us to know from independent evidence how far back it goes; and especially if it precedes the destruction of the cities or follows that event.

In 1908 I found, at the base of a statue in front of the Temple of Luxor, an inscription of

Published Monthly by

The Oriental Watchman Publishing Association

Post Box 35, Poona, India.

J. S. JAMES, Editor

Single Copy, 8 Annas.

Subscription Rates: Single yearly subscription, Rs. 4-8-0 in advance. Special club rate three years' subscription, Rs. 12-8-0. Postpaid. V. P. P. ans. 2 extra.

Change of Address: Please give both old and new addresses.

Expiration: Unless renewed in advance, the Magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the WATCHMAN without having subscribed may feel perfectly free to accept it.

Printed and Published by J. S. James, at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona. 300/28

Ramases the Great, in which he boasts the conquest of Moab. That certifies that Moab was in his day, just before the Exodus, important enough to be the subject of a boast by Ramases the Great. It also certifies that in the days of Moses, Kir of Moab might well have been the important place the Bible represents it to have been when Moses came this way. At Kerak we found the pottery swept over the precipice from old Kir of Moab in Crusader days, when the European built upon the mountain above, for they always cleared the ground. This pottery was of the Late Bronze Age, the age of Moses. Now how far back did this civilization extend? That question we cannot answer fully for it was not possible to search all of Moab. But we did search the mountains next to the Cities of the Plain. There we found an old Moabite temple, the only one yet known. Here the pottery was most interesting and instructive. It was a transition pottery between the end of the Early Bronze Age and the Middle Bronze Age, thus exactly fitting into the representations of the Biblical narrative, that Lot was the father of Moab.

Thus every point in the story of Sodom is corroborated by scientific evidence. Ancient Sodom, in the light of modern science, stands out completely vindicated. Here is another and most explicit instance of the trustworthiness of Ancient Documents, and more particularly of the Bible itself. Radical criticism and Modernism rest absolutely upon the untrustworthiness of Ancient Documents. When the trustworthiness of Ancient Documents is finally established, when all the principal events of Biblical history shall thus have been proved, then any theory founded upon the untrustworthiness of the Ancient Documents will, as we have said, come down like a house of cards. It is this event toward which all works in Biblical archæology tend, and "with field men the trustworthiness of Ancient Documents has become almost an axiom."

THOS. COOK & SON, Ltd.

Thos. Cook & Son. (Bankers) Ltd.

(Incorporated in England)

Head Office: Berkeley St., Piccadilly, London W. 1
170 Branches throughout the World

COOK'S TRAVEL SERVICE

Tours of all descriptions arranged. Itineraries planned. Train reservations and hotel reservations made. Rail and Steamer tickets issued to all parts. Inclusive Independent Tours arranged. European Tour Managers engaged to accompany Tourists. Steamer passages engaged to all parts of the world. Baggage received, stored and forwarded. Insurance effected. "INDIA" pamphlet free on application.

BANKING

Letters of Credit and Travellers' cheques cashed and issued. Drafts issued and payment effected by mail or telegram at all principal towns in the world.

Current Accounts opened and Banking Business of every description undertaken.

LOCAL OFFICES: { BOMBAY, CALCUTTA, DELHI, SIMLA,
RANGOON, MADRAS, COLOMBO,
BAGHDAD, SINGAPORE, ETC.

PERERA BROTHERS & CO.

LEADING BAKERS
CONFECTIONERS

AND

CATERERS

85 THIMBIRIGASYAYA ROAD

Havelock Town

Colombo

CEYLON

Telephone No. 4106

The *NEW* "His Master's Voice" GRAMOPHONE

EVERYONE who hears the New "His Master's Voice" Gramophone realises at once the improvement that has been made in the science of musical reproduction.

Hear it side by side with any other Gramophone—the difference will amaze you.

PRICES OF

TABLE GRAND MODELS

No. 101	Portable	- -	Rs. 135
No. 103	Oak Finish	-	Rs. 150
No. 103	Mahogany Finish		Rs. 160
No. 109	Oak Finish	-	Rs. 200
No. 109	Mahogany Finish		Rs. 210
No. 111	Oak Finish	-	Rs. 250
No. 111	Mahogany Finish		Rs. 260
No. 126	Oak Finish	-	Rs. 285
No. 126	Mahogany Finish		Rs. 295



Any "His Master's Voice" Dealer will be pleased to demonstrate these models to you.

THE GRAMOPHONE COMPANY, LIMITED.

P. O. BOX 48
CALCUTTA

28, RAMPART ROW
BOMBAY

The Mark



of Quality



Record Breaking Value

Dodge Brothers Standard Six introduces new, record breaking value in the low price field.

Consider what the Standard's low price buys:

A car so intelligently designed and engineered that one horsepower for every 47 pounds of weight is at your service when great power is demanded.

An unprecedented number of features that combine to create comfort and foster pride of ownership.

And, for extra measure, traditional Dodge ruggedness and dependability, together with the mental satisfaction and economy that these qualities alone assure.

Dodge Brothers complete line of passenger vehicles includes the Standard Six, the Victory Six and the Senior Six.

SOLE AGENTS:—

BOMBAY CYCLE & MOTOR AGENCY, LTD.

16, New Queen's Road, Bombay.

BRANCHES LAHORE, KARACHI, NAGPUR, AND DUZDAB.

DODGE BROTHERS STANDARD SIX