

# The ORIENTAL WATCHMAN AND HERALD of HEALTH



*Topical Press*

Dr. Rabindranath Tagore

Cancer—How to Beat It

Are the Dead Conscious or Unconscious?



## Around the World

GOVERNOR-GENERAL WOOD announces that he has found it necessary to veto twenty-four bills passed by the last session of the legislature in the Philippines. Many were of a political nature, the principal one being the bill providing for a plebiscite on the independence question.

The Bible is still the "best seller," according to the annual report of the American Bible Society, an interdenominational organisation. Last year's issue in 150 languages was 9,069,120 volumes, nearly 2,500,000 more than the preceding year, and the greatest number in any of the 110 years of the existence of the Bible society. And yet a so-called wise man called it "an exploded book!"

The legend of a mouldering Pharaoh taking mortal vengeance upon all who visit his tomb is revived with dispatches from Egypt announcing the death of two eminent Egyptologists. Both had recently paid visits to the tomb of King Tut-ankh-Amen. Georges Benedite, curator of the Egyptian section of the Louvre, died at Luxor almost at the same moment as Paul Casanova, professor of Arabian literature at the College of France, died at Cairo. Several principals connected with the exploration of the tomb of King Tut died before it was opened, giving rise to a theory that the walls of the sarcophagus were powdered with a mysterious poison which brought death or serious illness to all who entered.

More than 20,000,000 automobiles were in use in the United States last year, of which 19,954,347 were registered and 96,929 were state and federal government-owned vehicles. The total is equivalent to one car for every 5.8 persons, and an increase of 13.4 per cent. New York registered 1,625,383 cars, leading all the states, and is followed by California, Ohio, Pennsylvania and Illinois in that order, all with registrations exceeding 1,000,000. California led in the number of motors per capita, with one to every 2.9 persons. Iowa was second with 3.6 persons per car, and Alabama was at the bottom of the list with 12. Florida led with a 46.8 per cent increase in registrations in 1925, as compared with 1924, while Utah, Mississippi, Alabama, Arkansas, North Dakota and Texas all reported increases over 20 per cent. Total revenue from registration fees and permits was placed at \$260,619,621.

One of the most popular projects for constitutional amendment in the United States is that which changes the date of the inauguration of President and Vice-President from March to January and the meeting of the newly elected Congress from December to the same time in the preceding January. There is no good argument against such a change, and many good arguments in favour of it; nevertheless, none of the many joint resolutions that have been introduced into Congress have ever passed both houses. Such is the power of tradition and of Congressional inertia. Another resolution, calling for submitting such an amendment to the States, has passed the Senate with only two votes against it. The House Committee on Elections has reported it favourably. It now remains to be seen whether the House will actually pass it. The resolution also gives Congress power to designate an acting President in case no one is chosen by the electoral vote and the two houses fail to elect, as the Constitution directs, before the inauguration day arrives. If it passes both houses of Congress, doubtless there will be little opposition to the enactment of the amendment.

The Master Hairdressers' Association, in convention at New York, announce that the bob has passed its crest, and long hair is on the way back to favour, and their president explains that "our women would far rather be beautiful than masculine."

It is reported from Prague, Czecho-Slovakia, that ice skates dating back to the 5th century, B. C., have been discovered by archaeologists in a museum there. The skates are fashioned from the bones of cattle, the bone being flattened off on one side along its length and perforated at each end to admit leather ankle thoughts. The natural curve at either end of the bone toward the joints served to keep the foot in place and formed the upper bend of the running edge.

The Amu-Daria, one of the largest rivers of Asiatic Russia, which has its rise in the mountains of Bokhara and Afghanistan and flows northwest to the Aral sea, is reported by the Turcoman Soviet government to have radically changed its course thereby threatening the whole Turcoman republic with a drouth. All the great cotton-growing areas of Turkestan are dependent on the Amu-Daria for irrigation, and the government has mobilised the entire population to check the impending calamity.

A strike of wives in the village of Verteyevka, province of Briansk, Russia, has resulted in a complete victory, the husbands signing a pledge to accord them better treatment. Assembling with a militant peasant housewife, Axenya Maraseva, as their leader, the women marched to the village school where they drew up their ultimatum. Then Mme. Karaseva made a speech in which she declared: "We married women live under harsh conditions. The men often beat us, treating us like cattle. We never hear a kind word. We refuse to suffer these offenses longer. Therefore we serve our husbands with an ultimatum that we are ready to be helpmates and companions, but we demand that our husbands should not be so free with their hands or abuse us with bad words. We shall not return to them until they all sign this!" Realising that the entire village was against them, the husbands agreed to mend their ways, walked meekly to the platform and with trembling hands signed the document.

Coffins containing two mummified horses—the first ever discovered in Egypt—have been found in the pyramids of Sakkara, south of Cairo. Horses, although known from the very earliest times of Egyptian history, seldom if ever were found mummified, probably because they were not regarded as sacred animals. The ass was the general beast of burden in Egypt, but the horse came with the chariots introduced by the Hyksos, or shepherd kings, the names of the earliest invaders of Egypt, of whom there is definite evidence in tradition. Horses were not introduced into Egypt until the 17th dynasty, or about 18 centuries before Christ, according to A. Lansing, assistant curator of the Metropolitan museum. He was inclined to believe that the mummified horses were of a late date. There is no record, he says, of horses ever being worshipped as sacred animals. The apis bulls, held sacred by the Egyptians, were frequently mummified and some good specimens are in possession of the New York Historical Society. Mummified crocodiles have been found at the oasis of Sayum in the Nile valley, and mummified cats, ibises and falcons have been frequently discovered.

# The Oriental Watchman

AND HERALD OF HEALTH

Vol. 2

Poona, June 1926

No. 6

## Topics of the Day

### A Perplexed World

On February 16, 1926, there was brought to a termination at Philadelphia, Pennsylvania, U. S. A., the Anthracite Coal Strike which had been declared by John L. Lewis, president of the United Mine Workers of America. This proved to be the longest and costliest strike on record, having lasted five months and sixteen days, affecting 500 square

serious economic crisis would have been created.

Following close upon the heels of this strike comes the news of a general labour strike in England, begun May 4, and being prosecuted with telling effect as these lines are being written. It is impossible for anyone to forecast the outcome of this conflict, but owing to the fact that the strike includes a federation of trades upon which the daily welfare of the nation and the turning of the wheels of government depend, the consequences may become very serious indeed.

These constantly increasing uprisings of one class against another, the poor against the rich, organised labour against organised capital, are but signs of the times in which we live. The organised strike is of comparatively modern origin, there being little or no record of any such conditions prior to the beginning of the 18th century. But strikes are now the order of the day. Labour in almost every form has organised to protect itself against the tyranny and op-

pression of the monied interests, and once being able to secure their demands by the "lockout" method, the strike has frequently been used to secure an unjust and unequal recompense for the amount of labour performed.

But this constant struggle on the part of labour and capital to get the upper hand is but an index finger pointing to conditions that would exist in the world shortly before the coming of the Lord. The apostle James has given us a very true and life-like picture of present world conditions in this respect:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped



*The Conflict Between Capital and Labour*

miles of highly commercialised territory, involving 158,000 workmen in a daily wage loss of 230,000 pounds sterling, and a loss in coal production of 266,000 tons.

The cause of the strike was the termination of a two-year contract, and a failure to reach a new agreement. The fight was directly between the miners and the operators, with the public in the background to pay the bills. But this time the public was in a position not to pay the bills, and the strike ended with the miners carrying the heavier loss. No attempt has been made to compute the loss incurred by this strike to industries directly dependent on the use of anthracite fuel. Had it not been that the affected area was able to substitute soft coal, gas and oil in its place, a most

treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:1-6.

The greatest minds of every nation have sought in vain for a remedy for these things. There is but one: the gospel of our Lord and Saviour. But as the majority of mankind will not be governed by this, the struggle will go on with increasing magnitude and bitterness, until the order of this world is changed by the coming of the Son of God, and the principles of His government bear full sway in the hearts of a redeemed people. To this end the apostle's exhortation is given:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh." James 5:7,8.

### Reforming Evil

Not infrequently we read in the daily press of proposals for the elimination of certain evils and irregularities from society. One has a formula for removing the undesirable elements from the theater and the picture screen. Another would like to bring about a much-needed reform in the dance, and suggests changes. A third party advocates that a 2.75 alcoholic content will place beer within the circle of temperance requirements. Another has a theory for taking nicotine out of tobacco, and not long ago we saw on the shelves of a provision shop, packages of coffee from which, it was claimed, the caffeine, an alkaloidal poison, had been extracted, making it quite safe for dyspeptics and sufferers from insomnia to imbibe freely.

"Reform" is a good word, and we believe in it with all our hearts, but it is a virtue that follows closely on the heels of its twin sister, "regeneration," without which there can be no true and lasting reform. Regeneration has to do with the mind and conscience, and the principles that form the purposes and motives of life. Until these are reached and changed, there can be no change in the acts and thoughts of men.

There are things from which certain elements of evil can be subtracted without destroying their

identity, but we entertain no thought that the theater and moving picture screen, the dance, alcoholic drinks, and tobacco can be included in such. Remove from them their evil elements, and they virtually cease to be of any value to those who indulge in them. Their reformation is their total undoing.

What is it about the theater that gives it popular favour with the public? Certainly not its spirituality, or high moral tone, or its tendency to prayer and holy living. It endures because it furnishes its patrons with the kind of material they crave. There may be a difference with some between the "high" and "low" class plays. With us it is only a question of names and terms. Sin that masquerades under glorified forms, and dresses in the garments of respectability is none the less evil. In fact, it is thereby the more deceptive and dangerous. Take from the stage and the screen their near-nude femininity, the ribald language in dialogue and song, their immodest and irreverent levity; censor from these plays the portrayal of illicit love, their studied purpose to excite the sexual impulses, their low estimate of purity and modesty, their featuring of broken homes and lives, the remarriage of divorcees, the tragedy of murder resulting from jealous rage, which finally reaches its climax in the prison cell or at the end of the hangman's rope—take these away, and you have damaged the theater beyond recall. These are the things that furnish the all-essential "thrill" or "kick" a certain class of the public demand, and to remove them with the idea of reformation would be equivalent to removing the eggs from omelette.

We believe the theater and movie screen, the dance, the ale-house, and other kindred institutions need reforming, but if treated from our prescription we are sure there will be none when we have finished, and that not because they are civilly prohibited or restricted, but on the principle that the demand of the public creates the market, and we are concerned first in the regeneration of the heart that we may fully realise the reformation.

### At Last

The discovery of the North Pole, or north magnetic center, has been announced again to the world, and this time accepted without question. It is quite possible that two former explorers, Lieut. R. E. Peary, in 1909, and Capt. Richard Byrd, in May of the present year, succeeded in reaching the pole,

but the circumstances attending their success were such as to hold from them the universal approval which came to the intrepid Arctic explorer, Captain Roald Amundsen who, at one o'clock A.M., May 12, announced to the outside world by wireless communication from his airship "Norge," that he was directly over the pole. Fifteen years ago, Amundsen was successful in reaching the South Pole, but by vastly different means (Continued on page 11)



Topical Press

# Queen Mary's Life Story

Remarkable Achievement by London Ex-  
Factory Girl

## Royal Facilities and Approval

**T**HE inspiration of an ex-factory girl, leaning out of a window to watch a royal ceremony at Temple Bar one day last summer, has led to Queen Mary giving her consent to the telling of her life story as princess, mother, queen and woman. The thought which occurred to this spectator, as she saw Her Majesty for the first time at close quarters, while the Lord Mayor handed the sword of the city to King George, was that the queen is practically unknown to her people, so far as her intimate life is concerned. Easily the most popular woman in Britain, and consort of the greatest monarch in the world, Her Majesty hides beneath the pageantry of state a retiring disposition which would become the humblest of the friends she makes on her frequent errands of mercy.

Few people, reflected Kathleen Woodward, the young woman referred to, could really claim to know the queen, who worked so quietly in her own way to alleviate conditions which oppress—and who understood the problems of life better than most of the social and psychological experts who endeavour to enlighten her.

"What a woman she is," exclaimed the girl at the window to a companion at her side. "Why don't we know her better? We all ought to know more of the queen."

Acting upon the impulse of the moment she wrote to the court, asking if Queen Mary would tell the story of her life to her people. "We who are not privileged to know Her Majesty," she wrote, "are made aware, and most heartily believe that the queen is one of the most hard-worked women in her whole realm. Is it therefore unnatural and presumptuous of us to wish to know how she works, in what she works, and know it in some definite and reliable form, not in fleeting glimpses or in vague rumours and intimations?"

To the writer's joy—and, it may be said, to the astonishment of two or three friends who were in the secret—Queen Mary accepted the suggestion. Miss Woodward, the originator of what might have been considered a "preposterous idea," was given the entree to the royal homes in England and Scotland, and personal introductions to all those in high places who could assist her in the task she had undertaken.

No precedent was consulted; living sources of information were preferred to conventional materials.

For the best part of a year the young royal biographer talked with those who knew the queen in infancy, had been her intimate friends in girlhood, and attended her when the serious duties of



*Topical Press*

*Kathleen Woodward*

State devolved upon her as Princess Mary, Duchess of York, Princess of Wales and as Queen of England. She interviewed statesmen, diplomats, ladies in waiting, equerries and courtiers old and new. At Windsor Castle, Balmoral and York Cottage she talked also with housekeepers, dressers and serving men. Everywhere she collected material, known only to the few, which revealed the queen as the woman she is.

When Miss Woodward—the unknown girl who undertook to interpret the unknown queen—had marshalled all the facts, episodes and adventures, she wrote her story; and when this was finished she sent it to Sandringham where it was read page by page, paragraph by paragraph, by both King George and Queen Mary. Her enterprise and untiring research have just been rewarded by the formal consent of Their Majesties to the publication of the work in book form.

An intimate friend of Miss Woodward writes: "Into the twelve years' interval between her work in a South London collar factory and the proud day when she received her manuscript back, approved and passed at Buckingham Palace, Miss Woodward has crowded a wealth of human experience that comes to few in a lifetime.

She has worked her passage to South Africa as a stewardess, in London "hawked" sewing machines and, later, photographs of theatrical and social beauties, been a cashier at the dignified Travellers' Club and served as a Quarter Master Sergeant in the W. A. A. C's."

# The Intermediate State

Are the Dead Conscious or Unconscious?

By Geo. F. Enoch

**T**HERE are three different beliefs prevalent among Christians concerning the state of the dead. Some believe that those who die go immediately to their reward or punishment at death; others believe that they go to an intermediate place of conscious waiting, calling it by various names, such as Paradise or purgatory; while still others believe that the dead rest in unconscious sleep until the resurrection morning. Let us see which of these three are in harmony with the revelation from God.

The Bible hope is in the resurrection from the dead. The intermediate state between death and

the resurrection is defined as sleep in the Word of God. We need not grope in the darkness of heathen philosophical speculations for enlightenment in this matter. In the chapter often read in the burial service, Job asks the very question that rises to our lips: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?"

The inspired answer follows:

"As the waters

fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!" Job 14: 10-13.

This is the answer of the revelation from God. The intermediate state is always compared to unconscious sleep. Paul said: "I would not have you to be ignorant, brethren, concerning them which are asleep." "They also which are fallen asleep in Christ," "the firstfruits of them that slept." 1 Thess. 4:13; 1 Cor. 15: 18-20. Daniel prophesied of the time when "many of them that sleep in the dust of the earth shall awake." Dan. 12: 2. David sang, "I shall be satisfied, when I awake, with Thy likeness." Ps. 17: 15. That this sleep is a state of unconsciousness is also clearly stated: "The dead

praise not the Lord, neither any that go down into silence." "For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 115: 17; 6: 5. "The living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

The apostle Paul has made a most interesting contribution to the discussion of this question of the intermediate state in 2 Cor. 5:1-10:

"For we know that if our earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we



The Resurrection of Lazarus

would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

This reasoning is clear. There are three states through which mortal men will pass. The first state is called, the "earthly house." The final state is designated "a building of God, an house not made with hands, eternal in the heavens."

This "house from heaven" is Paul's conception of the state of final felicity which awaits all true believers. It is for this that we mortals "groan" and "earnestly desire." Yea more. In another place the apostle represents the entire creation as joining in this universal "groan" for the blessed state of final felicity. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8:19-23, R. V.

In our May issue we studied the story of the fall, and the way in which man by his transgression subjected the entire world to death. The curse passed from man to the entire creation below him. Death has been the common lot of the whole creation from that time to this. Man, for example, develops to a certain stage, and then the bloom fades from the cheek and the buoyancy from the step, the vital forces slow up, and he slips slowly but surely down the grade towards the yawning grave. By his violation of nature's laws he can hasten the hour of dissolution; but try as he will, he cannot avert it. So with the entire animal kingdom. The vegetable kingdom is likewise subject to decay and death. Even the mighty forest giant that has stood unscathed for centuries, some day reaches the zenith of its power, and likewise slips slowly towards the abyss of decay and death.

But this condition is not the original state of the creation nor is it the permanent state. The purpose of God will eventually be carried out. This will be the "time of manifestation of the sons of God," the time of "the redemption of our body," when He "shall fashion anew the body of our humiliation (our vile body), that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." Phil. 3: 21, R. V. The previous verse tells us that this glorious consummation comes not at the time of death, but at the second advent of our Lord, for whom we wait in eager expectation.

The fifth chapter of Second Corinthians told us that this clothing upon "with the house from heaven" takes place when "mortality is swallowed up of life." In the first letter to the Corinthians the apostle had given a wonderful description of that time and event. Its hope is the hope of every true believer in the Bible, but that hope is to be realised in the resurrection morning and not in the hour of death.

In this article we are more concerned with the intermediate state between the hour of death and the resurrection morning. Paul describes this state as a "naked" or "unclothed" state, and as-

signs it to the time of the dissolution of the body. He plainly states that we are not burdened, neither do we groan, for this "unclothed" state, for it is most undesirable. Vain are the attempts of certain Christian schools of thought to paint this intermediate state with glowing colours by calling it "promotion to glory," etc., for they have taken their theology from Platonic philosophy or other heathen sources and not from the Word of God. This intermediate state still remains a "naked" condition which is undesired, but which must be endured until the return of Him who is "the Resurrection and the Life."

But some wish more definite information concerning the intermediate state. Our advice is to leave it just where the Bible leaves it. The statements of Holy Writ may seem vague and unsatisfactory. But that is really the divine description of the state of the dead. Let us be content to believe that it is an unconscious state of sleep to be terminated by the awakening to glorious immortality in the resurrection morning.

We must place our hopes on the resurrection morning. The grave is damp and dark, but the door out of the grave opens on to a land of light and joy and happiness indescribable. Jesus made a valuable contribution to this discussion in His answer to the Sadducees who said there was no resurrection:

"And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed, at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Luke 20: 34-38.

Let us remember that this reply of Jesus proves that there must be a resurrection of the dead. If the erroneous teaching of modern popular theology were true that the righteous go immediately to heaven at death, then there would be no need of a resurrection, and the argument of our Lord would have been meaningless.

But although the dead are in unconscious sleep, still "all live unto Him." God has preserved the record of their lives. "All their members are written in His book." "As in Adam all die, so in Christ shall all be made alive." The dead exist subjectively in the mind of God, until the resurrection morning when He shall call them back to life once again—the righteous in the resurrection of life, the wicked to the "resurrection of judgment." After the second death the finally impenitent will be blotted even from the mind of God. That final state of the lost is thus quite different from the state between death and resurrection. "The wicked shall be as though they had not been." Obadiah 16. We will study this subject further in future articles.

# The Historic Fact of Christ's Virgin Birth

(Continued)

By Carlyle B. Haynes

THE account given in the Bible of the virgin birth of Christ is altogether reliable, authentic and accurate. It can be depended on. It contains the truth. And it is on this account that we rely.

This account is contained in the gospel of Matthew and Luke. Mark and John do not record the birth of Christ, as their gospels begin with His baptism, when He was thirty years of age. John, however, does begin his gospel with the account of the incarnation, but does not speak of the method of it.

Matthew's account of the virgin birth, as translated directly from the Greek text of Westcott and Hort, by Edgar J. Goodspeed, in his "The New Testament—an American Translation," is as follows:

"Now these were the circumstances of the birth of Jesus Christ. Mary, His mother was engaged to Joseph, but before they were married it was found that she was about to become a mother through the influence of the Holy Spirit. But her husband, Joseph, was an upright man and did not wish to disgrace her, and he decided to break off the engagement privately. But while he was thinking of doing this, an angel of the Lord appeared to him in a dream, and said,

"Joseph, descendant of David, do not fear to take Mary, your wife, to your home, for it is through the influence of the Holy Spirit that she is to become a mother. She will have a son, and you are to name Him Jesus, for it is He who is to save His people from their sins."

"All this happened in fulfilment of what the Lord said through the prophet, 'The maiden will be pregnant and will have a son, and they will name Him Immanuel'—a word which means 'God with us.'"

"So when Joseph awoke from his sleep he did as the angel of the Lord had directed him, and took his wife to his home. But he did not live with her as a husband until she had had a son, and he named the child Jesus." Matt. 1:18-25.

The account of Luke, taken from "The Riverside New Testament," translated by Wm. G. Ballantine, D.D., is as follows:

"In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man named Joseph, a descendant of David. The name of the virgin was Mary. The angel entered and said to her, 'Hail, favoured one, the Lord is with you.' But she was alarmed at his words, and wondered what such a greeting could mean. The angel said to her, 'Do not fear, Mary; for you have found favour with God. You will conceive in your womb and will bear a son, and you must call His name Jesus. He will be great and will be called the Son of the Highest, and the Lord God will give Him the throne of His father David. He will be king over the house of Jacob, through the ages, and of His kingdom there will be no end.' But Mary said to the angel, 'How can this be, since I am not united to a man?' The angel replied, 'The Holy Spirit will come upon you and the power of the highest will overshadow you. For that reason the child that is begotten will be called holy, Son of God.' . . . Mary said, 'Here I am, the Lord's handmaid. Let it be according to your word.' Then the angel left her." Luke 1:26-28.

Then follows the beautiful story of how Joseph and Mary went to Bethlehem to be taxed, and there the Saviour was born.

This is the record. It is in all the early manuscripts. In fact it is in all the complete manuscripts of the Bible. It was written by Matthew and Luke. That is not disputed. Those who do not accept the fact of the virgin birth find themselves unable to attack the record of that event on the ground of the non-integrity or the non-genuineness of the records.

## References to the Parentage of Jesus

And therefore they bring up other objections, none of which need long discussion. They point out that the gospels speak of Jesus as the son of Joseph, rather than the son of Mary, reference being made to "the carpenter's son," "the son of Joseph," "Joseph's son."

We admit it. But we point out that these expressions are used by the very writers who give us the fact of the virgin birth, and they saw no discrepancy between the two. They employ such expressions as "the carpenter's son" merely to report what the people of the various cities where Jesus laboured said of Him. These people of Nazareth, Bethlehem, Capernaum, and elsewhere, knew Him only as Joseph's son. How else, then, could they have spoken of Him? To them Joseph was His father. And they spoke accordingly. But what has that to do with the actual facts, facts that are related in the same writings and by the same men?

The critics point out again that Luke, on three occasions, himself refers to "His parents," meaning Joseph and Mary, and reports Mary as saying, "Thy father and I have sought Thee sorrowing."

True. But why is this considered strange? It is Luke who insists on the virgin birth. Luke has already made it plain that He was born of the Virgin Mary by the Holy Spirit. He does not consider it as opposed to that truth to speak of "His parents." Outwardly Jesus was Joseph's son. Luke merely reflects the thought of the people when he includes Joseph in His parentage. He had already plainly excluded Him from that parentage by his account of His birth. And as Luke perceived no difficulty in this double reference why should anyone to-day manufacture a difficulty where none exists?

## The Argument Ex Silentio

There are other objections, however. Other parts of the New Testament, we are told, are silent about the virgin birth. Mark never mentions it. Nor does John. Nor Paul. And the argument sought to be made by pointing this out is that if these writers had known of the virgin birth they would have mentioned it. As they didn't mention it they didn't know about it. And if they didn't know about it, then it wasn't true.

But the argument *ex silentio* is never a very



sound one, or a very strong one, and it is both very unsound and very weak in this instance. It is true that Mark does not speak of the virgin birth. But, then, neither does he speak of the birth of Christ at all. Mark begins his gospel with the baptism of Christ, and His entrance upon His public ministry. He does not go back of that. Mark certainly believed that Christ was born, though he does not discuss His birth or the manner of it.

To claim that Mark's silence regarding the virgin birth proves that there was no virgin birth would be the same as to claim that because a history of England which began with the Napoleonic wars did not mention the gunpowder plot it was therefore proven that Guy Fawkes never lived. The plan and scope of Mark's gospel did not include the virgin birth. That is all.

But John, the beloved disciple, did not speak of the virgin birth! He certainly must have known of it if it had been true. Why did he not say anything about it?

Let it be remembered that John's gospel was the last written. John did not deny or repudiate the statements of Matthew and Luke regarding the virgin birth. He knew what these statements were. And he accepted them. If they had been false, and he had known them to be false, he would have taken pains to correct this false teaching. He did not do so. He took it for granted that this truth was well known, thoroughly believed, and widely accepted, and he writes with this as a premise.

But while John is silent regarding the actual occurrence of the virgin birth, nevertheless his whole gospel presents us with a person and a character which can be accounted for on no other grounds than the virgin birth which John takes for granted. He declares that "the Word was made flesh," and became the Saviour of men. Jesus he declares to be the incarnate God. All of this John sets forth with amazing power and clearness. And all of this cannot be true without the virgin birth.

And now Paul. It is true that Paul gives us no definite statement of the virgin birth. But it is also true that he does give us statements constantly, throughout all his writings, which can be understood only in the light of the virgin birth. Paul makes scant reference to any of the incidents of the early life of Christ. These did not come within the plan or scope of his purpose in writing his epistles. Others had covered them all better than he could, and he accepted their statements. He does deal with the death of Christ, and the Lord's Supper, and in detail with the resurrection. But aside from this his writings are largely devoted to setting forth the need of fallen humanity for righteousness and the way in which this need is met in Christ and His atonement.

And in doing this Paul often uses expressions showing his knowledge of, as well as his acceptance



*The Shepherds Worshipping the Babe*

of, the truth of the virgin birth. Such expressions as "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" and "concerning His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh;" and "made Himself of no reputation, and took upon Him the form of a servant, and was made in

the likeness of men;" and "God sent forth His Son, made of a woman;" show conclusively that Paul accepted the truth, and believed the fact of the virgin birth.

Consider, too, the peculiar form of expression which Paul invariably uses with reference to the nature of Christ. John writes that "the Word was made flesh." Paul adopts this significant expression and uses it constantly. Thus, Jesus, he says, was "made of a woman," "made under the law," "made a curse for us," "made of the seed of David," "made in the likeness of men," "made like unto His brethren." All these things Christ was made to be. None of these things was He in His own original nature. But all of these things He became in order to save men, in whose likeness He was made. And all of these things He was made to be by virtue of the virgin birth. (Continued on page 26)

# Overworked Schoolchildren

By A Secondary Schoolmaster

**I**N a recent utterance—apparently inspired by "cussedness," but pregnant with a deeper significance than perhaps the author intended, Mr. G. B. Shaw said: "Most of the money spent on what is erroneously called education is worse than wasted, and would be better spent in nourishing children's bodies than in destroying their minds." Diluted to half its strength, this sentence effectively strikes at the heavy-handed treatment of the child's nascent intelligence in most of our secondary schools.

Though teachers would never think of setting a child a manual task beyond his physical capacity, they expect from him a degree of mental concentration such as few adults would endure. From 9 A.M. to 4 P.M., with but one substantial interval, the dinner hour, he must sit in a desk only more comfortable than the stocks, and absorb the most difficult part of each subject—its elementary principles. Ten-year-old brains must often grapple with the obscurity of algebraic symbols; then may follow a period of history or the geography of a distant

part of the earth, each utterly remote from the child's conception; and, perhaps after a more restful music or drawing lesson, he juggles with a language that is even more foreign to him than his mother-tongue. The most successful teachers are those who are best able to hold the child's undivided attention for long periods, not by bullying, but by the more subtle and more powerful tyranny of what is known in the profession as "a personality." The good disciplinarian is the teacher who stifles the natural tendency of the child's mind to wander at will from theme to theme.

But prolonged application is unnatural in the child; the world is too full of a number of things for his attention to linger upon one of them; he

has neither the will nor the brain-power to exclude the distraction of a flapping window-blind or Willie Trotter's twitching nose. When, as in the case of the secondary pupil, the work pursues him to his home, and nails him to the table after tea, the absence of the disciplinary atmosphere permits of less feverish concentration, and the official "one hour's" homework will spread itself over the better part of the evening. This means eight or more hours of brain-work per day, more than enough for a healthy adult.

Teachers complain that children learn too little nowadays. Indeed, how can they assimilate anything amidst this surfeit? Need we wonder that the child's postscholastic life is a continual elimination of all that was forced into him at school?



*Topical Press*

*Junior Technical Day-School, High Street, London  
Boys studying the azimuth compass under Capt. F. D. Addyman*

Un- fortunately, secondary schools live and move and have their being in public examinations, and great sacrifices must be made, even though it involves the health of the children, in order to increase the school honours list and receive a business-getting editorial notice in the local newspaper.

It might be argued that a considerable

proportion of schoolchildren show no signs of mental strain. If this is so, it is because little brains go woolgathering, and little tongues have learnt to lie. There are means of evading notice, and of laying a false trail for the teacher. One of the results of intensive education appears to be that the child becomes an adept at subterfuge, and preserves his physical well-being at the expense of character.

There are, however, a number of boys and girls who are inordinately ambitious, who thirst for good marks and high positions, and accept as gospel truth the teacher's suggestion that algebra, history, French, etc., are among the vital things of life. Highly strung and painfully conscientious, these children find their work a constant source of anxiety. They would perform any task the

teacher chose to set them, though it meant working till midnight; to give of their best has become an obsession. There are many adults whose mental stagnation may be partly due to excessive zeal while at school.

It seems incredible that a civilised community which successfully rebelled against child labour should encourage this gradual exhaustion of tender brains. When economic conditions impose upon most of us an adult life of hard work, we should be allowed to accumulate in childhood sufficient nervous energy for this prolonged effort. Conditions could be improved without any violent iconoclasm; even local authorities need not be too roughly outraged. First, there should be no wrestling with a foreign language or with abstract theoretical subjects, such as algebra, before the age of twelve. Then, there should be more frequent alternations of work and play. The syllabus and time-table can be so modified as to prevent the juxtaposition of two lessons requiring great concentration. Naturally, this would mean a reduction in the number of purely instructional lessons, and a corresponding increase in the number of "relief" periods, such as games, private reading, and music. The result would be twofold; a crescendo of lamentation from the type of teacher who measures schoolwork by bulk, and a surprising increase in the efficiency of young brains no longer crammed like turkeys for the examination fiend's Christmas dinner.

There is an urgent need for oases of repose in the term as well as in the day. The existing division of the school year into three long terms and three substantial holidays is most unsatisfactory. After three months of more or less continuous study the child is given a vacation which is often long enough to necessitate weeks of recapitulation in the ensuing term. It would be a simple matter to divide the year into six terms of about six weeks each, separated by vacations of about a fortnight. Each of these six terms could be bisected by a week-end half-term holiday. As a result, teachers would avoid the dreadful end-of-term staleness, children would work by easy stages without any reduction in the total length of the working school year, and mothers would no longer blench at the prospect of being harassed for six summer weeks by a brood of young savages run amuck.

More urgent, however, than any of these reforms is the need for the abolition of homework. In some cases, homework is the teachers' means of visiting upon his pupils his own sins of omission committed in school hours; in others, it may be a frantic effort to counter-balance the brevity of a child's school life by stealing one or two working years out of his leisure; or possibly it may represent a well-meaning desire to complete an exacting examination syllabus in order to fit the child for a career. In any case it is a cruel tyranny. In summer it robs the child of at least half his physical recreation, while on winter evenings he might be listening-in and developing his intelligence to a degree never achieved by organised education. It imposes about two hours of mental strain at a

period of the day when a child is least fitted to bear it, and as a result may seriously interfere with his night's rest. Further, it prevents any escape, except possibly on Sundays, from the cramping atmosphere of the schoolroom. Unfortunately, there is a type of parent who appreciates homework as an occupation that keeps the boy quiet; and this selfish attitude has dammed up the only source of reform. The necessary enlightened impulse will never come from ignorant local authorities, diploma-loving examiners, or head-masters who have survived their progressive selves. Homework will succumb only to a massed attack from parents who realise that they hold in their hands the remedy for the great disease of our educational system.—"Truth," London, Jan. 16, 1926.

### *Have You Character or Stubbornness?*

AFTER a physician who had been called to see a sick baby had gone, the mother said: "I tell you that baby has character. He is wonderful. I know he is going to be a great man. Why, he would not even let the doctor look at his throat. We could not pry his mouth open with a spoon."

Many people imagine they have character when, like this baby, it is nothing but stubbornness.

Stubbornness is one of the commonest human traits, and is usually confounded with firmness or strength of character. Most people think it shows weakness to give in to others in anything, and that it indicates strength of character to hold out and make others give in. The truth is, stubbornness has nothing to do with strength; it is simply mulishness. There is as much difference between stubbornness and firmness, standing fast for a principle, and holding obstinately to a mistaken viewpoint, as there is between a mule and a Gladstone.

It is a strange paradox of human nature that many of us cherish a weakness as a virtue, and never dream that it is hurting us or holding us back from the goal we are trying to reach. We struggle hard to succeed while all the time doing things that tend to upset our very aim, to drive success away from us.—Orison Swett Marden.

### *At Last*

*(Continued from page 4)*

than in his North Pole attainment. Thus there falls to Amundsen the undisputed reputation of being the greatest Arctic explorer of all time.

Polar exploration seems to have been the lure of many from early times. Three hundred years B. C., the Greek, Pytheas, made a notable voyage from Massalia, (Marseilles, France) northward along the west coast of Europe, touching England, Scotland and Norway. This voyage resulted in moving the limits of the then known world from the south coast of England to the Arctic circle. The chief object in all north polar exploration, was not merely to reach the north magnetic center, but to discover a northwest passage, which has been the dream of seamen since Elizabethan times.



# THE DELIGHT OF JESUS IN THE LAW

By Geo. F. Enoch



THE ancient prophecy said of Jesus: "He will magnify the law, and make it honourable." Isa. 42:21. This is quite a different thing from abolishing it, as some teach. They would have the attitude of Jesus to the law of God, the same as the devout Jain who would under no consideration take life. When shown a drop of his daily drinking water under a microscope he was horrified to find it filled with minute animal life. On being told that there was no recourse, he smashed the microscope. Some teach that it was in this same way that Jesus treated the law of God.

But they are mistaken. In His life this holy law appeared in living characters. The Sermon on the Mount was not mere theoretical teaching, but was an exposition of the actual life of Jesus Himself. To Jesus the very thought of evil was sin. Such thoughts found no place in His heart. The earthly magistrate can deal with outward acts only. This is the true meaning of the expression, "Ye have heard that it was said to them of old time." This referred to Moses, the civil magistrate. And in that capacity, he was much like our magistrates to-day. The civil law does not attempt to discern the hearts of men, and to punish them for evil thoughts. Only when these thoughts culminate in overt acts, and we become "uncivil" does the civil law lay its heavy hand upon us.

But Jesus "magnified" the law of Jehovah by showing that when we stand before the great and final tribunal, instead of this superficial standard of civil courts, the Judge of all the earth will draw back the curtain making bare the innermost recesses of the heart, and if He finds there even the slightest transgression of the holy law enunciated by Himself from Mount Sinai, condemnation is certain. Therefore Jesus said that in that tribunal the *very thought* of anger is a transgression of the sixth commandment, and the *very thought* of adultery a transgression of the seventh. "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2:12. The previous verse identifies this law as the Ten Commandments by citing two of its commands. However much we ignore its moral precepts now, we will be measured by them then.

For this reason Jesus went beyond the overt act and taught that the law of God searches out the innermost recesses of the heart. To keep this law was no hardship for Jesus. It was a pleasure

to Him, for it was the expression of the will of God for men. Think of the exceeding great delight with which He kept His Father's commandments. The Psalmist prophesied of Him, "I delight to do Thy will, O God; yea, Thy law is within my heart." Ps. 40: 8.

Note the secret of this delight in God's holy law—"Thy law is *within My heart*." Jesus was perfectly happy, and perfectly free, because He was perfectly obedient, and because the moral law, even the Ten Commandments, were perfectly enshrined in His heart.

He denied earnestly that He had come to change in the slightest this holy law. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17. By the term fulfil Jesus meant exactly the same as Paul, when he said, "Therefore, love is the fulfilling of the law;" and again, "Bear ye one another's burdens, and so fulfil the law of Christ." Rom. 13:10; Gal. 6:2. No stretch of language can make "fulfil the law" mean "abolish the law." Jesus fixed our eyes on the furthest possible point of human vision, and assured us that until that time—even the time when all the prophecies shall have been fulfilled and we shall reach eternity's shore—"one jot or one tittle shall in no wise pass from the law." And not only so, but whosoever in the intervening time "shall break one of these least commandments, and teach men so," will be listed as the lowest of all who had lived, by those who survive in that glad eternity beyond.

## The Christian and the Law

To the true Christian this moral law, God's standard of holiness, is not, nor ever can be a "yoke of bondage." On the contrary it is the very essence of love, and a "law of liberty." The transgression of this law is cleansed from the heart through the blood of Jesus and the life is brought into harmony with God. The Spirit of God through the power of the New Covenant is enthroned in the heart and casts out all evil, taking away the bent to sinning, and writing the principles of the holy law on its "fleshy" tables. This brings liberty, "not liberty *apart from* law, but liberty *with* law, or better still *in* law."

The keeping of the law of God by the true Christian then becomes the same delight as it was for Jesus. It is a matter of the heart and the motive is love to God and man—the two principles

represented by the two tables of stone. The motive power is not any strength inherent in man, but the indwelling power of the Holy spirit which comes through the mediation of Jesus.

This experience is as far as the poles removed from the perfunctory joyless spirit of those who try to keep the law in their own strength, or who vainly depend on their own works for justification. The New Testament rightly condemns all such. Let every Christian turn to the new experience. Let the Spirit of God fill the heart and life with power, according to the New Covenant promise, making the law of God a "law of liberty" and filling the life with joyous service. "Where the Spirit of the Lord is, there is liberty." "I will walk at liberty; for I seek Thy precepts." 2 Cor. 3:17; Ps. 119: 45.

---

## *Gutenberg Bible Most-Sought Book*

Description of Copy Lately Sold at New York for \$106,000

ONE hundred and six thousand dollars—the world's record price for a book—was the sum paid at the Anderson Auction Galleries for a copy of the famous Gutenberg Bible, the first book printed from moveable type, and the only copy sold at auction since the famous Hoe sale of 1911, when Henry E. Huntington paid the record price of \$50,000 for a copy on vellum of this masterpiece of printing. The copy came up at the end of the evening session of the sale of a portion of the library of Robert B. Adam of Buffalo, the famous Johnsonian collector, whose retained library of books relating to Dr. Samuel Johnson and James Boswell is the largest in existence.

The spacious hall of the Anderson galleries was filed with collectors and booksellers representing all parts of the United States, England, Germany and France. Previous to this offering the onlookers had been treated to a sale of rare books which had whetted their appetites for the great event of the evening. The arrangements for the sale were perfect, the Adam's books comprised some of the greatest rarities in English literature and some volumes of which no other copy is known, and they were generally in exceptional condition. As a result, prices soared, and from the opening of the sale at an afternoon session there was keen competition for everything sold.

The Gutenberg Bible, bound in two volumes, and printed on paper, was a copy which Mr. Goldston secured last summer in Melk, about 40 miles from Vienna, where it was in the Melk Monastery. It is said to be superior to the one in the National Library at Vienna, and the buyer had some difficulty in getting it out of Austria. It bears a small black stamp, "Stift Melk" in the upper margin of the first page. The copy has been carefully rubricated by a contemporary illuminator, some of the larger initials extending far into the margin with coloured flowery scrolls and leaves.

The less important initials are painted in red, blue or green, on a background of another colour. Neither the book nor the venerable binding has been washed, cleaned or repaired in any way, and Seymour De Ricci of London and Paris, who compiled a list of Gutenberg Bibles, and has handled nearly every known copy, declared that this (No. 30 in his list) is one of a very few in such desirable state of preservation. It is of the variety known as the "42-line Bible" being printed in double columns of 42 lines each.

In some copies—as in this—the first nine pages have only 42 lines to a column and the 10th page 41, whereas others have 42 lines throughout. The type is the same, but in copies of this "first issue" the type was set on a slightly larger body, which, after a few pages had been printed, was filed down to save space. Some of the copies had the first 10 pages printed over, and the copies with 40 lines only on the first pages are the first printed and more valuable than the copies of the second issue.

The Gutenberg Bible is four times as scarce as the First Folio of Shakespeare. Some 42 copies are known, of which more than 20 are imperfect. Only four other copies (and two single volumes) are still in private hands: one of these is imperfect, and two others are practically promised to public libraries. It is probable, therefore, that this and one other copy are the only perfect examples of Gutenberg's printing.

---

## *Recompense*

(Written on the battlefield by a soldier)

ALTHOUGH I do not know God's wondrous ways,  
Yet I believe from out life's puzzling maze  
I shall be brought;  
He knows.

I do not ask to see the journey's end,  
For He walks at my side just like a friend;  
So all is well,  
He sees.

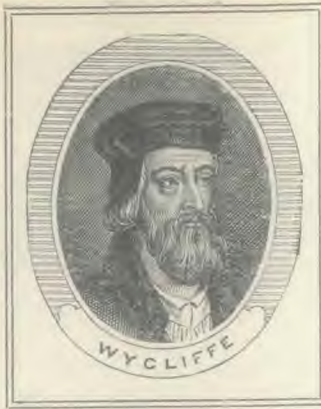
I will not care, though roads are long and rough,  
Sure will His grace sustain, and that's enough  
To bear me up;  
He cares.

I would not be my own guide if I might,  
But rather trust to His unerring sight  
To lead me on;  
He guides.

I could not guard myself, for that were vain;  
Yet this I know: He faithful will remain,  
And keep me safe;  
He guards.

I would not live when done my task is here,  
For I can heed His summons without fear;  
He died for me,  
He lives.

So when from scenes of earth He beckons hence  
To fairer realms, 'twill be sweet recompense  
Forevermore  
With Him.



# THE PRICE PAID

The fourth article of Mr. A. S. Maxwell

THE blessings of the Reformation were purchased at awful cost. Ours is a blood-bought heritage. In the great struggle for truth and freedom, mil-

lions of men, women and children lost their lives at the hands of the agents of the church of Rome.

As the light of the Gospel, rekindled by Wycliffe and spread abroad by Huss, Luther, Zwingli, Knox and other Reformers, stirred Europe to the depths, the Papacy decided to stem the rising tide of revolt against its authority. With dragonlike ferocity it invented the most diabolical schemes for the rooting out of the supposed heresy. The "Holy Office" of the Inquisition, inaugurated at the beginning of the thirteenth century to crush out the last remnants of resistance among the Albigenses, was given increased powers and tens of thousands of suspected heretics were tortured and killed at its instigation. In Spain, Italy, Portugal and Poland the Reformation was almost totally crushed by fire and sword. In France, by persecution and massacre, the Protestant cause was likewise well-nigh obliterated. According to the historian Leorente, no less than 31,912 persons were burned alive in Spain, by order of the inquisition, and 291,450 so-called penitents were forced into submission, "by water, weights, fire, pulleys, and screws," and "all the apparatus by which the sinews could be strained without cracking, the bones bruised without breaking, the body racked exquisitely without giving up the ghost."

"In the thirty years which followed the first institution of the Jesuits 900,000 faithful Christians were slain. Thirty-six thousand were dispatched by the common executioner in the Netherlands by the direction of the Duke of Alba who boasted of the deed. Fifty thousand Flemings and Germans were hanged, burnt or buried alive under Charles V. And when we have added to this the bloodshed of the Thirty Years' War in Germany, and the long agony of other and repeated massacres of Protestants in England, Ireland, Scotland, France, Spain, Italy and the Netherlands, we have to remember that for all this 'no word of censure ever issued from the Vatican, except in the brief interval when statesmen and soldiers grew weary of bloodshed and looked for means to admit the heretics to grace.'"—*Key to the Apocalypse*, H. Grattan Guinness, D.D., pp. 91-94.

In his book entitled, "Romanism and the Reformation," Dr. Grattan Guinness draws yet another true but terrible picture of the sufferings

of the early Protestants, which should be read again by every Englishman to-day:

"Hear me, though in truth I scarcely know how to speak upon this subject. I am almost dumb with horror when I think of it. I have visited the places in Spain, in France, in Italy, most deeply stained and dyed with martyr-blood. I have visited the valleys of Piedmont.

I have stood in the shadow of the great cathedral of Seville, on the spot where they burned the martyrs, or tore them limb from limb. . . . I have waded through many volumes of history and of martyrology. I have visited, either in travel or in thought, scenes too numerous for me to name, where the saints of God have been slaughtered by papal Rome, that great butcher of bodies and of souls. I cannot tell you what I have seen, what I have read, what I have thought. I cannot tell you what I feel. Oh, it is a bloody tale!

"I have stood in that Valley of Lucerna where dwelt the faithful Waldenses, those ancient Protestants who held to the pure gospel all through the Dark Ages, that lovely valley with its pine-clad slopes which Rome converted into a slaughter-house. Oh, horrible massacres of gentle, unoffending, noble-minded men! Oh, horrible massacres of tender women and helpless children! Yes; ye hated them, ye hunted them, ye trapped them, ye tortured them, ye stabbed them, ye stuck them on spits, ye impaled them, ye hanged them, ye roasted them, ye flayed them, ye cut them in pieces, ye violated them, ye violated the women, ye violated the children, ye forced flints into them, and stakes, and stuffed them with gunpowder, and blew them up, and tore them



The Martyr

# FOR FREEDOM

## Contributions on "Protestantism Imperilled"

under limb from limb, and tossed them over precipices, and dashed them against the rocks; ye cut them up alive, ye dismembered them; ye racked, mutilated, burned, tortured, mangled, massacred holy men, sainted women, mothers, daughters, tender children, harmless babes, hundreds, thousands, thousands upon thousands; ye sacrificed them in heaps, in hecatombs, turning all Spain, Italy,



John Huss

During the one short reign of Mary, rightly termed "the bloody," nearly four hundred persons were sacrificed. Of those no less than 280 were burned to death, including:

1 archbishop	8 gentlemen
4 bishops	55 women
21 clergymen	2 boys
84 tradesmen	2 infants
100 servants and labourers	

France, Europe, Christian Europe, into a slaughterhouse, a charnel house, an Akeldama. Oh, horrible; too horrible to think of! The sight dims, the heart sickens, the soul is stunned in the presence of the awful spectacle.

"O harlot, gilded harlot, with brazen brow and brazen heart! red are thy garments, red thine hands. Thy name is written in this book. God has written it. The world has read it. Thou art a murderess, O Rome. Thou art the murderess Babylon—'Babylon the great, drunken, foully drunken; yea, drunken with the sacred blood which thou hast shed in streams and torrents, the blood of saints, the blood of the martyrs of Jesus.'—Pages 107, 108.

Rivers of blood flowed upon our own British soil in the great fight for religious freedom.

Besides these, sixteen perished in prison, seven were whipped, and twelve were buried in dunghills. These terrible facts are to be found in Collier's "Church History," Vol. 6, page 184, also in "Acts and Monuments," by John Foxe.



The total number of those who in those dark days suffered persecution for their adherence to the simple truths of the Bible is unknown; but the many martyr monuments still to be found up and down our country tell their own story of the courage and devotion of our forefathers to the cause of Protestantism. Their heroism should be remembered to-day.

How little is their sacrifice appreciated or even understood! We neither comprehend the grossness of the darkness which surrounded them, nor the obscurity of the future which confronted them. They witnessed their good confession in the face of tremendous odds, with seemingly nothing but failure before them. For aught they knew, their witness was in vain. All the glorious results of their martyrdom were hidden from them. Alone and in weakness they dared to stand against the whole might of Rome.

William Tyndale, awaiting martyrdom at the stake, cried out, "Lord, open the King of England's eyes!" Patrick Hamilton, the noble martyr of St. Andrew's, Scotland, enduring protracted and excruciating agonies in a smouldering fire, cried aloud, "How long, O God! shall darkness cover this kingdom? How long wilt Thou suffer this tyranny of men?" John Bradford, as the faggots were piled around him at Smithfield, lifted up his eyes and hands to heaven and exclaimed, "O England, England, repent thee of thy sins; beware of antichrist, beware of idolatry; take heed they do not deceive you!"

It was in this spirit of devotion to duty, of love for truth, of desire to witness for Christ, of hope for England's deliverance from papal tyranny, that these men and women gave their lives at the stake.

Their sacrifice was not in vain. Though they knew it not, their hopes were realised. The yoke of Rome was broken. Her superstitions and idolatry were banished from the land. The mass was cast out. There surged through England a great passion of revolt against the oppression of Romanism. This ecclesiastical power was seen to be the enemy of liberty and of every good thing which might make for the prosperity of a nation. Moved to action by the enormities of the apostate church, the nation arose (Continued on page 24)

# What the Public Should Know About Cancer

By A. E. Clark, M. D.

THE daily newspapers of late have had considerable to say about cancer. This, no doubt, has been occasioned by the publicity given to an announcement by two London doctors that they had discovered the germ of cancer. The purpose of the present series of articles is to present facts which should be known to every man and woman.

What is cancer? The word cancer is a popular term which is used to express what is known in medical parlance as carcinoma. A carcinoma or cancer is a new growth which exists at the expense of the body, ever tending to destruction of the surrounding healthy tissues. Just as a fire does not respect the boundaries between one field of grain and the adjacent field, so cancer does not respect the adjacent healthy tissues, but invades them in all directions. A cancer is often spoken of as a malignant growth, by which is meant its tendency to produce a fatal issue. A cancer is frequently spoken of as a tumour, which is simply another way of expressing "a new growth." All cancers are tumours, but not all tumours are cancers.

Medically speaking, we recognise two types of tumours; the malignant type, such as cancer and sarcoma, and the non-malignant type, otherwise known as benign tumours. Thus we may have a tumour of the benign type which is not cancer. Benign tumours are distinguished from malignant tumours by the fact that they do not tend to recur when once removed; they do not form similar tumours in other parts of the body; and as a rule they do not produce the extreme wasting away such as we see so frequently in malignant tumours.

In a word, benign tumours are tumours which do not tend to produce the death of the individual. The present series of articles deals with cancer only; it does not treat of benign tumours or of the other type of malignant tumours mentioned previously.

A few facts about the frequency of cancer. In the year 1913 there were 75,000 deaths from cancer in the registration area of the United States of America. As the registration area only includes about 60 per cent of the population, the number of deaths annually must be much greater than 75,000. Note that these figures are for the year 1913, which was 13 years ago. Cancer is not decreasing; it is increasing. In Great Britain one woman out of every eight over 35 years dies from cancer; and one man out of eleven.

These few figures should be enough to cause us to seek after knowledge of the early symptoms of cancer, for knowledge is the secret of the defeat of this disease. The Bible is true when it says that "My people are destroyed for lack of knowledge," and we see this illustrated in the appallingly high death rate from cancer. When the public becomes informed as to the early danger signals of cancer, and this information is acted upon as soon as the trouble is discovered, the battle against cancer

will have been well started. The future of medicine lies not in the cure of disease, but in its prevention. Doctors have ever been looked upon as curers of disease, and not as preventers of disease. The Chinese pay their doctors for keeping them in health; when they fall ill the doctor's pay stops. We can learn a lesson of preventive medicine from the Chinese. By disseminating reliable information on the prevention of disease the physician is rendering far greater service to the community than when he merely treats the disease.

Of all the known facts regarding cancer, the most painful one is that the patients often come too late for help. Is this the fault of the doctor? In exceptional cases it may be, but in the great majority of cases it is the fault of the patient. Why do patients come too late for treatment? Is it because of the financial aspect of the case, or is it because of other reasons? I believe that it is because of the fact that the average person does not know anything about the beginnings of cancer; the early signs which are so valuable in diagnosing the case properly.

For this reason the education of the people in the signs and danger signals of beginning cancer is a work which will bear fruit in direct proportion as the education is pressed home to the people. When a man knows that a little jagged edge on a tooth which is continually rubbing against the cheek will eventually set up a local reaction there, and this local reaction is a potential source of cancer, he will be quite concerned about getting that tooth attended to. On the other hand, if he knows nothing about the dangers of local irritation such as this, he will go along until the disease establishes itself. The time to see the doctor is when any abnormality is first discovered; temporising is always expensive business.

In this issue space will be given to the publication of an excellent paper on cancer, written by J. C. Bloodgood, M. D., one of the foremost authorities on cancer in the United States.

---

Luck is about as likely to strike a man as lightning, and about as likely to do him any good. The best luck a young man can have is the firm conviction that there is no such thing as luck, and that he will gain in life just about what he deserves, and no more.  
—William T. Foster.

---

"When a fellow has half knowledge of a subject, he finds that it's the other half that would really come in handy."

---

The chains of habit are generally too small to be felt until they are too big to be broken.  
—Johnson.



# Cancer—How to Beat It!

By Joseph Colt Bloodgood, M. D.

**T**HE public itself can save more of its numbers from death from cancer by knowing the warnings of cancer, and seeking treatment in the earlier stages, than the entire medical profession can accomplish by the application of the same methods of treatment in the later stages.

Not until the profession and the public understand the difference between the early and late treatment of cancer will the number of deaths from cancer be reduced.

We have a treatment for early cancer. It often prevents; it usually cures. It is the same character of treatment that we use for late cancer. We have no other. This late treatment never prevents and rarely cures.

Following are the warning signs of cancer which every one of us must watch if we wish to reduce the death rate from cancer:

A lump in the breast of a woman over twenty years of age.

Any unusual change in the monthly discharge with which every woman is familiar, or a reappearance of the discharge after the change of life.

Any unusual discharge, bloody or not, in man, woman, or child regardless of age.

A white patch, a sore spot, a red area, a wart, a fever blister, or any area which does not quickly heal, on the lip, tongue, or in any part of the mouth.

Any pain in the teeth or jaws, any swelling in the region of the jaws or teeth.

A black mole, a wart, or any unusual spot on the skin.

Any lump which can be felt in or beneath the skin.

Pain or swelling of a bone or joint.

Any discomfort in the region of the abdomen or stomach, no matter whether it is associated, or not, with indigestion, belching of gas, nausea, vomiting, and even if the discomfort is not severe enough to be called pain.

*The warnings of cancer do not differ from the warnings of things that are not cancer.* This must be understood by both the profession and the public. If people answer our recommendation and seek our advice as soon as they become aware of any of these warnings, they must know that in a large number of cases an examination will demonstrate that the warnings are things not serious, and which may require no treatment. If, on the contrary, the examination shows that the warnings suggest future cancer or the early beginnings of cancer, then there is no doubt that these individuals, following the recommendation of the medical profession, will either be protected from cancer, or, if cancer has already started, will be cured in a large percentage of cases. The treatment will be devoid of danger and of much discomfort, and will take but a short time.

There is every evidence that what the medical sciences have done for typhoid fever, yellow fever, and smallpox through preventive measures can be done for cancer and other serious or fatal organic diseases.

Do doctors delay? In the majority of cases, no. I have a card index of every physician who has referred patients to Dr. Halsted's surgical clinic of the Johns Hopkins Hospital and my clinic at St. Agnes Hospital, and on these cards a reference to every one of their patients. A study of these records shows that, with rare exceptions, members of the medical profession do not now delay when patients seek their advice—there is an immediate examination and prompt action.

Do the people delay? Always, unless they have received correct information. Cancer in its beginning is usually painless, and if the individual is unaware of the warnings he pays little attention until cancer has fully developed and the chances of a cure are greatly reduced.

The individual would not delay if every lump felt in the breast or beneath the skin always and immediately developed into cancer; if every sore on the lip, tongue, and in the mouth never healed, but turned into cancer; if every wart or black mole were cancer from the beginning; if every unusual discharge were a sign of cancer; if every discomfort in the abdomen or feelings of indigestion were *always* the warning of cancer.

But this is not true. I have already said that the early warnings of cancer do not differ from the warnings of things that are not cancer; your protection from death from cancer depends upon your knowledge that these warnings should tell you that you must go to your medical adviser or family physician, ask him to make an examination and tell you what the warnings mean and what should be done. This message has been received, understood, and acted upon by a certain number of individuals; but up to the present time the number is so small that, as yet, it has not affected appreciably the total number of deaths from cancer in the country.

The people will never reap the benefit of the medical sciences until the medical profession thinks in terms of safety first and preventive medicine, and embraces every opportunity to teach the people with whom it comes in contact those things that are essential for their protection against accident and disease. This will be accomplished more rapidly if the people demand this instruction.

Why does a woman delay when she feels a lump on her breast? For thirty-two years I have collected histories of women who have had sore trouble in the breast. The number now amounts to more than four thousand. I have read them again and again. One fact stands out prominently to explain delay—no pain.

When we tabulate all lumps in the breast into two groups—those with pain, and those with no pain—the women with painful lumps seek advice earlier. Unfortunately, pain is not a sign of cancer, and painful lumps are less likely to be cancer than those that are painless. The second cause of delay is ignorance. None of the other causes—fear, undue modesty, amount to much.

What every woman should know about her breast is that the most dangerous thing is a lump. If she feels one, she should seek an *immediate* examination. Women cannot be educated to distinguish whether it is definite or not, or whether it is of a dangerous kind or not. This woman should also know, if she thinks she feels a lump, that an examination by her physician may demonstrate that it is not a definite lump, but only part of a lumpy breast. This is a common condition, requires no treatment, and such a woman runs no more risk of cancer than any other.

If the lump is definite, her family physician will recognise it, and if she is over twenty an immediate operation will be advised. If there is no cancer, she will not lose her breast. If the lump proves to be suspicious of cancer, or definite cancer, she must lose her breast, but her life will be saved. If the lump is simply suspicious of cancer, the chances of a cure should be 100 per cent. If it is definitely cancer, and the glands of the armpit are not involved, her chances of a cure are more than 70 per cent.

The unusual discharge may indicate cancer of the uterus (womb), which is more common and more fatal than cancer of the breast. Together, their yearly toll of life is more than twenty-five thousand. Cancer of the uterus attacks the mothers of our children, and is largely or entirely due to the neglect of the proper repair or healing of the injuries due to child-bearing.

There is much evidence that cancer of the uterus is a preventable disease. It is certainly largely curable when recognised at once.

What every mother should know to protect her from death from cancer of the uterus is that after the birth of children she must insist upon a careful examination and repair of all injuries.

The moment you observe a change in the usual monthly period, any sudden discharge between periods, or its reappearance after the change of life, see your family physician at once, and he must decide whether an examination by an expert is necessary.

Remember, these warnings usually mean nothing, but your family physician must decide. These warnings may lead to your entering a hospital for a few days where, under gas anesthesia, a more careful examination can be made and a bit of tissue removed for a microscopic study. Even after this examination the chances are that the cause of the trouble is not cancer, but if cancer is revealed by the microscope your life can be saved, and the operation or treatment is not dangerous. Should you delay and cancer can be recognised without the aid of the microscope, the chances of your cure by any known treatment are very small.

Through the X-ray and other laboratory methods we are now able to make a very satisfactory internal examination; to tell accurately what is the trouble, and to decide whether or not an operation is necessary for the cure. But, nevertheless, patients with cancer within the abdomen still come too late.

I have personally taken the history of a great many patients suffering from cancer of the stomach or colon, and I have read and reread the records which have accumulated in the surgical-pathological laboratory. What is most evident is that every one of these patients knew they were sick, weeks, months, or years before they were given an examination which at once revealed their trouble.

Therefore, the message to be given now is a simple one: When you know that you are sick in your insides, go to your family physician and demand a thorough examination with the X-ray and other laboratory methods. Deaths from cancer of the stomach, colon, and organs within the abdomen constitute more than one half of the total deaths from cancer, or more than forty thousand a year.

Cancer of the lip, tongue, and mucous membrane of the gum and cheeks attacks adults who use tobacco in any form, and who have ragged, dirty teeth. I have been looking into the mouths of smokers for many years, and I do not describe here in detail the mouths of those in whom cancer has developed. The word filthy is not strong enough. One or more teeth were snags. There is every reason to believe that cancer of the mouth is a preventable and an unnecessary disease.

Abnormalities of our skin are very common, some of them are there when we are born, others appear later, still others are forced upon us by injury or occupation. The fact remains that *cancer never develops in a healthy spot of skin*. There is always something there first, and you know it. Warts, moles, and other abnormalities of the skin are never overlooked.

The second fact is that cancer may develop in any one of these skin defects at any time in adult life. The most dangerous of all are the pigmented moles. The thing to do after reading this message, if you have them, is to see your medical adviser and get his opinion.

These warts and moles and other skin defects can be divided into three groups:

1. Those which should be removed at once, because they are of the kind which frequently develop into cancer. The black moles belong to this type if they are large and elevated.

2. Those skin defects like little red birthmarks, and things like freckles, in which cancer practically never develops, and to which no attention after the first examination need be given.

3. Those skin defects which should be watched and removed if they show any sign of growth, weeping or ulceration.

My study of cancer of the skin during thirty years teaches me that it is a preventable and unnecessary disease.

No one properly instructed and treated should die of cancer of the skin.

# Precious Iodine

**I**ODINE is a well-known and widely used remedy because of its disinfecting and anti-septic properties. In many homes it is the first thought when anyone is injured. "Put iodine on it at once" is the slogan.

There is no doubt that the timely use of tincture of iodine on bruises, cuts and wounds of all kinds, has saved many an individual from death by preventing blood poison. This life saving property of iodine should be far more widely known and made available in the villages of India.

First Aid classes, Boy Scout and Girl Guide movements are doing much in spreading the good news about iodine and its first aid uses.

## Source of Iodine

This element has its origin in the great oceans and is transferred to the land by various means. Ocean water flooding the land deposits iodine on the soil; mist vapour from the ocean when blown inland conveys iodine which is inhaled by man and beast for several miles and also deposited on the soil.

Sea salt is rich in iodine, whereas inland rock salt may have been washed free of its iodine content during the centuries. All seaweeds contain a high per cent of this element.

Iodine is essential to man as an important food constituency. The actual daily requirement is infinitesimal. Most authorities agree that one-tenth of a drop of iodine per day is sufficient to meet our needs, but this small amount is indispensable if health is to be maintained. In fact, it would be much more profitable to insure the daily iodine requirement than to put so much thought on quantity or bulk of food intake, as is usual. This is a striking illustration of the observation that quality of food is more essential than quantity.

## Action of Iodine in Body

After iodine enters the body as a constituent of certain foods, it is carried by the blood to the thyroid gland where it receives certain chemical treatment and in a somewhat altered form is again passed from the thyroid gland into the blood to supply the iodine needs of all body tissues.

The thyroid gland is located in the neck and is called goitre when enlarged sufficiently to form a tumour.

Such goitrous enlargement is very prevalent in certain inland sections of India, particularly in the Himalayan areas.

It is now quite generally accepted that among the possible several causes for enlarged thyroid gland, the most prevalent cause is a shortage of iodine in the food and consequently in the blood.

Confronted with this shortage the gland makes greater effort to extract from the blood whatever iodine may be there. This effort is partly in the form of increasing gland substance so as to get more blood in contact with gland tissue to facilitate the extracting of more iodine.

Thus the goitre is formed as a life saving effort of nature.

## Thyroid Iodine Compound

This iodine compound formed in the thyroid gland when again passed into the blood performs several important functions.

In the infant it promotes growth and development of body and mentality. At adolescence the thyroid function is essential to the proper development of manhood and womanhood.

The nutritional processes, temperature control, circulation of blood and blood pressure, nervous equilibrium and mental stability, also other glandular functional activities, all are profoundly influenced by the normal supply or lack of thyroid iodine compound.

Thyroid insufficiency of the present generation may be transmitted with increasing serious hereditary consequence for several generations.

## Individual Iodine Supply

The foregoing facts serve to emphasize the nutritional and health balancing importance of iodine as a food substance. Local health departments should interest themselves in ascertaining the iodine content of the water, salt and vegetables locally consumed. Such findings should then be made generally known. Call upon your district health department for information.

If sea salt for cooking and table use is not procurable and vegetables are from an uncertain inland source, it would be well to provide for the iodine needs by administering to children and adults alike, twice weekly, a small prophylactic and nutritional dose of iodine in some form. Your family physician will advise you in this matter.

Sodium iodide in doses of 2 gm., administered to schoolchildren on the above plan has given splendid results.

H. C. MENKEL, M. D., Simla.

## Wells Polluted by Bacteria

Country people should know that bacteria can be carried through the soil to water wells. A recent survey made by the U. S. Public Health Service showed that bacterial infection could be carried over 200 feet through the soil; chemical pollution was traced over 400 feet. This was due to water circulation, the pollution having been carried only in the direction of the ground-water flow.

Bacteria have been found to live under ground for nearly three years, and chemical pollution was found in wells as long as two years and nine months after being put in the ground.

Since the danger spreads in the direction of the ground-water flow, and water naturally flows down hill, a well should never be dug at the bottom of a slope below the level of houses or barns in the neighbourhood.—*Hygeia, May, 1926.*

## A MEATLESS DINNER

Cream Corn Soup  
Simla Nut Loaf sliced cold  
Tomato Jelly  
Fruit Salad  
Prune Pudding with rich Milk  
or Cream

### CREAM CORN SOUP

- |  |                    |
|--|--------------------|
| 1 Tin sugar corn                               | 1 Tablespoon flour |
| 4 Cups milk                                    | Salt to taste      |
| 1 Tablespoon chopped celery leaves for flavour |                    |

Press the corn through a colander, discarding only the tough skins of the corn. Blend the flour with a little of the cold milk and add to the hot milk. Cook for five minutes, adding the chopped celery leaves. Mix the corn pulp into the milk sauce, bring to a boil and serve with croutons browned in butter. Fresh Indian corn, boiled on the cob until tender in boiling salted water, then cut off and rubbed through a colander, is very good in place of the tinned corn.

### SIMLA NUT LOAF

- |   |   |
|---|---|
| 1½ Cups thinly sliced<br>Brazil nut meats | 3 Eggs  |
| 2 Cups green peas pulp                    | ½ Tablespoon grated onion                                 |
| 1½ Cups cooked rice                       | 1½ Tablespoons fresh celery<br>leaves minced              |
| ½ Cup milk                                | 1½ Teaspoons salt   |
| ½ Cup cream                               | Sprig of green mint or 2 tea-<br>spoons minced fresh sage |
| ½ Tablespoon butter                       |   |

Scrape the brown skins from the nut meats with a sharp knife and slice meats very thin. Cook one and one half seers of green peas in very little boiling water. Add a sprig of mint or fresh sage and when cooked rub through a colander to get the thick peas pulp. Brown the onion in the butter. Beat the egg yolks and add the milk and cream. Mix all the seasonings with the peas pulp and add the milk mixture. Fold the rice and nuts into this being careful not to mash the rice. Beat up the egg whites until stiff and fold into the mixture. Butter a baking pan or small degebe, sprinkle the bottom with a few of the sliced nuts and turn the mixture into it. Bake in a moderate oven for forty-five minutes. When browned nicely turn out on a dish with the nuts on the top.

### TOMATO JELLY

- |                                 |  |
|---------------------------------|--|
| 2 Cups strained tomato<br>juice | 1 Cup cooked vegetable<br>gelatine (Agar-agar) |
| 1½ Teaspoon Marmite             | ½ Teaspoon salt                                |
|                                 | ½ Teaspoon sugar                               |

Cook one half seer of fresh tomatoes with one bay-leaf, one mint leaf and a slice of onion. Add no water. When tomatoes are cooked strain, squeezing out the pulp; then add salt and sugar and Marmite. Mix well and add the hot vegetable gelatine. Pour into a mould, previously wet in cold water, and allow to stand until cold. Turn into a cold dish, garnish with sliced beet-root and water cress, and serve.

### FRUIT SALAD

- |  |                      |
|--|----------------------|
| 4 Oranges  | 4 Plantains          |
| 1 Small pineapple or one<br>tin sliced pineapple | ½ Cup sliced almonds |

Remove the white skin from the sections of the oranges and separate the sections into small bits. Add the pineapple cut into small bits, and sliced plantains.

The dressing is made from four tablespoons orange juice, four tablespoons pineapple juice, and two teaspoons lemon juice. Add one teaspoon sugar and heat over the fire; thicken with one half teaspoon corn-flour blended in a little of the cold juice. When cold pour over the fruit, serve on crisp lettuce and sprinkle the top with the nuts.

### PRUNE PUDDING

- |                                      |                     |
|--------------------------------------|---------------------|
| ½ Cup cooked dalia                   | 2 Eggs              |
| 1 Cup hot milk                       | 2 Tablespoons sugar |
| 1 Cup prunes, cooked, stones removed |                     |

Mix ingredients and pour into a buttered baking dish. Set into a pan of hot water and bake in a moderate oven until firm. Serve hot or cold.

M. P. M.

## HEALTH NEWS AND VIEWS

From May Hygeia

### Expectant Mothers

In order to have better babies, we must have healthier parents. Especially important is the health and care of the mother both for her own sake and the child's. Every woman who is about to have a baby should be examined by a physician, and should remain under his care until after the child is born.

A physical examination will show the condition of the prospective mother, and if there are any defects, they may be corrected at once, thus insuring an easy, safe delivery.

Proper prenatal care will very greatly reduce the number of deaths from childbirth and will insure better health of the children. During the first part of this prenatal period the patient is depressed and tired. She may have nausea and vomiting, especially in the morning. This condition can be helped by her physician, another reason for consulting him early.

For the last half of the time the woman will feel very much better. This is generally noticeable in her improved appearance and endurance. One cannot overemphasize the need of consulting a physician promptly at the first signs, and of following his directions faithfully.

### Keep the Eyes in Good Shape

Ordinarily, nothing need be done to keep the eyes in a healthy condition. There is an automatic process by which the eyes are kept clean.

Occasionally, however, on account of the amount of dirt blowing on our city streets, it may be well to wash the eyes. For this purpose use an eyecup and a solution made by dissolving a teaspoonful of table salt, a teaspoonful of soda, a teaspoonful of boric acid and a tablespoonful of glycerin in a quart of boiled water. This is as good as any of the lotions on the market.

In case of a disease condition, a physician must be consulted, as the various eyedrops sold are worthless. Falling lashes are usually due to a disease and can be cured. If treatment is not delayed, the lashes will grow in again.

Plucking the eyebrows has no effect on the eyes. Mascara is harmless, if one can apply it without getting any into the eye. If it does get in, it acts like a cinder. Beading the lashes with a hot preparation is dangerous, as the hot ointment can spatter onto the cornea and cause scarring. This might interfere seriously with the vision.

### Care of Home Sickroom

Cleanliness, ventilation and sunshine are essential in the care of a sickroom. In cleaning the room the damp method should be used. Noise and unnecessary motion should be eliminated, and the patient's well-being and comfort should be considered above all.

All the utensils used for the patient must be sterilised by washing in soapy water and either boiling, sunning or immersing in a disinfectant. Rubber articles need special care to preserve them. Flowers and plants must be kept fresh; water on flowers should be changed daily. Dead plants and flowers have no place in the sickroom. Neither have animals, as they may carry germs, parasites and dirt.

A basin of a disinfectant should be kept in the sickroom for washing the hands after touching the patient or his things.

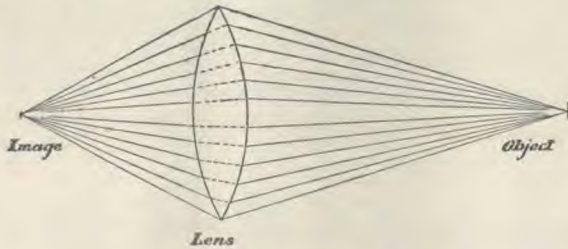
# Light and Lenses

**I**N the last article we saw how the camera made a picture, and now we must consider the media utilised in making the picture. We learned that light was chiefly responsible for the making of the picture, but the lens also plays an important part. Light, like many other matters, has two values, viz., quantity and quality, and if the light is not the right quality we cannot make a successful picture. Fortunately, sunlight or daylight is of the right quality and so long as we use this kind of light for picture making we can always obtain successful results.

The average photographic plate or film is not greatly affected by red light unless it is exposed to it for a considerable period. We may have a lot of red light about, as we do in the dark room, but this kind of light is quite useless for picture making.

The photographic value of light is generally called the actinic value, and sunlight has a very big actinic value, indeed. When the sun is not shining there is less actinic light and in consequence we have to increase the time of exposure, that is, the time of the light action accordingly.

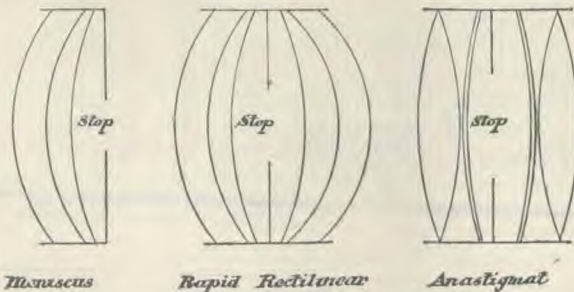
The function of the lens is to collect all the light coming from the various objects in front of it and to bring them on to the plate or film, so that they form a sharp image there.



Unfortunately the whole of the light which passes into the lens cannot be utilised for the making of the image, but the better the lens the more light it passes for this purpose.

There are three types of lenses used on modern cameras, viz., single or Meniscus lens, rapid rectilinear lens and the Anastigmat. Only the centre portion of the Meniscus lens can be used for picture making, while a larger portion of the rapid rectilinear lens gives satisfactory results. A still greater portion of the Anastigmat lens can be successfully utilised and it is the lens maker who decides just how much this shall be.

In order to prevent more of the lens than is desirable being used, the maker places what is called a "stop" somewhere in the lens system, and the little sketch below shows three types of lenses with the stops in their normal positions.



It often happens that the largest stop in the lens is too big for some kinds of light and subject, and therefore a means is provided whereby the stop can be made smaller so as to admit less light, if required. The kind of stops used on nearly all the folding hand cameras are of the "Iris" type, and the adjustments are made by the means of what is

called an "Iris" diaphragm or plate. In the cheaper form of cameras and most Box Brownies, the stops are merely holes punched in a metal plate which is pulled out to the desired position.

Imagine a large window having four shutters. When it is daylight all the shutters are thrown open so as to let in as much light as possible, but as the light increases and the sunshine becomes stronger we pull over first one shutter shutting out a quarter of the light, then a second shutter shutting out half the light and then perhaps a third or fourth as the case may be. Now regard the camera lens as the window and the stops as the window shutters, and the illustration is complete.

The stops in the camera lens shut out the light in exactly the same proportion as the window shutter but they do more than this. The lens, because it is a lens, has to record all objects sharply which are at different distances from it. There is, however, one position of the lens that all objects behind a certain distance from the lens are sharply recorded on the film. This position is known as the infinity point or infinity focus of the lens. Now, as we close up the stops, so we make objects farther away and nearer to the camera sharper, hence the stop serves two purposes. First, it cuts out unnecessary light and secondly, it makes the image on the film sharper. Of course, as we make a stop smaller, so the exposure has to be increased. Stops are usually numbered by "F" system or the universal system. The former is the more common and the values given to each stop represent the diameter of that stop divided into the focal length of the lens, that is the distance between the lens and the film or plate when it is set at infinity. If we have a lens of 4" focal length and the diameter of the largest stop is half an inch then the value of this stop is 8. If we make this stop smaller, say quarter of an inch in diameter then the value of the stop is F. 16. In order to do this quickly the stops are marked on the front of the camera lens and they are adjusted by means of a pointer or a sliding metal plate. The universal system works on entirely the same principle but different numbers are given and the following table gives the equivalent values:

F. 8	=	U. S.	4
F. 11	=	U. S.	8
F. 16	=	U. S.	16
F. 22	=	U. S.	32
F. 32	=	U. S.	64
F. 64	=	U. S.	128

Now, whichever system is used the relationship between the stops is the same, and each successive smaller stop requires twice the exposure of the previous one if the same result is required. Thus, if the correct exposure at F. 8 is one second, this becomes two seconds at F. 11, four seconds at F. 16, and this principle applies equally to the U. S. numbers. The advantage for the latter system being that the numbers are proportionate to the amount of exposure required in each case. Many amateurs find a difficulty in knowing just what stop to use but for all ordinary outdoor subjects F. 8 or F. 11 will give satisfactory results. If distant views are required then F. 16 or F. 22 should be used in order to get a sharp picture. At the same time it must be remembered that distant views require very short exposures, and 1/25 of a second at F. 16 or F. 22 is usually quite sufficient. For interior picture, place the camera on some firm support and make a time exposure at F. 16. This is about the best stop to use for inside work of this kind. When making portraits, however, as large a stop as possible should be used in order to shorten the time of exposure and thus avoid movement on the part of the sitter.

Much more can be written about the use of stops but if the above remarks are carefully considered the average amateur should have no difficulty in making an intelligent use of the stops on his camera, while a query to the photographic editor will speedily solve a doubtful question.

"Unbelief closes the heart against God, withdraws the life from God's power."—Andrew Murray.

"Life without a purpose is like search without an object."



## Discipline

NOT long ago I was startled to hear a small neighbour remark to my equally small daughter, "I don't think father and mother are very good parents. Father's too severe and mother's too easy."

The whole matter of discipline seems to have been put in a nutshell by this youthful judge; for as one observes parents, he discovers that they are generally of one of these types.

The severe parent is perhaps less prevalent. His severity is born either of fundamental misconceptions regarding children and their needs, of selfish desire to restrain and curb, so that his own freedom may suffer no annoyance or inconvenience; or most deplorable of all, it is the result of his own ill-temper.

Let us illustrate these types of severity. First, the child who is denied some harmless pleasure, for example.

"Mary, don't get water in that teakettle. I can't have you dripping water all over the house. What? Well, pretend there's water in it—it's just as good." But it isn't, as any little girl with a teakettle can tell you.

Contrast this severity, which is caused by lack of imagination and sympathy on the part of the parent, with the severity of the second variety, that which is selfish in its origin.

"Ellen, stop romping, and behave like a lady!" But Ellen is ten and should not be asked to be a lady. In fact, no one would be more distressed than her mother, should the child suddenly arrive at that stage of maturity. It is simply that her mother is disturbed by her activity.

And lastly, consider the exhibition of infuriated parenthood, from which we turn our eyes as from unspeakable shame.

"Come here this instant, or I'll give you such a whipping you'll never forget it! Stop that yelling, do you hear? Stop that yelling!" and the admonishing voice of the irritable parent reaches a scream as he slaps and jerks about the frightened child.

The opposite extreme of the deplorably uncontrolled parent is the "easy parent," who is generally the mother. She suffers from shortsightedness. She seems to forget that in a very short time her boy or girl must live in a world that will not so readily excuse and cajole as she; that Sarah's whims and Richard's petulance will not be looked upon by the general public as odd little outshoots of human nature, but as weeds, pure and simple. Nor does she seem to realise that faults in a little child, steadily nurtured, instead of being outgrown, become ingrowing!

"Sarah, what can mother get for you? Don't you like your dinner, dear?" and mother, weary after preparing the family meal, snatches a bite here and there between trips to and from the pantry as she brings such food as Sarah's whims demand; while Sarah watches with sly eye, fully aware of her power.

What conclusion does one gain from observing parents with their children? That the indispensable qualities for parenthood are firmness and understanding sympathy. Not uncontrolled demands for obedience, not sudden spasms of discipline, but steadfast reasonableness which creates confidence and love when it goes hand in hand with an eager desire to live understandingly in the child's world.

For after all, discipline is very much like a salad. Its perfection depends upon the proper combination of ingredients, given in right proportion. There must be sufficient oil to assist in soothing too severe a tang of acid, but not enough to neutralise, just a dash of seasoning; and finally the hand which mixes it with the tender green—that is the touch of personality which perfects it!

—Margaret Steele Hard.

"Happiness comes from doing one's work well, being busy, doing something for others, improving one's ability to do things, and increasing one's knowledge, so that the opportunity for service is greater each year."—Ray Lyman Wilbur.

### HOME

EIGHT rooms and bath, a cellar, too, a little patch of mother earth,  
Above it just a stretch of blue, it makes no difference what it's worth,  
It's home to me, and more and more I grow to love it every day;  
And when at night I pass the door, it's there I always want to stay.

The furniture, perhaps, is not so fine as other folks possess,  
But it's a mighty cozy spot, and shelters in our happiness;  
The pictures on the wall aren't much, our tapestries aren't extra fine,  
But everything I see or touch holds joy for me because it's mine.

Within these unpretentious walls are love and laughter finely blent,  
Rich men may have their marble halls, they cannot shut out discontent;  
And were this house a mansion grand, I could not any happier be,  
For here I have at my command all that the world can give to me.

—Edgar A. Guest.

# A Wagtails Journey to India

No. 3

Told by Itself

THEN mother told us that only last year, when she was coming down this way with three brothers and sisters of ours, she heard one of them caught one night. She could see nothing in the dark, but she heard him crying for some time quite near to her. The cries grew feeble and ceased, and in the morning though she and the two others looked all over the ground, neither blood nor feather could be found; so she knew that the enemy must have been a snake. That was the first that any of us four had heard about other brothers and sisters; so we all together asked mother to tell us about them, and where they were now. She replied that we had had many brothers and sisters; that every time she had made the journey south, she had brought either three or four young ones with her. But she said that it was usual, in spite of all care that could be taken, for one or two to be separated on the day they crossed over the top of the mountains; and, in any case, during the season in the plains on the other side of the mountains, the young ones formed friendships with other wagtails and accompanied them home to places she did not know of. On hearing this all we four, Tiddledywinks, Chickawee, Fanfare, and I, declared earnestly that we would never, not for all the other wagtails in the world, leave our mother; but would stay with her to the end of the season, and then return with her to the very home we had left. But mother did not seem to mind whether we forsook her afterwards or not. Her sole concern was our food and our safety at the present time.

It was now nearly dark, so she hastened on to give us directions for the nights we were to spend in the forest and the mountains. She said: "Remember that these animals and snakes that we have to dread see as well in the night as we do in the day: so our safety depends on keeping perfectly still all night. Our enemies will pass close to us many times and not see us; but if one of us moves a wing or turns his head, the beast will pounce on him at once. So, however frightened we may be, do not one of us move. But supposing that an enemy sees one of you and makes a clutch at you, you being awake at the time, start into the air as quickly as a fly. If you are quick enough you may escape. In that case do not fly far, for there are vampires and owls in the air, which will go after you like hawks. Fly a short way, and if you strike a bush or tree, try and stick there till morning. If not, then go to the ground again, and become still the instant you touch it. When morning dawns, the rest of us will miss you and call out for you. Another thing is, that we must sleep farther away from one another than we have been doing: for if an enemy makes a snatch at one of us and misses, it will search about the ground there for another bird. And we must look carefully every evening, to see that there are no rats' or snakes' holes about the place where we are to sleep." Having said all this, mother made us separate and go to rest, but we slept very little from fear and excitement.

After that it was a regular custom, every evening before we went to sleep, for mother to tell us stories of adventures she had had in past journeys. I wish I had time to tell you one quarter of the dangers she passed through and the narrow escapes she had, and of what she suffered from want of food, and other hardships. One night after she was in this country, and pursuing her journey to this place, some enemy tried to catch her as she was asleep, but she awoke suddenly and darted away, leaving all her tail in its paws. If that had occurred before she crossed the mountains, she could not have got over in the teeth of the wind, for we steer with our tails. As it was, when she arrived here she was so ashamed of her tailless condition, that she avoided this plain and garden where we spend our days, and stayed for fully half the season, till her tail grew again, in a remote and dirty part of the city occupied by crows and buffaloes, and where the flies, though abundant, are coarse and evil-tasted.

Next morning we were up as early as we could see and flew to the river, where we caught a great many flies, and then with a loud chirrup all together we flew across the water and above the trees, and kept on flying till the sun was high in the heavens. Mother repeatedly called to us not to keep so low down, but to fly well above the trees. I have already mentioned what wonderful things we saw and heard in that endless forest day after day, and how we flew in fear and trepidation, repeatedly chased by hawks. As mother had warned us, there were few open spaces in the forest where we could rest and find food; so when we had stopped twice, and the day was far advanced, mother said we must stay for the night at the next place we came to, else we might not find another before dark. The next happened to be a very wide space along the top of a bank; so for our first night in the forest we felt fairly safe and at ease. There were thousands of flies, and we had both dinner and supper in that place. During the evening five wagtails arrived, going south like ourselves. Three of them were yellow and two were grey. We talked with the grey ones, but could not explain to them where we had come from, nor understand to what part of the country they belonged. Each family only knew their own home. They said that there had been three of their party, but that the night before they had slept beside the river, which we had not done, and an enemy had caught and eaten one of them. They cried when they told this, and we all felt very sorry. I may say here that after this we often saw birds from our country flying south, and being chased by the hawks as we were. One day a hawk got quite close to a bird, which screamed in terror and made frantic efforts to escape. It dashed into the trees, and we hoped it would be safe, but the hawk was down after it and almost immediately came up again with the poor thing fast in its talons, and hacking at it with its cruel beak and making the feathers fly in a cloud. We were so paralyzed with fear, that but for mother's voice we should have sunk down among the trees. I do not know what kind of bird the unhappy victim was. It was twice our size and had none of a wagtail's gay colours. Quite often the birds we met on the wing were wagtails, and whether they were grey or yellow, we exchanged chirrups with them. More than once mother recognised a grey wagtail she had known in this place where we now are.

To return to my story, the next morning, after catching all the flies we wanted, we and our friends took wing together. But mother would not hear of our trying to keep together. She said we must give all our attention to our own progress, else we should get lost or killed. In the afternoon of that day, the ground with the trees on it ceased to be level, and began to slope upward, getting higher and higher. Mother explained that that was the beginning of the mountains, and said that for the next few days all our progress would be upward. We young ones felt flying upward as well as onward to be very fatiguing. We were fast losing breath. In fact, Tiddledywinks could not keep up at all. So, as no open space was in sight, mother said we must just rest on the top of one of the tall trees, and selected one after looking carefully to see that there was no sign of a hawk or a snake in the branches. With the exception of mother we had never perched on a twig or rod before, and we found it very difficult, because of our straight toes. Indeed Chickawee and I could scarcely keep our balance for a moment. You have doubtless remarked how perfectly straight and genteel our toes are, and how smartly and gracefully we walk on them. Nearly all other birds, even those with pretensions to rank, have awkward, curled toes, of most ungainly appearance and useless for walking. So when you see them on the ground, they hop along like toads, and have not the slightest idea of a polite step, while their efforts to catch anything that flies or runs are ridiculous. But when such birds get among the twigs of a tree, they hold on like beetles or lizards, and are quite at ease.

So then after getting our breath and resting our wings, we started to fly again. But we were very glad to get past the forest and into open country. This did not happen as soon as we expected, for we were interrupted by two days' constant rain, when we cowered together in a clear space and could scarcely find a thing to eat. Yet it was a relief to pass the night without any alarm from animals coming near us, and without being (Continued on page 26)

## The Price Paid for Freedom

(Continued from page 15)

as one man, drove out the priestly usurpers, and became free.

But it was "with a great price obtained we this freedom." Rivers of blood and tears have flowed that England might be Protestant and free. But for the sacrifices of the Reformers our country to-day would be bound in the shackles of Romish slavery. England would be priest-ridden like Spain, Poland, Rumania and the South American republics. Our government would be controlled by priestly intrigue. We should know no freedom of speech and of the press such as we enjoy to-day. Our great Bible societies and missionary organizations would not exist. For all these and countless other blessings we are indebted to the noble army of martyrs who gave their lives for the Reformation.

Shall we, in this twentieth century, speak lightly of the work which they accomplished? Shall we permit ourselves to become indifferent to the priceless privileges which they won for us? Shall we go further and talk of undoing the work for which they paid so dearly? It must not be!

Nicholas Ridley, Bishop of London, and Hugh Latimer, Bishop of Worcester, were in the year 1555 condemned to death, like hundreds of others, for their adherence to Protestant principles, for their belief that the Bible is superior to the Church, for their condemnation of the mass and the other superstitious and idolatrous practices of Rome. Their place of execution was at Oxford, and there, amidst a vast concourse of people, they were tied to their stakes. As the faggots were lighted, Dr. Latimer turning to Dr. Ridley, uttered those famous words: "Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

That candle was lighted. By the grace of God its radiance spread into every corner of our land, and, leaving our borders, shone out afar into the four corners of the earth. Through the death of such men as these the proclamation of the gospel of Christ in its simplicity and purity has been made possible in all the earth.

Dr. Latimer trusted in God that the candle lit in that dark and forbidding hour should never be put out. Yet to-day we are witnessing most strenuous attempts upon the part of the agencies of Rome to extinguish it. By efforts open and secret they are seeking to quench that light. It must never be. Every lover of truth in England must rally to the cause of Protestant freedom and, like the martyrs of old, resolutely and fearlessly contend for the faith once delivered to the saints.

And if we could call back over the centuries to the Oxford martyrs, burning at the stake, we would say to them, "Courage! your sacrifice is not in vain. We will be true to our trust, worthy of the heritage you pass on. The candle you have lighted this day shall never be put out!"

(To be continued)

## ZENITH PRECISION WATCHES DO NOT FAIL TO GIVE THE GREATEST

Guaranteed

Five Years

In  
Solid  
Silver  
Case  
  
Rs.  
50.



In  
18 Carat  
Gold  
Case  
  
Rs.  
250.

### SATISFACTION

*Average Variation One to Two Minutes per Month*

*Latest Illustrated Catalogue Sent on Demand*

**FAVRE-LEUBA & Co., Ltd.**

217-219 Hornby Road - FORT, BOMBAY.

No. 1 Old Court House Corner, CALCUTTA.

## MARMITE THE WONDER FOOD

Prevents Food-Deficiency Diseases

The "Official History of the War," Vol. II, pp. 83-86 tells an interesting story of the fight against deficiency diseases in the British Army. From the expert opinion concerning MARMITE we quote: "Miss Chick and Miss Hume in their work on the distribution of anti-beriberi vitamins found that MARMITE was amongst the most potent substances tested." Eventually 10,000 lbs. of MARMITE were used monthly by the Army in Mesopotamia.

*Necessary in War—Indispensable in Peace*

**RICH IN VITAMINS**

*Wholesale Agents:*

**The Sanitarium Food Co.,**  
36 Park St., Calcutta.

**Herbert Levinson & Co.,**  
Central Bank Bldg., Bombay.



# RUSTON

VERTICAL &  
HORIZONTAL  
OIL ENGINES

by

RUSTON & HORNSBY LTD: LINCOLN

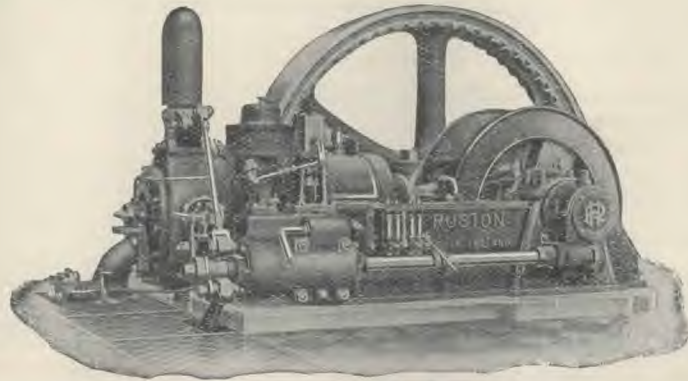
Start from Cold.  
*(Under all Conditions)*

Use Cheapest Fuel Oils.

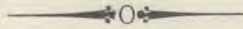
Have Low Fuel Consumption.

Suitable  
for  
Industrial & Electrical  
Purposes.

Simplicity with Efficiency



*Illustration of 42 B. H. P. Engine*



RUSTON & HORNSBY LTD. : : GREAVES COTTON & CO. LTD.

1815 . . . Established . . . 1875

*"The knowledge drawn from experience is quite of another kind  
from that which flows from speculation or discourse."*

—South.

MECHANICAL



ELECTRICAL

ENGINEERS

Head Office, 1 FORBES ST. - - - - BOMBAY

Branches at :

Karachi - Lahore - Ahmedabad - Delhi - Cawnpore - Nagpur

# The ORIENTAL Watchman and Herald of Health

Vol. 2

POONA, JUNE, 1926

No. 6

Published Monthly by—  
The Oriental Watchman Publishing Association  
Post Box 35, Poona, India.

J. S. James, *Editor*  
Single Copy, 6 Annas

**Subscription Rates:** Single yearly subscription, Rs. 3-8-0 in advance.

**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 W. A. Scott at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona. 147/6/26.

## Christ's Virgin Birth

(Continued from page 9)

Such a birth is taken for granted in the use of such expressions.

The Deity of Christ Rests Upon the Virgin Birth

Those who attack the truth of the virgin birth are accustomed to declare that they do not attack any essential Christian doctrine. They would have us believe that the church does not give up anything of importance when it throws away its faith in the virgin birth. This is not true.

The deity of Christ rests upon the virgin birth. He could not be the incarnate God in any other way. To deny His virgin birth is to deny His deity. Those who claim to hold to the deity of Christ while they deny His virgin birth have in mind a conception of His deity which is not Scriptural at all.

If the birth of Jesus was the result of ordinary generation, then there is no escaping the conclusion that a human individual was born, and not the pre-existing Son of God becoming incarnate. The pre-existing Son of God might take possession of Jesus the human individual, but this would be no true incarnation, but only the inhabitation of Jesus by the Son of God. There would then be the two distinct personalities. One would be the pre-existing Son of God. The other would be Jesus, the natural son of Joseph.

Only a God-Man Can Save Sinners

And in this case Jesus could not be the Saviour. He might be a great teacher, a prophet, a hero, and a great example, but He could not be the Redeemer of men. For He would be only a man Himself, not God Incarnate. Only a God-man can redeem the race of sinners, a God-man who organically

united in His own person humanity and divinity, and who thus so identifies Himself with the fallen race which He came to save as to become the common man, the second Adam, the new Head of the race. None other than this can possibly save.

And the truth of the virgin birth gives humanity such a God-man. Ordinary human generation could not produce such a God-man. Therefore to take away the virgin birth is to take away the Incarnation, and to take away the Incarnation is completely to destroy the doctrine of Christ and Christian salvation. (To be continued)

## A Wagtail's Journey to India

(Continued from page 21)

awakened from time to time by the cries of some bird or frog or rat that was being seized and eaten by an enemy. When the rain ceased, the flies came again in hundreds. But we were so weak that we had to stop and take a long rest at every open space we came to. We were now at a great elevation among the mountains, and the air was very chilly. We could see the flat country below the forest, where we had lived, stretching away to the horizon. But what interested us more was to see the tops of the mountains, still far ahead of us in dazzling white, even whiter than the pure white of our faces. Mother said that was snow, and that in a few days we should be right in the middle of it, and that would be the most trying part of our whole journey. She also told us that in another month our native country would be all under snow, and that was the reason we were obliged to leave it.

On our last night in the forest, we were sleeping soundly, quite tired with our long flight day after day, higher and higher. All at once we were roused by a piercing shriek from Tiddleywinks, who had been caught by some enemy. We three young ones gave a cry, "Oh! Tiddleywinks," but instantly we heard mother say, in a low voice of alarm, "Hush!" and we all became still. But poor Tiddleywinks screamed to us in turn, "Oh; mother, come! Fanfare! Chickawee! Dickybird, come and save me!" But we could not see an inch in front of us, and we were afraid of our lives to move a feather. I cannot begin to describe to you the anguish I felt. My heart throbbed with such violence that my whole body shook at every pulse. And it added to our agony that we could not see or get near one another. We heard the cruel enemy tearing the flesh from Tiddleywinks' poor little body, and crushing all his bones. It seemed as if his cries would never stop; but at length they began to get weaker, and gradually died away. The chewing went on for a while, and then everything became still. The enemy must have been a rat. We did not sleep a wink all the rest of that night. It seemed the longest night that ever was. Very early next morning we crept out of our respective places, and chirping to one another met by common consent where poor Tiddleywinks had slept, and there, on the ground, lay his little bill and his two feet and all his feathers. Oh! how disconsolately we cried, and mother too. We walked up and down over the spot weeping, and we flew in little circles calling to Tiddleywinks. At last mother said we could not afford to linger longer; so we gathered together where the remains of Tiddleywinks were lying and had one more good cry, and then set off on our flight without waiting to catch any flies.

About the middle of that day we passed out of the deep forest into a forest of pines, which was quite open and freed us from nearly all anxiety, both by day and by night, so that we could alight whenever we pleased. There were great birds here, the largest we had ever seen which made a loud whirr with their wings when they flew. They used to startle us dreadfully, although we knew that nothing was to be feared from them. As we could look over a wide extent of ground now, we saw many deer and bears. The bears went about digging up plants, and tearing at the roots of trees, in search of food, and we followed them, as we do the cattle here, for the sake of the flies and other small things they stirred up.—Benjamin F. Aitken, in *The Lal Bagh Chronicle*.

HELLO EVERYBODY!!!

WALTER  
ROGERS  
& CO.



Calling!

For Wireless Sets & Components,  
Transmitting and Receiving; this  
is the Firm. Have you seen our  
Catalogue?

Write Us.

1. Tamarind Lane, Fort, Bombay.  
Telephone 22345 — Telegram "Impact."

THOS. COOK & SON, Ltd.

Thos. Cook & Son, (Bankers) Ltd.

(Incorporated in England)

Head Office: Berkeley St., Piccadilly, London W. 1  
160 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.

## X-RAY

Taking an X-ray picture is just  
as simple as taking a snapshot.  
You press a button, that's all!

Before buying any X-ray or elec-  
tro-medical apparatus consult,—

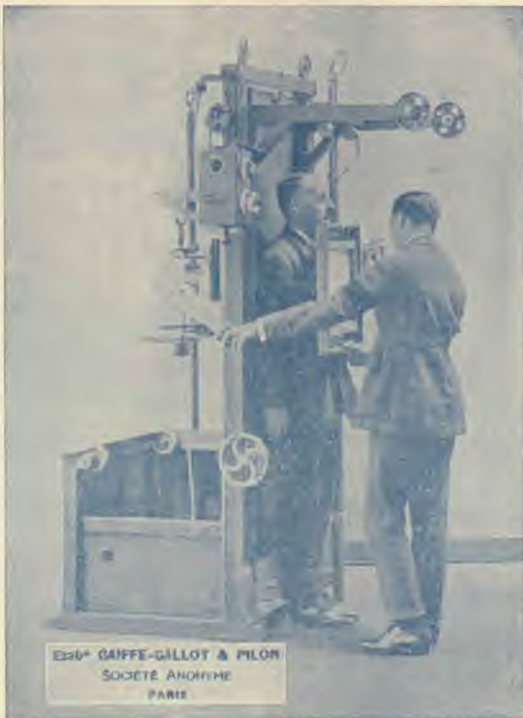
L. G. VIMAR, M. Sc. (PARIS)

THE PROFESSIONAL EXPERT.

5 Dalhousie Square, East,  
CALCUTTA.

He has got:

25 years professional experience,  
A well equipped workshop,  
A huge stock of up-to-date appa-  
ratus by Gaiffe of Paris, at the  
lowest prices.



GAFFE-GILLOT & PILON  
SOCIÉTÉ ANONYME  
PARIS

Cable: Skiagram Phone: Calcutta { 5749  
3054

# "The FOOL Hath Said"

Bertha Unruh

"THE heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Psalm 19:1-3. And yet, in the face of the glorious emblazonry of majestic witnesses to His being that the night calls forth, the multiform wonders of His creative hand that the light of day reveals, there are those who presume to deny the existence of God. One,—and he an astronomer,— essayed to assert, "I find in the heavens no trace of a God." Blind indeed,—yea, worse than that,— is he who thus disowns the evidence of his own senses! Another of the same profession, who studies the skies with a different turn of mind, said truly, "The undevout astronomer is mad." And surely "there is no madness so extreme, there is no blindness so dark and terrible and debasing, as that of the man who will not see the witness of God in His wondrous works."

"The fool hath said in his heart, There is no God." Psalm 53:1. "The wicked, through the pride of his countenance, will not seek after God; all his thoughts are, There is no God." Psalm 10:4, margin.

It is pride that lies at the base of this denial of God. The sinful, uplifted heart of man does not wish to bow to the mandates of a superior Being. His eyes are blinded by the sophistries of him who sought to exalt his throne above the stars of God—Satan, the originator of sin; and sin stops short of nothing less than the dethronement of God. Whether it is an

outright denial of His existence or an effort to impersonalise Him, making Him everything and everywhere (which is but making Him nothing and nowhere), the motive back of it all is to shun personal responsibility to a personal God.

But all the thoughts of all the fools can not wipe out the mighty fact of the great I AM. *God is.* The heavens declare it; the earth reveals it; the very existence of man proves it. Better, infinitely better,

to make it "the main concern of life with us to keep ourselves at peace with Him whose unaided hand holds up the heavens with their millions of worlds. Surely it must be the height of madness to oppose the will of Him who preserves the order, the harmony, the everlasting beauty, of this great empire from age to age. Disobedience to Him is the only discord that has ever disturbed the peace or darkened the light of the universe. Disobedience to Him alone has brought misery and desolation upon our suffering world. Disobedience to Him has kindled all the fires that burn, and caused all the tempests that rage in the guilty soul. To sin against God is to set oneself against the power that holds uncounted millions of worlds in their orbits. To sin against God is to stand in



"The Heavens Declare the Glory of God."

the way of divine purposes that are from everlasting. To sin against God is such blindness and madness as it would be for a feeble man to lift his hand to sweep the sun from the heavens and to blot out the stars from the sky."

"Acquaint now thyself with Him, and be at peace." Job 22:21.