

Complete 1, 516, 7, 1911



WATCHMAN

AND HERALD OF HEALTH

2



Indian State Railways

MEMORIAL WELL AT CAWNPORE



Historians state that 5,500 years ago there were civil service examinations, public libraries, and rural mail delivery in Egypt.

King George of Great Britain has conferred knighthood of the Order of St. Michael and St. George upon Dr. Wilfred T. Grenfell, wellknown British medical missionary who has been working among the fisherfolk of Labrador and Newfoundland more than thirty years. The decoration was bestowed recently at the formal opening of the new £24,000 hospital at St. Anthony, the governor of Newfoundland and Labrador, Sir William L. Alhadyce, officiating. The hospital was made possible largely through the efforts of the Grenfell Association.

Archmologists from the University of Pennsylvania and the British Museum are constantly making remarkable discoveries at the ancient city of Ur, in lower Mesopotamia. They have now reached a level which contains the remains of a civilization that existed there at least fifty-five hundred years ago, and found tablets that give the names of ancient kings hitherto unknown, weapons of copper and jewelry of gold that show remarkable skill in handicraft and striking artistic taste, and inscriptions that demonstrate the evolution of a rude script out of the original hieroglyphic forms of writing. It appears that this Chaldaic civilization is as old as the earliest civilization of Egypt, if not older.

Right in the centre of New York City stands a group of connected buildings that are unique in the world's history. A man born in one of these buildings could live, carry on a large business, and enjoy life's comforts and luxuries without ever emerging from beneath a roof. The unique group consists of Grand Central Terminal and the buildings which can be reached from this massive central structure without setting foot outdoors. In this unit may be found every kind of food and clothing a human being needs, great banks, restaurants, stores of all descriptions, gymnasiums, swimming pools, and even picture galleries. It contains world-famous chefs, renowned orchestras, roof gardens, and one of the largest ballrooms in the world. This unit, including only the communicating structures, contains dwelling facilities for 28,500 people and literally acres of office space where more than 25,000 people actually go to work every business day. There are 10,000 employees in the Grand Central Station. The unit consists of the station itself, eleven office buildings, a college club, four hotels, and one of the largest office buildings in the world, the new Graybar Building. Thus the total daily population of the Grand Central Terminal unit is above 60,000 persons.

Excessive use of tea as a beverage by the native inhabitants of Tunis, has developed to a point where it is causing concern to the authorities, we are told in the *Paris Times*. Says this paper: "The fact is brought out in a report submitted to the French Academy of Medicine and representing the results of investigations by Dr. Dinguzli, a corresponding member of the academy who lives in the protectorate. Before the World War almost no tea was consumed by the natives in that country. In 1917 the amount sold there rose to 100,000 kilograms (about 100 tons) for the year. But by last year, the annual consumption had risen to 1,100,000 kilograms. Addiction to the beverage is now widespread among the people. It has led

to the institution of 'tea parties' at which the whole night is spent. In studying the pathological effects of such excessive tea drinking, Dr. Dinguzli noted harm done to the nervous system and to the blood, a general enfeeblement, eye troubles, and even a diminution in the birth rate. Many natives, he reports, reach a condition where their craving for tea is so imperative that they sell their belongings and their tools in order to procure it, and in many instances, take to thieving."

A maze of tunnels started by the Romans and extended in turn by Moors, Jews, and Christians, thread their devious ways many miles beneath the ancient city of Toledo, Spain. These are now being lighted up and prepared for the visits of tourists. Deposits of gold—perhaps hidden by Jews in the Middle Ages—as well as fine examples of art of the various periods, have already been found. But the work of clearing is difficult and dangerous on account of the many snakes, scorpions, and other venomous creatures inhabiting the subterranean regions. Few workmen can be persuaded to enter the remote tunnels, some of which have never been explored.

The *Ahuagogollitit* is the name of the Eskimo newspaper of northern Greenland. This paper has a circulation of 1,500. Each copy is read and passed from hand to hand until it falls to tatters, so eager are the inhabitants to learn the news. The Eskimo paper tells about the events of the world in short items. It is not important that the news be up to the minute, for there are settlements where the journal does not arrive until it is about a year old. For instance, since there is no line of communication between east and west Greenland, the paper must be sent to Denmark and then reshipped to west Greenland. The people of Greenland do not pay for their subscriptions directly. Although the paper is distributed free, they do pay for it in taxes levied on Greenland products. Northern Greenland has a population of about 1,500, almost all of whom are Eskimos.

London has discovered that its house is builded upon the sand, and is shivering in consequence. Not since the German air raids of ten years ago has there been such trepidation over the possibility of catastrophe. In the last few weeks a half dozen buildings in various parts of the great city have crumbled and fallen to the ground, great holes have been opened in the streets, and a tremendous cavity was found beneath Piccadilly, which is in the course of reconstruction. A joint committee meeting has been called to take place between the Royal Institute of British Architects and the Federation of Building Trades Employers, to discuss the stability of London. London builders have made application for a revision of the standard form of agreement between builders and architects, and the National Physical Laboratory is studying the effects of vibration on buildings. The collapse of large structures—one seven-story office building in Cornhill Street, across from the Bank of England—and the opening of huge holes in the streets, have revealed the fact that the top thirty feet of London's surface ground is composed of shifting strata in which endless subterranean burrowing has gone on and on. Underground London is full of streams, and water has been drained from one place to another, as an architect said recently, to meet the needs of the moment, in such an inconsequential way that the waterbearing strata are constantly shifting and making hidden chasms that may have serious consequences.

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

VOLUME 4, No. 2

FEBRUARY, 1928

Focal Infection

G. H. Heald, M. D.



T is a rather formidable name, one must admit, but perhaps most persons who go to doctors know by this time what it means; though to most doctors it meant nothing twelve years ago. Although Dr. Benjamin Rush in 1819 cured an attack of rheumatism by the removal of a tooth; and though others, especially since the seventies, have noted some relation between infected teeth and disease in other parts of the body, it was not until about 1912 that the subject of focal infection began to attract wide attention. Perhaps the subject was given too much attention, for doctors since that time have been ordering teeth pulled for all kinds of conditions, without first determining whether the cause might not be somewhere else, and in not a few instances removal of the teeth made the condition worse rather than better.

Focal infection may be defined as a more or less general infection of the body, proceeding from some infected point or "focus of infection," as it is called.

This focus may be an abscessed tooth, or a diseased tonsil, or infection of some of the sinuses (cavities) about the nose; or it may be located in the gall bladder or the vermiform appendix or elsewhere. That a local infection of this nature may set up disturbances all over the body, causing rheumatism and other pains, heart disease, neuritis, and other nervous symptoms, has been repeatedly shown, when the removal of the offending focus was followed by complete abatement of the symptom.

Unfortunately, many cases of tooth extraction, tonsil removal, and the like are not followed by relief of the general symptoms. It has been shown that this may be due to one of two or more causes. The trouble may not be due to a focal infection. The right focus of infection may not have been discovered. If a tooth is removed, per-

haps the worst offender is left, or perhaps the tonsils are more at fault than the teeth; or perhaps the condition has progressed so far that there are several foci of infection; or perhaps—and this is frequently the case—the physician, after removing an offending focus, fails to follow up the treatment of the patient so as to develop his powers of resistance to the germs still remaining in his body.

Before jumping to the conclusion that a certain neuralgia, or headache, or rheumatism is due to focal infection, careful examination should be made in order to exclude any other possibility: and when it is fairly certain that it is a focal infection, every possible effort should be made to ascertain the location of the infection. X-ray plates should be made of the teeth, cultures of the tonsils, and the like. That is, all facilities for study of the case should be utilized. For in proportion as this is done will the mistakes be minimized. In nearly every case of mistaken diagnosis there is some little point,



Infected tonsils and bad teeth are the cause of many general disorders

apparently trivial, which, if looked up, would have thrown light on the subject and resulted in a more accurate diagnosis and more effective treatment.

The usual experience seems to have been that abscessed teeth, more commonly than anything else, furnish the first focus of infection, though perhaps the tonsils are a close second. At any rate, infective mouth conditions are the common cause of many general conditions ranging from a somewhat painful joint trouble to total incapacity and even death.

One who has a neuralgia or a rheumatism or other chronic pain or disability, should submit to a thorough examination to determine the cause of the trouble; for it not only may cause pain and discomfort, but may set up processes which in the end will terminate life.

The Origin of Spiritualism

By Carlyle B. Haynes

SPIRITUALISM is not a new development. It is as old as the human race. It had its origin in the Garden of Eden. The first spirit medium on record was the serpent in the Garden. The fall of man and the ruin of the world was caused by heeding the counsel of a spirit medium.

We are told that the serpent was "more subtle than any beast of the field which the Lord God had made." Satan selected this "subtle" beast as a medium through which to manifest the first spiritualistic phenomena. Through the serpent he spoke to Eve, the first woman, thus using the serpent as a medium to deceive her. He spoke to her only in order to deceive her. This, in fact, is the purpose of all mediumship.

It is worthy of more than passing attention that it was by believing a spiritualist medium that this world has been overwhelmed with such a flood of sin, disease, sorrow, grief, misery, trouble, and death. And it is worth noticing, also, that if Satan then could take possession of the body of an animal or reptile and so control that reptile as to make it appear different than it really was; and then through his control of that reptile deceive and delude an innocent and unfallen being, we certainly are justified in believing that he can and does exert his power to-day in a similar way to deceive and delude human beings for his power and craft and malice during these six thousand years since this first spiritualistic manifestation have not diminished, but rather increased. To-day he still deceives and deludes the world through mediums.

The record of the deception of the first spirit medium is important, and is as follows:

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? and the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:1-6.

After tempting and failing, to bring about the rebellion of all the angels in heaven, Satan was cast out into this earth. Here he at once began to plot the ruin of man. He laid his plans with consummate skill and cunning, and carried them out with signal success. With superhuman wisdom he carried out his malicious design by first taking possession of the body of a creature called *Nachash* in the Hebrew original, and in our version, the serpent. Through this medium he spoke with an audible voice to the woman, holding a conversation with her through his control of this creature.

Three things are worthy of special attention in this inspired narrative: First, Satan obtained control and took possession of the body of an animal or reptile and retained that possession as long as he chose; second, he held such complete control of this creature that he made it, for the period of his possession, lose the distinctive character which belonged to it, and to take on, in appearance at least, the character and attributes of another being; third, by his control and possession of this creature he made an unfallen human being imagine that she was holding converse with an animal or reptile, when in fact she was holding a conversation with the devil himself, and he used this deception to cause this



Satan, through the serpent, tempting Eve



The Fox Sisters listening to the rappings

unfallen being to sin.

Through the same method, now called Spiritualism, Satan is still deceiving unwary souls. The rise and progress of this present movement is of interest to the student of this system, and we here record it.

Modern Spiritualism had its beginning in Hydesville, New York, in the year 1848. The first intelligible communication of Spiritualism came in response to a direct appeal to Satan himself. In the year mentioned, a farmer by the name of John D. Fox lived in Hydesville, near Rochester, New York. He was the father of six children, two of whom were living at home. These were the youngest children of the family and their names were Margaret, who was fifteen years of age, and Kate, aged twelve. They had but recently moved and they found the house they occupied disturbed, especially at night, by peculiar noises. They attributed these noises at first to mice and rats, and then to a loose board. They soon discovered, however, that these noises were distinct and intelligent rappings.

After retiring on the night of March 1, 1848, the parents and children sleeping in the same room, these rappings commenced with greater violence than usual. Mr. Fox arose and tried the window sashes, and, finding them all secure, was about to return to his rest, when Kate, observing that when he shook the sashes the rappings seemed to reply, turned in the direction from which the sound seemed to come, and snapped her finger several times, at the same time exclaiming, "Here, Old Splitfoot, do as I do."

Instantly the rappings replied with sharp, distinct taps. This frightened the girls so that they had no further desire to continue the conversation with "Old Splitfoot." But the mother continued to cultivate his acquaintance until she received a message which professed to come from the spirit of a man by the name of Charles B. Rosma. This message informed her that this man,

Rosma, had been murdered in that very house some years before. An exact location in the cellar of the house was given as the place where his body had been buried. On digging there, a considerable portion of a human skeleton was discovered, and it was later ascertained that a man answering to the description given had visited the house and had not been seen again.

Other Messages Received

The members of the Fox family continued to press their inquiries upon the intelligence which was back of the rappings, and they received other messages which were verified. Margaret Fox soon developed very remarkable occult powers in her continued intercourse with the spirits. By the aid of the spirits lost articles were found, hard

questions were answered, and difficult problems solved. Neighbours came in to investigate. Some came from long distances to look into this "rapping delusion," as it was first called, and finding the answers given by the spirits to be in the main correct, many became convinced that the Fox girls were actually in communication with the spirits of the dead. From this time the movement spread like a prairie fire.

Table-Tipping

But Spiritualism did not remain a manifestation merely in the form of rappings. It has developed through various stages, and its manifestations are now revealed in a number of different forms. One of the usual modes of operation is for a few individuals to sit at a table, one of whom must be a medium, that is, a person who acts as a connecting link between the visible and the invisible, through whom the invisible agent may operate. All lay their hands upon the table, touching it lightly, and observe the utmost silence, when shortly the table begins to move. Questions are then asked of the table as if it were intelligent. These are answered by the table tilting up and down. One tilt means a negative answer, two a doubtful answer, and three an affirmative. Thus the table can be made to stand on one foot, to walk about, and to answer various questions.

Sometimes through the table the invisible agent is addressed. The form then is, "Will the spirit tell us?" or, if the spirit has given his name, "Will A or B answer our question?" So that in this form intercourse is had between the living and the world of spirits through a mere table.

Other Manifestations

But the phenomena of Spiritualism are manifested in other forms. Other material objects are moved about, lifted up, and broken in pieces. Persons are lifted up without any visible agency

and then are moved about in the air from room to room; little children who know nothing of music play skilfully upon all manner of instruments; and musical instruments play themselves, the bows of violins moving over the strings without being touched by a visible hand; hands have appeared writing upon the wall; these hands have been touched and felt, some cold to the touch; individuals have been seized and shaken with violence, while their clothes have been torn off of them; the very forms of individuals known to have been long dead have been made to appear; facts have been revealed, and secrets made known which were beyond the power of the living to discover; dead friends have been represented as returning from the world of spirits, and talking with the living, sometimes comforting, sometimes warning, sometimes telling the truth, and sometimes lying.

Some of these wonders and antics are doubtless frauds, tricks, and impositions done by sleight of hand, but many of them are so mysterious and remarkable that they have produced conviction in the minds of some of the world's profoundest thinkers that some strange and unseen intelligence is thus operating, performing marvels and communicating information to those who are led to seek the aid of these invisible spirits and to submit to their control.

The Ouija Board

Another form by which messages come from unseen spirits is the ouija board. This is a board upon which stands a small triangular table with three legs. On the board are printed the letters of the alphabet, the figures from one to ten, and the three words "yes," "no," and "good-by." Two or more persons sit about this board and their finger tips rest lightly on the table, while they ask questions. The answers are given by being spelled out by the table leg at the apex of the triangle, the table moving about under the propulsion of the spirit to the letters, the figures, and the words.

Of this ouija board an advertisement declares that "many people have demonstrated that this wonderful talking board is the link that connects the living with the spirits of those who have gone before."

In an article entitled "Messages from the Dead," written by Harvey O'Higgins, appearing in the *Metropolitan Magazine* of April, 1917, in speaking of the messages which came through the operations of the ouija board, the writer comes to this conclusion: "If they are true messages from living people, it seems difficult to doubt the reality of conscious existence after death." A message which he received through the ouija board in which there were names and locations unknown to any one present, led him to conclude that if these were found to belong to people who really existed, "then it was as easy, apparently, to get messages from the dead, on the ouija board, as to get messages from the living on the telephone; the mystery of survival after death had been solved;



Spirit manifestations

the sphinx had spoken." Another message to him represented that seven thousand shares of a certain stock of which he had never heard "were hidden behind the safe in a certain store in a city which he had never visited, and this writer concluded from this that "in order to prove, beyond any reasonable doubt, the survival of identity after death, it was only necessary to go to Marion Brothers' store and take those stocks from their hiding-place."

Survival of Conscious Intelligence

This, in fact, is the fundamental teaching of Spiritualism, that there is a survival of consciousness and identity after death, and that Spiritualism affords a means by which the spirits of the dead can communicate with the living. All of its other teachings are subordinate to this. All of its phenomena seem to be performed for the sole purpose of creating in the minds of the inquirer the belief in the conscious existence of the dead and the possibility of communicating with the spirits of the dead through the medium of Spiritualism. Everything that it does tends to this one end, leads in this one direction. And so remarkable have been its manifestations, and so unaccountable on all natural grounds have been its phenomena, that skilled investigators, men of science, publicists, statesmen, religious leaders, and leaders in the world of thought have been profoundly convinced of the survival of conscious intelligence after death, and of its ability to communicate with the living.

Numerical Strength of Spiritualism

Because of the conviction which the unseen force back of Spiritualism (*Turn to page 18*)

GOITER

Willard Bartlett



GOITER is as old as the human race, and when of appreciable size, it probably never escaped notice. Every day we see women with goiter and scarcely realize that the disease may cause death, or think of its many other malign tendencies.

Any noticeable increase in size of the thyroid gland in the neck is known as goiter, unless it accompanies periods of stress in the life of a woman, such as adolescence, pregnancy, or change of life, when a transient need for the secretion of the thyroid meets nature's response by a temporary growth of the gland. A compensatory change of this kind calls for no medical treatment.

In goitrous regions the young of all the lower animals are frequently born with a tumour in the neck. Goiter develops not infrequently in the pregnant mother. Her blood nourishes the embryo indirectly, hence it is not a far cry to assume that thyroid enlargements take place during the life of the child within the mother's body. Probably more than half of these goitrous infants die at or shortly after birth. Some such goiters press so hard upon the windpipe that the infant is unable to get air enough to sustain life.

All pregnant women living in goitrous districts should be treated with iodine. By this means the birth of goitrous babies may be greatly decreased and the attendant birth accidents prevented.

There is no iodine in the thyroid of a newborn child, because the mother's gland is always hyperactive at this time and contains a rich supply of this precious element. It is imparted to the offspring through the mother's blood before birth and through her milk during the nursing period. Cow's milk contains practically no iodine, but a calf's thyroid is active, contains iodine and does not depend on the maternal milk for it. This fact is one of the reasons why no infant does so well on cow's milk as when breast fed.

After the child commences to take food other than milk, its thyroid becomes active and then contains all the needed iodine when circumstances are normal and health is good. The development of the child into manhood or womanhood is due directly to the influence of the sex organs, but these do not function unless stimulated by the secretion of the thyroid. This explains many things that would otherwise not seem clear to us. Since an overactive thyroid increases somewhat in size, we realize why this occurs at the time of puberty when the sexless child changes into the distinctive masculine or feminine type early in the teens. In the same way we explain slight enlargement at menstruation, conception and during pregnancy.

The thyroid gland to some extent governs growth and functional activity in general, as well

as disintegration and elimination, regulates our oxygen intake and our carbon dioxide out-put, helps to maintain our red blood cells and our white blood cells, and to regulate our temperature. Its secretion has a profound influence on our two nervous systems, especially the sympathetic, which controls the digestive apparatus and blood vessels and, hence, influences our blood pressure. It is interrelated to all of the other so-called ductless glands, pulling together with some of them and working as an antagonist to others.

After the individual has reached the age of forty the walls of the arteries leading to the thyroid commence to thicken, its blood supply grows less and less and it atrophies with increasing age. Thus we are prepared for the statement that the menopause may result from its decreased activity, and in both sexes, as age advances, evidences of lack of thyroid activity are manifested in ways too numerous to mention. As a matter of course, then, the amount of thyroid tissue which is indispensable to wholesome existence varies with age, more of it being employed during the period of adolescence while we live and grow at the maximum speed.

During child life the exophthalmic variety of goiter is particularly menacing. This type of goiter with its protruding eyes, rapid heart, intoxication, and other serious symptoms demands prompt and serious medical attention.

The widely disseminated form is simple goiter. Probably most often its presence is explained by iodine deficiency. This, however, is only the immediate cause, for, to be perfectly accurate, the other reasons for its occurrence are absolutely unknown. The mere enlargement of the gland is in reality the result of overwork in endeavouring to pick up a normal amount of iodine from a deficiency of this substance in the blood and may be compared to the increase in size of a muscle due to rather constant and excessive use.

A few of the celebrated endemic goiter areas are the Alps, the Himalayas, the Andes, the Hartz, the Cascade region of Oregon, Washington and British Columbia, to say nothing of the very important area of the Great Lake basin. There are many other small areas deserving of mention, as a territory of nine counties in Virginia in which 12.68 per cent of the school children, practically all of them girls, were found to have goiter.

Iodine is one of the elements which is absolutely indispensable to the well-being of man and the lower animals with which he is familiar. It was discovered in 1812 by Courtois while he was studying the products of burnt kelp. It does not occur in a free state, but is combined with other elements. We require it only in most minute quantities, but inexpensive as it is, it is quite *unequally* distributed in the natural com-

bined state, hence the populace of certain wide areas is suffering and dying for the want of it.

An organic compound of iodine, first recognized in 1895, constitutes the active principle of the thyroid, the healthy gland being said to contain about 0.1 per cent. of it. If for any reason the individual supply of iodine runs low so that the gland cannot pick it up from the blood in this concentration, then immediate overgrowth or overactivity of this structure supervenes, an increased amount of blood begins to flow into the gland, its component cells begin to grow and multiply and, shortly after a decrease in its iodine reserve has taken place, the malady which we term goiter has become apparent. Most authorities agree that 0.1 mg. of iodine per day is sufficient to prevent goiter in school children, an almost infinitesimal amount, to be sure.

Persons and animals get their protecting iodine in a variety of ways directly or indirectly from Mother Ocean, the greatest potential reservoir of it. Those who inhale the spray from the ocean, seas, or great salt lakes absorb in this way a very considerable amount of it, while iodine has been found in rather considerable quantities in the rain water three miles distant from the Atlantic coast.

The same is true of our supply which is received *indirectly* from Mother Ocean, for the iodine of sea water and air is taken up and stored in all the ocean plants and its myriad of edible fish, while the plant and animal life sustained by fresh water hoards up no such supply for us. The largest amount that is stored up in the vegetable kingdom in the greatest concentration is found in the giant seaweed known as kelp. Since this has become common knowledge, a weed which seemed to have as its only function the clogging up of harbors and commercial roadsteads has now become a thing of use and value to man. It may be added that Chile saltpetre and some inland salt deposits to which other references shall be made constitute our only other available source of supply of this exceedingly valuable element.

Even though most of the iodine in the world is in the seas, where its concentration is said to be 100 times that of the streams flowing through goiter-free districts, these latter mentioned contain very much more than does the fresh water in those parts of the world where the only source of iodine is the very slow weathering of igneous (volcanic) rocks washed by it.

The administration of iodine to goitrous patients was suggested more than a century ago (1820), but it seemed to have no basis in fact strong enough to make much impression at that time, hence it was never systematically employed until Marine earned undying fame and attracted the attention of public health authorities all over the world to his classical experiments near the Ohio shore of Lake Erie in the heart of the well-known Great Lakes endemic goiter basin. He writes:

The result of our two and one-half years' observations on school girls of Akron are as

follows: Of 2,190 pupils taking 2 gm. of sodium iodide twice yearly, only five have developed enlargement of the thyroid, while of 2,305 pupils not taking prophylactic iodine 495 have developed thyroid enlargement. Of 1,182 pupils with thyroid enlargement at the first examination who took the prophylactic, 773 thyroids have decreased in size, while of 1,048 pupils with thyroid enlargements at first examination who did not take prophylactic, only 145 thyroids have decreased in size. These figures demonstrate in a striking manner both the preventive and the curative effects.

The method of administering iodine is of little consequence. The important thing is that iodine for thyroid effects should be given in exceedingly small amounts and it is believed that most of the untoward effects recorded are due to excessive doses employed, or, more concretely, to the abuse of iodine.

This work of Marine is now regarded as the foundation on which we are building up a definite and successful system of preventing endemic goiter, to say nothing of its cure in many instances.

It must not be thought after reading the absolutely brilliant result of Marine's work that it is safe for any one to go to a chemist with the idea of taking iodine at will. Its administration must be carried out under supervision. There are three definite possibilities, all of them fraught with dangers of different sorts.

The abuse of this drug may produce a form of poisoning known as iodism characterized by a skin eruption, running of the nose, headache and other unpleasant manifestations. In the second place, iodine is never given when the goiter is nodular, especially if the individual is in middle life, because there is a great risk of turning a quiescent lump in the neck into a highly toxic overactive gland which is the most insidious destroyer of hearts known to us. Then, there is a third possibility that iodine treatment may lead to the neglect of surgery for a goiter that is really becoming cancerous or at least obstructing the windpipe.

A qualified and conscientious physician sees in a goiter patient much more than a tumour of the neck. He must, if his treatment is to succeed, take cognizance of the entire individual, since ramifications of this disease have been shown to affect practically every organ and tissue of the human body.

It has been fairly definitely shown that the absence of iodine in the blood and consequently in the thyroid has, more than any other one factor, to do with the production of simple goiter. It has naturally occurred to physicians and public health authorities in goitrous areas to supply the deficiency in some manner so general that all of the inhabitants will be assured of getting their normal amount. The suggestion has been made that the public water supply have one of the iodine-containing salts added to it in such quantities as to fulfil this need. (Turn to page 31)

Is Zionism Collapsing?

The Real Meaning of the Recent Departures from the Holy Land

By P. C. Poley



THE Palestinian Movement has received a serious setback. For about a year the figures have been telling a significant tale. The number of Jews going into Palestine has been less than the number of departures during the same period. This exodus of their people from the Holy Land must be a bitter disappointment to the many wealthy Jews of the world who have so heavily financed Zionist schemes.

Under the headlines, "Jews' Exodus from Palestine," "Zionist crisis," we read in the news columns of the *Calcutta Statesman* of October 13, 1927, the following:

In an article in the *London Star* on the failure of the Jewish colonization, Mr. Kenneth Williams, editor of *The Near East and India*, says: "A crisis has been reached in the history of the Jewish colonization of Palestine. For the past year emigrants from the Holy Land have exceeded immigrants into it.

What is the greatest task to which Jews have set their hand?

"Incomparably, it is the Zionist attempt to establish in Palestine a Jewish National Home. That Holy Land (holy also to Christians and to Mussulmen) has called to Jews throughout the centuries of their long exile from it; but can it now recall them? . . .

"In 1925 over 30,000 Jews settled in the Holy Land; last year but 6,000; and in 1927 the movement has been a backward one."

It is quite evident that the spectacular phase of Zionism is at an end. It seems that not all the immigrants have been pleased with what they have found. It will be surprising if, after this, well-to-do Jews will quite so well relish the idea of donating so much money to plant their poorer brethren in the country of their ancestors.



Jews Scattered Among the Nations

The Zionists are very far behind their maximum aims. Yet they have worked hard. Never perhaps has Jewish persistency been more conspicuous.

Jews in India have been drawn into this wave of enthusiasm. On January 28, 1927, Dr. Alexander Goldstein, an influential Zionist worker, arrived in Bombay by the English mail steamboat. Representative Jews of the City gave him an enthusiastic welcome. He came to India with an extensive tour programme, as is shown in a message of the *Calcutta Statesman's* Bombay Correspondent, dated January 28, which contains the following:

"Dr. Goldstein is a member of the general council of the Zionist organization, and comes as a special delegate to India, Australia, New Zealand and the Far East. He is one of the leaders of the world-wide movement for building up a Jewish national home in Palestine."—"Jewish Colonists for Palestine"; in the *Calcutta Statesman*, January 30, 1927.

He came to this country armed with a sympathetic message from the Earl of Balfour, which runs thus,—“Dr. Gold-

stein, representing the Zionist organization, is about to travel in India and the East for the purpose of collecting money for the Palestine Foundation Fund. Dr. Goldstein is a gentleman of the highest character and qualifications, and I hope that all those who are interested in the Zionist Movement will give him all the assistance that is in their power.” See “Jewish Colonists for Palestine”; in the *Calcutta Statesman*, January 30, 1927.

Lord Balfour has long been interested in Zionism, and is held in great esteem by members of the scattered race. We may suppose that Dr. Goldstein hoped to gain much (*Turn to page 28*)

EDITORIAL



Earth's Testimony to the Nearness of the End

IT is impossible for the mind to grasp the fearful and far-reaching results of man's first departure from the path of moral rectitude. Those who receive the Scriptural account will recognize that the entrance of sin brought about conditions in the human family which tend to degeneracy, decay, and death. The observations of one's lifetime, the testimony of comparative history, and the witness of the Inspired Record all abundantly testify to man's moral, physical and spiritual decline from a higher standard. We may liken sin to a malignant disease such as leprosy, which fastens hold of the body and continues its dreadful work until death results, but which, in every case, is handed down in a more malignant form to future generations to work incurable ruin with every part of man's nature.

In the record of the Old Testament we read of whole nations who were physical giants. Many of the modern nations, considered to be good specimens of physical strength and endurance, when compared to these extinct nations appear as mere pigmies. The inhabitants of the land of Bashan were giants as were also the Perizzites who dwelt in the wild country of Canaan as the formidable enemies of Israel. Deut. 3:13; Josh. 17:15. Goliath of Gath, was nine feet, nine inches in height. He clothed himself with armour which weighed over one hundred eighty-four pounds, the staff of his spear was like a weaver's beam which carried a head weighing over twenty-two pounds.

David was not reputed a man of great strength yet on two different occasions he performed feats that would be greatly feared by the modern strong man. In recent years the remains of people belonging to ancient races have been unearthed and the measurements taken indicate that they once belonged to a giant race. From existing records, and what has been brought to light in modern times, we conclude the average height of man to have been between nine and ten feet. But this average has been reduced to a little more than half that figure, so that to-day a figure that reaches the height of six and one-half feet attracts unusual notice.

The same decrease is noticeable to a greater degree in the comparative longevity of human life. The lives of those living before the Deluge spanned the greater part of the millenium. Adam lived nine hundred thirty years, and of the seven generations to the time of Noah, four lived over nine hundred years, one lacked five years of that number,

one outlived his first progenitor by nine years, and the youngest exceeded seven hundred seventy-five years. In those times men had just begun to live at the age of five hundred years. Two hundred fifty years was the heyday of youth. The first-born child usually appeared after one hundred years, and the large patriarchal family continued to increase over a period of six hundred years. The average lifetime before the Flood was over nine hundred years, but at that time the Lord reduced the average to one hundred twenty years because of man's great wickedness. This average has continued to dwindle during the centuries that have followed, until to-day the average human life does not exceed forty-two years. Should we ask the cause of this great diminution in man's stature and years there can be but one answer—the ravages of sin. The false claims of the evolutionary theory that the human race is developing toward the higher and better, both morally and physically, can meet with no fuller refutation than what has been brought to light in modern times by the comparative history of the race.

But it is not understood by many that the terrible results of man's transgression were not confined to the human family. The same sad consequences which are visible in the decline and death of the crowning masterpiece of creation are also to be seen in all nature. At the very beginning of sin's career in our world the divine fiat went forth which destined the then beautiful world to bear a share in the curse occasioned by man's transgression. In that hour of terrible condemnation and humiliation, when the Creator turned man away from his beautiful home, He said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:17, 18.

The apostle Paul viewed this truth in wonderful clearness as expressed in the eighth chapter of his letter to the Romans, thus: "For the creature was made subject to vanity (sin), not willingly, but by reason of him (man) who both subjected the same in hope. . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Rom. 8:20, 23.

How true that is. We need scarcely to search for proof of this statement in the world around us.

Wherever we turn our eyes we are met with evidences innumerable. The earth, once perfect and beautiful to behold—a garden of indescribable glories, in comparison has now become a wilderness and desert. Its fruits, once yielded for man's need in lavish profusion and without the weariness of labour, must now be gotten by toil, pain, and sweat. Its surface has been cankered by dismal swamps or thrown into chaotic heaps by internal explosions. The larger part of its once fertile plain is now covered with the unproductive waters of many seas. The once graceful mountains have become monuments of a gigantic upheaval which has torn their sides into yawning fissures and dizzy precipices. Fields and trees and vines yield their produce under the protest of noxious weeds, thorns, and briars. The animals which once dwelt in peace and contentment together as a happy family, subject to the will of man, now set upon each other in savage cruelty, and the fear of man is upon all.

These marked changes are not only evidences of the result of sin, but they testify of an approaching dissolution, when this state of imperfection will be exchanged for that which is perfect. The earth is waxing old like a garment. It no longer yields its treasures without hard dint of labour. Its surface is devastated and scarred by storms, floods and tidal waves. Pestilences blight and devour its produce. Like a palsied old man its frame trembles and shakes and groans under the weight of its infirmity. The prophet of old foresaw this when he said, "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment and they that dwell therein shall die in like manner . . . For the moth shall eat them like wool." Isa. 51:6-8. Our Saviour, when here upon earth, spoke of many things that would accompany the aging of the earth which together would be a sign of the end. "Nation shall rise up against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences: and fearful sights and great signs shall there be from heaven." Luke 22:10,11. The terrible slaughter of human lives which took place in Europe, and the earthquakes which have been so disastrous to Italy and the Americas and Japan are but a fulfilment of our Lord's words. These continue to increase notwithstanding optimistic opinion to the contrary,—will continue until the very end.

Reader, the mutterings of war, earthquakes, disasters on sea and land, are but the sure signs that this old earth is getting ready to close its sinful career. The long promised possessions can only then be realized. By the death of our Lord upon Calvary's cross He paid the price which rescued it from the enemy's claim, and until we are permitted to enter into the full reality of its possession, He has given us the earnest of His Holy Spirit as a pledge. May the day hasten when we shall be able to enter into full possession.

Do You Pray?

MEADE MACGUIRE

THIS may be an unusual question, but it is certainly a very vital one. The necessity for prayer is taken for granted, yet if the truth were known it would be surprising to find how many whose names are on the church book do not pray.

I asked a young friend who has been all her life among Christian people, "Do you pray?" She answered, "No." "Have you never said any prayer at all?" "Yes, I suppose I have prayed four or five times in the last ten years."

How strange that intelligent beings should be born in a Christian land where from childhood they hear of God, live a lifetime, and die, without talking to their Creator. He gives them life, health, food, clothing, and friends. They breathe His air, enjoy His sunshine and rain, birds and flowers, sea and land. They see and experience a thousand evidences of his power and countless tokens of His love, yet they do not talk with him. They do not thank Him for His unfailing kindness, nor seek Him for His help.

But the question in which we are particularly interested is: Do you pray?

Prayer is absolutely essential to spiritual life. One might be saved and not read the Bible. He might be blind, or unable to read. One might be saved without going to church. He might be where there was no church, or an invalid who could not attend public service. But if he is saved he must pray. Prayer is the cry of the soul to God. Even the thief suffering and dying on the cross prayed, and his prayer was answered. In the statement of the conditions on which God promises to save men, prayer comes first:

Do you neglect anything on which all your *earthly* prosperity depends as lightly as you do prayer? In these days most people are convinced of the importance of education, and great effort and sacrifice are made to secure it. Are you seeking to develop a broad, well-disciplined, noble mind? If so, you cannot afford to neglect prayer.

I do not ask whether you say your prayers. I do not ask if occasionally you make a formal call upon God, nor if you respond when asked to open a public service with prayer. I do not ask if you cry to God when some great crisis overtakes you, and you stand in the presence of disaster or death. I ask, Do you pray? Do you converse with God as friend with friend? Do you look up into His face and whisper words which you want no human ear to hear, and which He alone can understand? Do you linger in sweet communion with Him, like a lover at the gate, reluctant to say farewell, and cherishing as unspeakably precious every moment alone with Him? Would you rather miss food or work or study or friends or rest than the quiet hour with Him? Do you hurry away from human society when your duties are done, that you may enjoy the sweet companionship, the comfort, the counsel, the reproof, the love of your Saviour? Do you pray?

Mental Disease

G. T. Harding, Jr. M. D.



MENTAL disturbance is so common that few large families escape the necessity of dealing with it. Any one who takes an active part in community life is likely to meet with it in neighbours, friends, or fellow workers. It should be emphasized, however, that the fact that normal persons may show in some slight degree some of the same traits as are manifested in more exaggerated form in the insane, is no warrant for the conclusion that every one is a little bit crazy.

The so-called neurasthenics and psychasthenics who suffer from nervous debility and irritability should know that impaired control over one's thinking and acting along certain lines, making one unable to rid himself of troublesome doubts and feelings, and compelling him to entertain certain bizarre ideas, or even to act contrary to the ways established by custom and reason, does not necessarily constitute insanity.

Insanity appears in so many forms that no one has ever been able satisfactorily to define it. For legal purposes insanity may be considered to be a prolonged departure, on account of brain disease, from an individual's usual manner of feeling, thinking, and acting, to the extent that the individual is no longer responsible for his actions. Or we may say that insanity is a manifestation in language or conduct of brain disease.

In deciding whether a person is insane or not, there are many things to consider. The language and conduct must be compared with the person's customary modes of expression and reaction and with those of his usual associates under similar influences and conditions.

Is it possible that there is some adequate cause for the unusual conduct? Is there something in the person's age, sex, education, religion, or conjugal relations that may explain his unusual reactions? Are threats and admonitions without effect upon the person's conduct? And is it necessary to restrain the patient in order to prevent injury to himself or to others? Is there something in the time, place, or occasion, or in the duration of the unusual language or conduct that may throw light on the case? What in an ordinary adult might be evidence of insanity, might not be so in a child, or in a defective, or in a college student celebrating with his fellow students a football victory.

By brain disease as a cause of insanity, is meant any brain disorder, whether it be some structural change that can be shown by the microscope, some condition the result of poison circulating in the blood, or some unknown change manifested only by a disturbance of the manner of acting and commonly known as a functional disorder.

Why is it that of two persons having similar brain injuries or similar structural changes in the

nervous system, one will become insane and the other not? Why is it that of two persons passing through a similar experience of mental and emotional shock, one will "go crazy" and the other will not? It is not easy to say, except that those who belong to families in which there is a taint of insanity and nervous unbalance are much more likely to be rendered insane by conditions which would not be nearly so likely to affect those of different stock. In other words, there is a hereditary tendency to insanity. But this does not mean that all persons having such a taint are equally susceptible to insanity, nor does it mean that persons not of such families will surely escape.

In certain acute forms of insanity, the changes in colour, strength, weight, digestion, circulation, elimination, sleep, and action, which often precede the mental disturbance by considerable time, point strongly to a physical factor. On the other hand, where there is strong hereditary predisposition, the mental symptoms may precede the noticeable physical changes. And it must be admitted that many persons who have physical changes similar to those having the acute mental trouble, may not have any impairment of reason or judgment, though they show some disturbance of feeling, tone, or inability to concentrate or make decisions.

The fact that functional insanity is more liable to occur at such times as adolescence, childbirth, and the menopause, suggests that changes in the internal secretions at such times may have something to do with the disturbed functioning of the brain. In many instances heredity is a predisposing factor, a family tendency toward insanity making less necessary a pronounced physical disorder or marked mental shock in order to cause mental disturbance.

The fact that some persons remain sane though showing identical physical signs with others who "go crazy," and the additional fact that in some cases of insanity the physical changes are relatively insignificant, suggests that some better explanation for the causation of mental disease is needed.

Physical inheritance, the state of bodily nutrition and development, the relative activity and inactivity of the organs, and the manner of life and environment are important factors in determining how much strain and stress the brain will experience in harmonizing the conflicting feelings and desires. Every physical experience that has occurred in the effort to exist must have some influence in determining whether or not the brain is predisposed to failure in the presence of a physical or mental crisis.

Early training, education, and the habits of thinking developed thereby help to determine how well the brain will succeed in adapting the self to

the environment. Whether or not the person will become insane under the combined influence of an unfavourable physical condition and an unusual mental strain or shock, is not always determined by the presence or absence of some transmitted physical weakness, but sometimes by the kind of early association, by the character of the individual, and by the kind of social life experienced. In nearly every case of insanity one of the factors is the conduct of one or more members of the family, or of some associates or others.

But another factor in the production of insanity is evidently the manner in which the character has been developed. The young person feels certain instincts and cravings which cry out for satisfaction but which are forbidden by the usages of society and the demands of religion, cravings for which there are few lawful satisfactions. A wrong move in the adjustment of these cravings may mean a moral fall or a mental unbalance, or both.

Among the influences which may help the young person to make satisfactory adjustments, which neither compromise his morals nor cause a mental break, are (1) a careful training from childhood in self-denial, in living for principle rather than pleasure, emphasized by a consistent example on the part of the parents; (2) a genuine Christian experience; and (3) the choice of proper associates and proper recreations for the young persons.

These will do much to fortify him (or her) in dealing with instinctive cravings so that they will not be the paramount thing in his life, and may be adjusted satisfactorily without mental or moral loss. It should ever be realized that while these cravings are instinctive and to a certain extent inevitable, they may be greatly increased by the young person's attitude toward them, by evil associates, by a wrong course of reading, or the seeing of certain plays, or by the use of stimulants and of rich and stimulating foods. Intelligent parents who have a regard for their children's future will guard these points.

The young person going from the protective influence of his home into the larger field of society and the world, should go out so well fortified by loyalty to principle and by well-established habits that he will not be borne down in the swirl of temptation.

It is when a person is conscious of cravings that cannot be satisfied or overcome because social conditions forbid, that he feels a sense of inferiority, and becomes bashful, timid, retired, and may seek society having standards to which he can conform.

Thus often young persons in place of seeking the society of those who would be a help to them, find those who encourage their tendency to yield to their cravings; or if they do not seek such society, they yield themselves up to a dream life in which they satisfy their cravings in imagination, and thus lay the foundation for disorders of the personality. On the other hand, yielding to their cravings may lead to transgression of the law, followed perhaps by loss of self-esteem, sense of

guilt, and remorse which may have an effect on the stability of the mind, or there may result a venereal infection which may terminate in the fatal brain disease, "paresis," or softening of the brain. Many of these conflicts could be settled favourably were our children trained in self-control, properly fed, given sufficient physical work to keep down exuberant vitality, and influenced to aspire to a useful, worthy life, but not meddled with in their choice of a mate or time of marriage, for most normal youth will settle such problems in a wholesome manner.

There are other conflicts which may help to unbalance the mind, such as the struggle between sex cravings and the fear of the results of indulgence, between the longing wish or hankering for love and companionship and the fear of childbirth, between the desire for a home of one's own and a sense of duty to dependent parents, between the longing for offspring and the realization that the approaching menopause or the results of some operation will prevent childbearing.

And there are other conflicts, such as arise when one finds himself unable to provide for his family as he feels that he should, or where one with high ideals as to what his children's conduct should be, realizes that they are far from meeting his ideals.

In saying, "A merry heart doeth good like a medicine," the wise man expressed his appreciation of the fact that a contented mind, a cheerful spirit, is health to the body and strength to the soul. Unsettled conflicts that result in grief, anxiety, discontent, remorse, guilt, and distrust, tend to break down life's forces and to disturb the mental equilibrium. Love, sympathy, faith, and hope and courage promote health and stabilize the mind.

To maintain mental health one must know himself and settle his conflicts. A sufficient endowment of intelligence, correct early training and education, may enable a man to acquire enough of the principles of truth to keep him sane without giving recognition to God. Some men's philosophy of life may enable them to forget past mistakes, and to press on toward more perfect human relations and to live decent, useful, and healthful lives. But to secure peace of mind in this life, and mental health, and to bring up our children so that they will live sane lives it is necessary for most of us to grasp the Christian principles of forgiveness of sins, salvation by faith, and the doctrine of divine grace. In many cases of hereditary instability, in health, with consequent morbid conscientiousness, unsettled, moral questions, or in cases where there have been actual offenses against one's fellow men, the gospel offers the only effectual remedy.

The foregoing considerations offer a rational basis for the prevention of insanity, the care of the insane, and the treatment of mental disorders, and emphasize the importance, in the preservation of a sound mind, of good parentage, good nutrition, proper education, a hygienic, temperate, decent, useful life, and an understanding and practice of true religion.

Does the Human Embryo Substantiate Evolution

By Francis D. Nichol

IN our last instalment, we learned that there are three main lines of evidence in behalf of evolution, and that, in the words of Dr. Henry Fairfield Osborn, the evolution doctrine rests upon this "tripod." We examined the first leg of this three-legged stool—comparative anatomy—and found it unable to bear the weight that has been placed upon it. Having thus disposed of the first leg, we shall proceed in this article to demolish the second, which is embryology.

This term simply means the study of life before birth; for example, the study of the chick before it is hatched. The argument drawn from it is frequently called the Recapitulation argument. The evolutionist declares that because the higher animals and man at some stages in their embryonic development resemble somewhat the adult forms of lower animals, the higher must have come from the lower. And he exultantly informs us that at a certain stage in their embryonic development a rabbit and a human being, for example, could hardly be told apart. He could have gone further and told us that, at the very beginning of life, all living things,—plants and animals,—look so much alike that the most powerful microscope could scarcely detect any difference; for all living things start life from a single cell, and grow by the multiplication of this cell. Would it not, then, be passing strange if the higher forms of life in their upward progress by cell multiplication should not seem at times to stimulate the appearance of various adult forms that had ended their development lower down in the scale?

And incidentally, in view of the fact that all life develops in this way, should we not expect, on any theory of origins, that there should be many points of physical resemblance on the part of the various species in the animal kingdom? We thus find another reason for attacking the argument from comparative anatomy.

What the evolution-

ists should do is to show us how the first living cell of some animal can develop until it becomes an adult of a higher type than its parents. But this, needless to say, they cannot do. So, then, the beautiful speculative theory that we climb our ancestral tree from the time of conception to the time of birth, must be relegated to the limbo of unfounded theories because the very logic of the case does not warrant any such conclusion.

But not only does the logic of the case not warrant the conclusion, but certain careful experimental work on the part of scientists absolutely forbids the conclusion. It is not necessary that we enter into technical details as to just how or why many eminent scientists have discarded this Recapitulation argument. Suffice it to quote their emphatic statements, or rather confessions, seeing they are evolutionists. Listen to the words of Professor T. H. Morgan of Columbia University, as he sums up his examination of the argument from Recapitulation: "In conclusion, then, it seems to me that the idea that adult ancestral stages have been pushed back into the embryo and that the embryo recapitulates in part these ancestral adult stages, is in principle false."—*Evolution and Adaptation*, page 83.

We quote now from Professor William B. Scott of Princeton University: "Thirty years ago the 'Recapitulation theory' was well-nigh universally accepted, according to which the individual development, or ontogeny, was regarded as an ancestral history of the species, or phylogeny. Haeckel called this theory 'the fundamental biogenetic law,' and upon it he established his whole 'History of Creation.' Nowadays, that 'fundamental law' is very seriously questioned, and by some high authorities is altogether denied."—*Readings in Evolution*, page 173.

Scientists Explode Theory

Such quotations might be multiplied indefinitely, but we must conclude this section with one more authoritative pronouncement. It comes from Professor Weber of the Univer-



sity of Geneva. He says: "The rapid development of this science (of embryology) was due principally to the enthusiasm created by the spread of the theories announced by Darwin and by Haeckel. Many investigators believe that the question of the origin of species found its solution in embryological discoveries. These attempts to fathom the past history of living creatures justified the almost unanimous belief in what is known as the *fundamental biogenetic law*." He then proceeds to show certain fallacies in the alleged law, and continues: "The critical comments of such embryologists as O. Hertwig, Keibel, and Vialleton, indeed, have practically torn to shreds the aforesaid fundamental biogenetic law.

Its almost unanimous abandonment has left considerably at a loss those investigators who sought in the structure of organisms the key to their remote origin or to their relationships." *Scientific American Monthly, February, 1921.*

There are two points that should be noted in this powerful quotation: First, that it was the theories of Darwin and others that led to the belief that embryology supported evolution; and second, that the "almost unanimous abandonment" of this argument has "left considerably at a loss those investigators" who thought that in embryology and comparative anatomy was to be found the "key" to unlock the riddle of the origin and relationships of the various species. Could any better illustration be furnished of how an evolutionary significance was injected into the science of embryology by the theories of Darwin, and of how the collapse of one part of the circumstantial evidence vitally affects the whole case?

Corner Stone Removed

The interdependent nature of the circumstantial evidence becomes doubly evident when the fact is brought out that the alleged order of succession of species from one-celled animals to man, which evolutionists thought they had discovered in embryology, has been used as a guiding principle in arranging the order of the fossils. Now the study of the fossils, generally spoken of as paleontology, is one of the three great pillars on which rests the evolutionary theory. Listen to what Dr. A. W. Grabau, formerly a professor in Columbia University, says on this point: "This doctrine of the recapitulation of ancestral characters has become the corner stone of philosophic paleontology." *"A Comprehensive Geology," page 55.*



So, then, if we might be allowed to mix our metaphors, we would say that numerous famous evolutionists have themselves smashed the second leg of that three-legged stool on which the theory rests, and as that second leg collapsed, it knocked the corner stone from under the third and last leg.

And we shall not have to examine this third leg very long before we shall discover that there is something more than the corner stone missing; that it is indeed so shattered by speculations and uncertainties as to afford no safe support even for a gymnast.

My Favourite Text and Why

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Corinthians 5: 14, 15.

George F. Eichman

AMONG the many texts of the Bible from which I have received blessing, courage, consolation, strength, and spiritual uplift, the one above seems most precious.

Paul speaks of one who died for all. This one is Jesus Christ. He died for the sins of the world. He died for all who sin. If He had not died for us, we would all have to die.

I appreciate this text because Jesus Christ died for the world, that the world might live. A way has been prepared for us to gain everlasting life. In the fifteenth verse the thought of also living for Christ makes a great impression on my mind. There are many persons who live only for themselves. Since Christ died for us, He asks us to live for Him. I understand this means that I should live such a life that I will not cast a reflection on Him Who died for me.

When Christ lived on this earth, He lived a life of service. He never ceased to do good; it was His meat to do good unto humanity. Christ obeyed His Father, He loved His Father's commandments, He loved humanity. He served humanity, He died for humanity. He rose again, and lives; therefore we are to-day serving a living Christ. To live for Him, to my mind, means to do the things which He has done so freely for us. To come short of doing anything that Christ has done for us is to fall short of the mark.



THE fourth chapter of the book of Daniel contains the story of a dream that Nebuchadnezzar had, which concerned himself in a very definite way. God had done great things for Nebuchadnezzar. At the beginning of his reign, God had, in a dream, shown him the future. The king would naturally have great faith in the wise men and astrologers of the kingdom but this faith had been shattered entirely as these men were shown to be deceivers. On the other hand, the king's attention had been called to the only true God, and he had acknowledged Him as a God of gods, and a Lord of kings. This acknowledgment was not for long, however; for, in the third chapter, we find him challenging God in the image that he had erected. Again he is given a lesson, and again he acknowledges God. But neither did this lesson have lasting effect. Nebuchadnezzar was proud at heart, and took to himself glory, which belongs to God only. Yet God must have found something in him worthy of the effort made to save him; for God tried again. He gave the king a dream, as He had done at the beginning of his reign. But this time the dream concerned the king himself. He was lying on his bed, and he dreamed of seeing a large tree which grew and became strong,

Nebuchadnezzar's Dream

"The leaves thereof were fair, and the fruit thereof much and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." Daniel 4: 12-16.

As in his first dream, recorded in chapter two, the king first calls in the wise men and astrologers, and tells them the dream, "but they did not make known unto me the interpretation thereof." Verse 7. Then Daniel is called in. As soon as he hears the dream, he perceives its meaning. The interpretation is not favourable to the king, and Daniel wishes it might apply to the enemies of the king rather than to him. Without hesitation, however, he begins to make known the interpretation. Of the tree, he says, "It is thou, O king, that art grown and become strong." Verse 22. "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High

WHEN A KING

M.

ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." Verses 25, 26.

A harder punishment than this is not easily conceivable. To be deprived of reason is the extreme of chastisement. And, for Nebuchadnezzar, the proud ruler of mighty Babylon, to be reduced to the level of the dumb brutes would seem impossible almost of belief. It must have been a hard task for Daniel to pronounce the doom of the king, and also, of course, it involved the possibility of danger to himself. It was no light thing to stand before an Oriental monarch and pronounce sentence upon him. By the turn of a hand, Nebuchadnezzar could have Daniel put out of the way; and that he was capable of such action he had shown in the case of the three Hebrew worthies. Of that Daniel, however, did not think. He was interested in saving the king from the impending catastrophe, and with an earnestness comparable to that of Paul before Agrippa he makes a personal appeal to the king:

"O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Verse 27. Seldom has a more noble plea been heard: "Break off thy sins by righteousness." What holy boldness, what confidence, what love, is contained in those words! Daniel loved his king, and would gladly risk all, even his life, to save him, if possible.

But it could not be done. The king did not change. The warning was lost upon him. Yet God waited. Twelve months passed by before God executed the sentence. As Nebuchadnezzar was walking one day in his palace, forgetting his God and the warning, he uttered blasphemous words of pride, and suddenly the voice came from heaven: "O King Nebuchadnezzar, to thee it is spoken; The king-



Nebuchadnezzar

ATE GRASS

sen



city of Babylon

dom is departed from thee The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Verses 31, 33.

The King's Sanity Returns

Thus Nebuchadnezzar remained seven years. Then he had learned the lesson, and God restored him to his former estate. "At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me." Verse 36. It appears that this time Nebuchadnezzar had really learned the lesson. He knew now that God was able to abase those that walk in pride. And so he blessed the Most High, and "praised and honoured Him that liveth forever, Whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He

both according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Verses 4, 35.

Nebuchadnezzar did not live long after this experience. We have hopes that he remained firm until the end. It would certainly seem too bad after all that God had done for him if he did not hold on. And in the absence of proof that he backslid, we prefer to believe that he did at last succeed, and that Nebuchadnezzar will be found among the redeemed.

The Watchers of Heaven

Having thus told the story of the chapter, we would call attention to a few verses therein which we have not pressed. When the message was sent from heaven con-

cerning the calamity that should come upon the king, these words were used, "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Verse 17.

"This matter is by the decree of the watchers." "This sentence is decreed by the angel guard, the order is by the authority of the angels," translates Moffatt. Leeser says: "Through the resolve of the watchers is their decree and by the order of the holy ones is this decision."

What a light these words throw upon the ministry and work of the angels! This terrible decree that Nebuchadnezzar should be deprived of his reason for seven years was given by the angel guard, and the order was issued by the authority of the angels! Well may we wonder at the extent of authority of these holy watchers, and marvel at the intimate connection which they apparently have with the affairs of men.

Angels are not disembodied spirits of saints gone to heaven. Rather, they are an exalted order of beings, higher than man. They are sent to minister to those who shall be heirs of salvation. (Hebrews 1: 14.) The Bible seems to indicate that each person has an attending angel. (Matthew 18: 10; Psalms 91: 11.) These angels observe us. (1 Corinthians 4: 9; Ephesians 3: 10; Ecclesiastes 5: 6.) They have a protecting care over their charges. (1 Kings 19: 5; Psalms 34: 7; Daniel 6: 22.) Two angels are mentioned by name, Michael, the Archangel (Jude 9); and Gabriel, who is without doubt the special angel sent to minister to our Saviour in His earthly life (Luke 1: 19, 26; Daniel 9: 21; Revelation 22: 16).

Angels Help the Sinner

From our text in Daniel 4: 17, it would seem that these angels also have a part in corrective measures taken to bring erring souls back to God. Nebuchadnezzar had gone wrong. Again and again God had spoken to him, but to no avail. Proud of heart, the king had forgotten God, Who had done so much for Him, and had taken to himself honour and glory which belonged to God. Could anything be done for him? From our text it appears that a consultation was held concerning the matter. Nebuchadnezzar's soul and destiny were at stake. But no ordinary measures would suffice in this case. At last the sentence was pronounced. It was a fearful sentence, a last-effort measure. If it did not succeed, no more could be done. After having discussed the matter thoroughly, the case was laid before the Lord for confirmation, and the sentence was approved. This is inferred by the reading of verse 24, where the sentence is mentioned as "the decree of the Most High."

This incident is of great interest to the student of the Word. God's universe is run on the cooperative plan. God Himself could just as well do the work which He has commissioned angels to do. There is no absolute or compelling need of doing it the way it is done. And yet, suppose it

is done the other way. Suppose God Himself attended to all details. Suppose men and angels were left out of the plan as far as any constructive work or participation in council is concerned. Suppose all were to do God's bidding without having any intelligent understanding of *why* things are done; they are messengers, outsiders, carrying out orders from above.

Such indeed the situation might be; but it would hardly be satisfactory as a working arrangement for eternity. There is in each human being a desire to be "part of the concern." It might be all right to spend eternity as an outsider looking in, obeying orders without knowing the inner workings of things. But human nature would have to be changed to have such an arrangement satisfactory. "The angels desire to look into" (1 Peter 1: 12) the plan of salvation, and it would hardly be like God to deny the desire He Himself has created. And so with man. We all desire to have a part in what is going on, and a satisfactory eternity must take into recognition man's essential nature.

Ministering Spirits

And that is the very thing God has arranged and planned for, as revealed in the chapter under study. The angels have their work to do. Each attending angel is mightily interested in the soul under his care. They have immediate access to the Father. (Matthew 18: 10.) They bring reports of conditions as they have observed them. (Zechariah 1: 8-11.) They are sent on errands in answer to prayer. (Daniel 9: 21.) In short, they are busily engaged in the work given them to do,—the intelligent ministering to "them who shall be heirs of salvation." (Hebrews 1: 14.)

This gives us an insight into the plans and workings of God. He gives His angels and intelligent creatures work to do. They are not merely servants, but coworkers. God takes pains to explain to them what they do not understand, and "to make all men see," that is, to understand, what His plans are. (Ephesians 3: 9.) That makes heaven worth while. That establishes a new relationship between man and God, a "fellowship" almost too high for us to comprehend or appreciate. And yet it is a blessed reality. God is just that kind of God.

But more. The calamity that came upon Nebuchadnezzar teaches plainly that nothing comes out of a clear sky. His case had long been considered. The angels had discussed it. The matter had been carried to the Lord Himself, and the procedure was agreed on. The whole situation had been weighed in the balances of the sanctuary. When the decision at last had been made and it was communicated to Nebuchadnezzar, it had already been under consideration for a long time. It did not just "happen." Nebuchadnezzar did not have an accident, or overstrain himself and thus bring on the calamity. God knew what was happening. The angels knew. And there was intense interest to see how the king would relate himself to the chastisement.

So in my case. The angels may now be con-

sidering what shall be done to keep me from going wrong. Am I as much interested in my salvation as they are? May God help us all to cooperate with heavenly intelligences in the working out of our eternal destiny.

The Origin of Spiritualism

(Continued from page 6)

carries with it, its adherents have increased at a most astonishing rate. It numbers its followers now not by tens of thousands, but by millions. Some of the organs of the movement now set their number as high as ten million, and this is doubtless far under the mark.

The writer believes their estimates to be far too modest. *Five hundred million* would probably be much nearer the truth. For it must be remembered that the savages of Africa, the barbarians of the East Indies, the Chinese, the Hindus, the Tibetans, and the South Sea Islanders, and practically every nation where idolatry, barbarism and devilism prevail, make the same claim of intercourse with unseen intelligences, whom they claim are *the spirits of the dead*, as do the Spiritualists of civilized lands. And in many cases these humbler converts to Spiritualism could show their more dignified brethren in civilized countries manifestations and wonders such as they have never yet witnessed. Beyond all question Spiritualism is the most popular religion, if it can be called such, in the world to-day.

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The Questioning Soldier

"Can Sin be Excused, and How is it Disposed of?"

Robert B. Thurber



OW, Pastor Nash, you said that there is no excuse for sin, and I believe you. But that very belief makes me disbelieve in what you call the atonement. I understand the atonement is Christ reconciling sinners to God by taking on Himself their sins, and excusing them from the punishment they deserve. If I am excused from suffering the penalty for what I do isn't that excusing sin?"

"No; and you have resorted to a bit of false reasoning. Pardon me, if I call it loose thinking; for you did not mean to quibble, I am sure. There is a great difference between excusing sin and excusing a sinner from punishment for his sins. To excuse a sin, is really to say that it is not sin; for sin is absolutely wrong, without any mitigating circumstances recognized by God. To excuse a sinner for sinning, is to say that he was not to blame for the deed. God doesn't excuse sin or sinners. He paints them both as black as they really are."

"Then how does He save them from sin?"

"He pardons them. He forgives them for past sins, and gives them power to avoid future sins. A criminal pardoned by the governor does not have to suffer for his crime; but the pardon does not alter the fact that his deed was a crime and that he was a criminal."

"Then what does Jesus have to do with it?"

"He makes the pardon possible. Now let us get at the root of the matter. Two of the great attributes of God are love and justice. Each complements the other. God made angels and men that He might have objects on which to bestow His love. But further, this love has two attributes,—reciprocation and freedom; that is, in order to exist, love must be returned, and the one who loves must be free to hate if he so chooses. To work out the first, God made His creatures loving as well as lovable, and He expected them to love Him in return for His love for them. To work out the second, because love that is forced is not love, God allowed men to choose not to love Him if they wished. But at the same time, He made plain that not loving and obeying Him would make them unhappy and finally would cause their eternal death. Obedience to law is essential to joy and life."

"Lucifer in heaven (afterwards Satan), and Adam and Eve on earth, chose *not* to love God by obeying Him, and therefore were doomed to die. The very seeds of death are in disobedience. You learned that in the army. Now God did not want to kill the man He had made, for He loved him so, even after he had sinned; yet for God to be just, man must die. Love and justice fought for supremacy in the heart of the Lord. Then Jesus Christ stepped in and said, *I*, never having sinned, will *die* in man's stead, that *He*, having sinned,

may *live* in Me. Then, because I am a Creator, and have life in Myself, after I suffer death, I will rise again to life. So we shall all be alive, and both love and justice will be satisfied. The only condition is that man must accept Me as his Saviour from sin and its result—death—and give Me all his sins.

"Don't miss the point that God made Christ 'to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.' 2 Corinthians 5: 21. The familiar text, John 3: 16, tells us in a nutshell, the truth of salvation through Christ."

"But why could not an angel have died in man's stead just as well as Christ?"

"Only Christ, with all life wrapped up in Himself, could die once for all men. Only a creator of life can save life. Christ's way was not only the best way, but it was the only way."

"One more question: You say we must give our sins to Christ. How is that done?"

"By being sorry for them, confessing them to Him, and believing that He forgives them and holds them against us no more. Read 1 John 1: 9 and John 14: 14.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' If ye shall ask anything in My name, I will do it."

"When you first come to Jesus confessing your sins, your life is so changed that you are really a different man, so much so that this is called being born again. Jesus said, 'Except a man be born again, he can not see the kingdom of God.' John 3: 3. The greatest happiness that can ever come to you is to be born again. *Before* this wonderful transaction, you want to do wrong most of the time, and when you try to do right, you fail again and again. You carry the guilt of your sins, and it is a crushing weight, that brings only misery in the end, even though, for a time, you may imagine you have happiness. *After* this transaction, you never give the consent of your mind to do wrong; and even though you fail at times, you get stronger and stronger against sin every day, until you can overcome any temptation,—but only because you depend on Christ to help you. But the most blessed thing about it is that as soon as you sin, you ask forgiveness and get it immediately, and the burden of guilt is taken off your heart. No man knows what real joy is until he becomes a Christian."

"Do you know, Pastor Nash, I had a great time last night after I left you and went home. I am naturally slow to make up my mind; I want to change it, if I must, without being urged. You certainly got me going with your arguments on salvation. I don't know how else to express it. But more than being convinced, I was convicted. I struggled for hours with it, and finally decided that the only manly thing to do was to surrender to Christ. I straightened things out with Him and with my few enemies to-day; and now I am happy, I can tell you!" (Turn to Page 23)

The Making of Man

MARTIN A. HOLLISTER

1. *Of what was man formed in the beginning?*

"The Lord God formed man of the dust of the ground." Genesis 2: 7.

2. *How did he receive life?*

"And [God] breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7.

3. *Did this make man an immortal soul?*

"But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17

The Standard Dictionary defines mortal: "Subject to death; a human being." It defines immortal: "Unending existence."

4. *Are other creatures called living souls?*

"To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life [margin, "a living soul"], I have given every green herb for meat: and it was so." Genesis 1: 30.

"Every living soul died in the sea." Rev. 16: 3.

5. *What kind of nature does man have?*

"Shall mortal man be more just than God?" Job 4: 17.

6. *Do other creatures have the breath of life as man?*

"All flesh died that moved upon the earth both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died." Genesis 7: 21, 22.

7. *What becomes of man and beast at death?*

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no preeminence above a beast. . . All go unto one place; all are of the dust and all turn to dust again." Ecclesiastes 3: 19, 20.

"All flesh shall perish together, and man shall turn again unto dust." Job 34: 15.

8. *How was man prevented from perpetuating his life.*

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

LET us all resolve, first, to attain the grace of silence; second, to deem all faultfinding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbours by calling on them to remark every painful and disagreeable feature of their daily lives; third, to practice the grace and virtue of praise.—*Harriet B. Stowe.*

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OUR HOMES

It Takes a Heap o' Livin' in a House t' Make it Home

By Edgar A. Guest

THE little home had begun to grow in beauty once more. The first shopping tour for Marjorie stands out as an epoch in our lives. I am not of the right sex to describe it. Marjorie came to us with only such clothing as a poor mother could provide. She must be outfitted anew from head to toe, and she was. The next evening, when she greeted me, she was the proud possessor of more lovely things than she had ever known before. But beautiful as the little face appeared to me then, more beautiful was the look in mother's face. There had come into her eyes a look of happiness which had been absent for many months. I learned then, and I state it now as a positive fact, that a woman's greatest happiness comes from dressing a little girl. Mothers may like pretty clothes for themselves; but to put pretty things on a little girl is an infinitely greater pleasure. More than once mother went down town for something for herself—only to return without it, but with something for Marjorie!

We pledged to ourselves at the very beginning that we would make Marjorie ours, not only to ourselves, but to others. Our friends were asked never to refer in her presence to the fact that she was adopted. As far as we were concerned, it was dismissed from our minds. She was three years old when she was born to us, and from then on we were her father and her mother. To many who knew her and loved her, this article will be the first intimation they ever have received that Marjorie was not our own flesh and blood. It was her pride and boast that she was like her mother, but had her father's eyes. Both her mother and I have smiled hundreds of times, as people meeting her for the first time would say, "Any one would know she belonged to you. She looks exactly like you!"

Marjorie made a difference in our way of living. A second story flat, comfortable though it was, was not a good place to bring up a little girl. More than ever, we needed a home of our own. But to need and to provide are two different propositions. We needed a back yard; but back yards are expensive; and though newspaper men may make good husbands, they seldom make "good money."

One evening mother announced to me that she had seen the house we ought to have. It had just been completed, had everything in it her heart had wished for, and could be bought for eight hundred forty pounds. The price was just eight hundred forty pounds more than I had!

All I did have was the wish to own a home of my own. But four years of our married life had gone, and I was no nearer the first payment on a house than when we began as husband and wife. However, I investigated and found that I could get this particular house by paying one hundred pounds down and agreeing to pay seven pounds a month on the balance. I could swing the seven pounds a month, but the one hundred pounds was a high barrier.

Then I made my first wise business move. I went to Julius Haass, president of the Wayne County and Home Savings Bank, who always had been my friend, and explained to him my difficulties. He loaned me that one hundred pounds for the first payment,—I to pay it back five pounds monthly,—and the house was ours.

We had become land owners overnight. My income had increased, of course; but so had my liabilities. The first few years of that new house taxed our ingenuity more than once. We spent now and then, not money which we had, but money which we were going to get; but it was buying happiness. If ever a couple have found real happiness in this world, we found it under the roof of that Leicester Court home.

There nearly all that has brought joy and peace and contentment into our lives was born to us. It was from there I began to progress; it was there my publishers found

me; and it was there little Bud was born to us. We are out of it now. We left it for a big reason; but we drive by it often just to see it, for it is still ours in the precious memory of the years we spent within its walls.

Still, in the beginning it was just a house! It had no association and no history. It had been built to sell. The people who paid for its construction saw in its growing walls and roof-tree only the few hundred pounds they hoped to gain. It was left to us to change that house into a home. It sounds preachy, I know, to say that all buildings depend for their real beauty upon the spirit of the people who inhabit them. But it is true.

As the weeks and months slipped by, the new house began to soften and mellow under mother's gentle touches. The living-room assumed an air of comfort; my books now had a real corner of their own; the guest chamber—or, rather, the little spareroom—already had entertained its transient tenants; and as our friends came and went, the walls caught something from them all to remind us of their presence.

I took to gardening. The grounds were small, but they were large enough to teach me the joy of an intimate friendship with growing things. To-day, in my somewhat larger garden, I have more than one hundred and fifty rosebushes, and twenty or thirty peony clumps, and I know their names and their habits. The garden has become a part of the home. It is not yet the garden I dream of, nor even the garden which I think it will be next year; but it is the place where play divides the ground with beauty. What Bud doesn't require for a baseball diamond, the roses possess.

Early one morning in July, Bud came to us. Immediately, the character of that front bedroom was changed. It was no longer just "our bedroom;" it was "the room where Bud was born." Of all the rooms in all the houses of all the world, there is none so gloriously treasured in the memories of man and woman as those wherein their children have come to birth.

I have had many fine things happen to me: Friends have borne me high on kindly shoulders; out of the depths of their generous hearts they have given me honours which I have not deserved; I have more than once come home proud in the possession of some new joy, or of some task accomplished; but I have never known, and never shall know, a thrill of happiness to equal that which followed good old Dr. Gordon's brief announcement, "It's a boy!"

"It's a boy!" All that day and the next I fairly shouted it to friends and strangers. To Marjorie's sweetness, and to the radiant loveliness of the little baby which was ours for so brief a time, had been added the strength and roughness of a boy.

The next five years saw the walls of our home change in character. Finger marks and hammer marks began to appear. When Bud had reached the stage where he could walk, calamity began to follow in his trail. Once he tugged at a table cover and the open bottle of ink fell upon the rug. There was a great splotch of ink forever to be visible to all who entered that living-room! Yet even that black stain became in time a part of us. We grew even to boast of it. We pointed it out to new acquaintances as the place where Bud spilled the ink. It was an evidence of his health and his natural tendencies. It proved to all the world that in Bud we had a real boy; an honest-to-goodness boy who could spill ink—and would, if you didn't keep a close watch on him.

Then came the toy period of our development. The once tidy house became a place where angels would have feared to tread in the dark. Building blocks and trains of cars and fire engines and a rocking-horse were everywhere, to trip the feet of the unwary. Mother scolded about it, at times; and I fear I myself have muttered harsh things when, late at night, I have entered the house only to stumble against the tin sides of an express wagon.

But I have come to see that toys in a house are its real adornments. There is no pleasanter sight within the front door of any man's castle than the strewn and disordered evidences that children there abide. The house seems unfurnished without them.

This chaos still exists in our house to-day. Mother says I encourage it. Perhaps I do. I know that I dread the coming day when the home shall become neat and orderly and silent and precise. What is more, I live in

horror of the day when I shall have to sit down to a meal and not send a certain little fellow away from the table to wash his hands. That has become a part of the ceremonial of my life. When the evening comes that he will appear for dinner, clean and immaculate, his shirt buttoned properly and his hair nicely brushed, perhaps mother will be proud of him; but as for me, there will be a lump in my throat—for I shall know that he has grown up.

To be continued



Chippy and Other Pets

ONE cold winter day our dog chased a pair of gray squirrels into an old hollow tree. Father had promised to secure one of these pretty creatures for a pet; so after stopping up the entrance to the tree, he hurried home for buckskin gloves and a sack. With the help of the gloves he secured the squirrels in spite of their sharp teeth, and brought them home in the sack.

To one of the pair was given its liberty, as it was an ill-tempered, battle-scarred veteran, with dingy fur, only half a tail, and one whole ear. The other squirrel was a beautiful creature, perfect in every way, and gentle and unafraid from the first. Father built a large cage the height of the living-room, and in it fastened a small tree for the squirrel to play on.

Chippy, as I had named her, was an accomplished acrobat, and delighted to perform stunts for our amusement. She would hang by both hind feet, and, doubling up, would grasp her bushy tail in her little gray "arms" and whirl around the branch like a wheel on its axle. Then she would hang by one foot, head downward, and holding a nut in her forepaws, calmly proceed to crack and eat it. She was very fond of sweets, and would sit for a half hour at a time, sucking a sugar rag made of a lump tied up in a bit of white cloth.

Tobacco she hated. A relative of mine who uses the weed liked to tease her by offering her a piece. She would smell it, then turn away, wrinkling her nose in disgust. If it was again offered her, she would fly at it, scolding and chattering in a rage. Animals are wiser than men in this respect. They will not touch a poison with which men are willing to endanger their health.

Chippy seemed perfectly contented in her roomy cage, and grew plump and sleek. But the fourth spring she began to grow thin for some unaccountable reason. I had a runway made from the cage to an open window, so the squirrel could go in and out at will; but she preferred to stay indoors, sleeping the greater part of the time, though sometimes making a pathetic attempt to perform her acrobatic stunts when she saw me looking at her.

One day aunt and I were in the flower garden and the squirrel was with us. She frolicked more than she had done in days and played with aunt, peeping out from her hiding place beneath my arm, then dodging back out of sight when aunt looked in her direction. The next morning I saw the squirrel come out of her nesting box and hurry out of doors. She had not returned in an hour; so I went in search of her, but she was nowhere to be found. At last I caught a glimpse of gray fur at the foot of some steps leading to an outside cellar door.

"Ah, you naughty Chippy, I've found you!" I exclaimed. But no bright eye met mine, and the little form lay motionless. My pet was dead.

On a June day, the following summer, I was seated at a drawing table in a closed-in veranda which I called my studio. Hearing the patter of tiny feet, I glanced up from my work, and saw a little hackee, or chipmunk, which had come in through the open door and was investigating my workshop. It disappeared into a jardiniere, then bobbed out and continued its tour of inspection. Finding a cake crumb, it nibbled at the dainty a moment, then stowed it away in its cheek pouch. Then the little creature

came up to me, and perched upon the toe of my slipper. Suddenly it gave a quick spring and came scrambling up into my lap and from there to my drawing board, where it sat down in the very centre of the design I was working upon, and leisurely ate the cake crumb! Its meal finished it returned to the floor the way it had come, and soon disappeared through the door. It returned several times that afternoon, and carried away all the grains of corn which I scattered.

The next day I tried an experiment. From the open door I made a trail of corn to my feet, then placed a grain in the fold of my skirt, another on my knee, one in a tuck in my blouse, one on my shoulder, another I held between my lips, and the last kernel was placed on the top of my head. Soon my little friend arrived, and at the third trip had reached my feet and taken the kernel from the toe of my slipper. Then his sharp eyes discovered the grain on the skirt and he quickly secured that. Up he came to my knee and found the kernel there, and it did not take him long to find the one in the blouse. From there he went to my shoulder; and then from the corner of my eye I saw that the little creature had discovered the grain between my lips. Two little paws were laid against my cheek, I felt the pressure of a soft little body, and the grain was stored away. Would he find the one on my head, I wondered? Yes, up he went, and I felt his little feet in my hair. A moment later he sped down and across the floor, his cheek pouches distended with sixteen large kernels of corn, by actual count. How he managed to stow away so many was a mystery to me.

When fly time came, I had a small hole bored in the bottom of the screen door for the use of my little friend, and all that summer he continued his visits. He never failed to make himself perfectly at home; and I often sketched the wee creature, once painting his portrait on a design for a magazine cover. With the cool days he ceased to come and I never knew what became of him.

On another June day I sat down to rest by a spring beneath a spreading oak tree. Before me was a mosscovered log, and I almost jumped when a loud "Kerplunk! kerplunk!" sounded from beneath the ferns which shaded it. Looking more closely, I saw a green frog with a vest the colour of yellow cowslips. Turning over an old board I found two large earthworms, and tossed one of them to the frog. It fell not more than four inches from his nose; yet he did not stir until the worm began to wriggle. Then something happened. Froggie's mouth opened with a loud "plop;" I caught a glimpse of a long tongue; and the worm was gone, while froggie sat winking and gulping with two loops of projecting like mustachios from the sides of his mouth. But soon the squirming loop disappeared, and his frogship was ready for more dinner.

The next day I again visited the spring, taking a tin of earthworms with me. Yellow-vest was sitting on the log, as hungry as ever. As the second worm struck near him, another frog, which I had not seen, jumped and seized it. The newcomer had a snow-white vest, and was Yellow-vest's mate.

In a short while I had these frogs so tame they would allow me to handle them freely. I would put down my hand, and Yellow-vest would jump upon my palm, and settling himself contentedly, look up at me as if to say: "Well, I'm ready. Bring on the worms." He was very jealous of White-vest, and she never dared to eat before her lord had dined. One day I put Yellow-vest down before his appetite was quite satisfied, and placed a worm on the log before White-vest. She quickly seized it, and then something unexpected happened. Yellow-vest sprang to her side, and raising his little green "hand," gave his spouse so vigorous a slap that she flew threw the air and landed with a splash in the spring. Then Yellow-vest jumped into my hand, and settled down with a satisfied "Kerplunk! kerplunk!" which said plainly: "There! I've taught my wife her place!" After he had eaten until he could not hold another mouthful, he allowed White-vest to eat her dinner undisturbed. One day, when I visited the spring, no little frogs were awaiting me, and several stones lying scattered about were plain evidence that my pets had met an untimely end at the hand of some thoughtless lad.

This article would not be complete without a brief reference to one of my latest pets, which is still in our

possession. This is a gray and white goose named Polly. We bought her when a gosling: and as the age limit of geese is said to be eighty years, I suppose she will live a long time, barring accidents. She is an excellent watchdog, seldom failing to warn us when any one is about, and we easily taught her a number of tricks. One was to stand on a chair and extend her foot to shake "hands"; another trick was to bring a basket which we threw; and still another was to select words. In a stand made for the purpose we would place cardboards bearing the words "wise" and "silly"; and when we asked Polly to tell us whether she was a wise or silly goose, she would select the word "wise" and bring it to us. No one has time to give her practice in these accomplishments now, but sometimes a member of the family throws the basket, so that visiting friends can see the goose carry it. I taught her to take it always by the hands, and she has never forgotten the lesson. It is really wonderful how quickly birds and animals learn, but their teacher must possess infinite patience and a real love for all worthy living creatures. No pet is bright and interesting if abused and mistreated.

N. Martha Steadman.

The Questioning Soldier

(Continued from page 19)

"That is excellent, Brown, and I'm happy with you! You were not far from the kingdom before, but now you are in."

"O yes! that reminds me what I was going to ask you to explain to-night. I hear much about preaching these days that Christ is to come back to this earth again and set up His kingdom. I always thought He set up His kingdom when He was here long ago, by bringing salvation to men. You say that, when I am born again, I am in the kingdom. If it is already here, why set up another one?"

"There are two kingdoms spoken of in the Bible, brother, the kingdom of grace and the kingdom of glory. They are really two phases of the same kingdom. You are in the kingdom of grace when you give your heart to Him for you are under His pardoning favour, which is grace. That kingdom has always been in the world, but it is not of the world. On the other hand, the kingdom of glory is a material one, which is to be set up here when the earth is new and entirely sinless. That is yet to come.

"Wouldn't you hate to think that what Jesus did for this world at His first coming was all He is going to do for it? He set us a perfect example by His life and confirmed the plan of salvation by His death, but so many in the world will not accept of what He has done for them, as you can see, and most of them never will, for worldly conditions are getting worse and worse. Some optimists imagine the world is getting a little bit better all the time, but sober observation will not bear that out. Nineteen hundred years of preaching the gospel of the kingdom of grace has not made this earth and its people very much better than they were, when you think of the crime and war and pleasure-madness and sin of every description that is on the increase everywhere. God simply must take a violent hand in affairs if there is to be a change. And He is going to do it, you may be sure. The new earth will not come

gradually. Christ will come and change things suddenly."

"Will the Bible bear that out?"

"The Bible is full of it; and I mean by that that the second coming of Jesus is the one thing necessary to finish up and round out the whole plan of salvation and God's scheme for the world. It is the 'consummation of all things.' In Eden just as soon as man sinned, God told Adam that the seed of the woman (Christ) would crush the serpent's (Satan's) head (Genesis 3: 15), but He has not done it yet. Enoch, in the days before the Flood, prophesied, 'Behold, the Lord cometh with ten thousands of His saints.' Jude 14. Job foresaw the event, and said, 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. . . Whom I shall behold, and not another.' Job 19: 25-27. David shared the hope as he sang, 'Our God shall come, and shall not keep silence: a fire shall devour before Him.' Psalms 50: 3. 'For He cometh, for He cometh to judge the earth.' Psalms 96: 13.

"Many of the Old Testament prophets expressed the same desire and expectation: and you can see that it was not the first coming to which they referred. Then, in the New Testament, after He had come and gone the first time, Paul wrote: 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.' Philippians 3: 20. 'Looking for that blessed hope, and the appearing of the great God and Saviour Jesus Christ.' Titus 2: 13. Peter said: 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.' 2 Peter 1: 16. John wrote: 'When He shall appear, we shall be like Him.' 1 John 3: 2. More sure than all these, we have the word of an angel from heaven, who said, when Christ ascended to heaven: 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.' Acts 1: 11. And surest of all, Jesus Himself said: 'In My Father's house are many mansions. . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself: that where I am, there ye may be also.' John 14: 1-3 Convincing, isn't it?"

"Tremendously! But is there any prophecy that tells when He is coming? I'd like to know."

"So would a great many other people, including myself. But God has said that 'of that day and hour knoweth no man,' as you may read in Matthew 24: 36. It must be a good thing we do not know. If we did, we would be tempted to put off getting ready for His coming until the last minute, which would be too late. Since we do not know, we are admonished: 'Watch therefore: for ye know not what hour your Lord doth come.' Matthew 24: 42. It is all a great and wonderfully interesting subject, and you will want to study more about it, I know."

"You're speaking my mind, Pastor. I'll be here to-morrow night on the dot, to get more of this."



The DOCTOR SAYS

"How soon after a meal may one drink water?"

One may drink water in small quantities whenever he is thirsty. A little at a time is sufficient. The best times for systematic drinking to cleanse the blood are an hour before meals, on rising, and at bedtime. It is also a wise plan to drink whenever the bladder is emptied.

"What can I do to relieve cold sores that form on my lips?"

Sometimes hydrogen peroxide diluted does the work. If this does not work well, a solution of picric acid, one part to one hundred of water,— a remedy that should be kept in every family medicine chest for the treatment of burns,— will cure cold sores. Do not use picric acid close to an open flame, as it is something of the nature of gunpowder. Another remedy for cold sores is to touch the spots with sweet spirits of nitre.

"Give menu for person suffering with kidney trouble, and tell what foods to avoid. For years I suffered with toothache, abscess, etc. This year my teeth were removed, and an antrum operation was performed. The kidneys were pronounced diseased from the infection."

Kidney disease is not usually a result of wrong eating, but is secondary to some other infection, as in this case. Your kidney trouble was doubtless caused by transfer of germs from your gum or antrum.

However, a damaged kidney should be favoured as much as possible; so in order to lighten its work, you should avoid all foods containing anything that might be irritating to the kidneys, such as condiments and spices. You should, of course, avoid the use of any form of alcohol, and also the heavy protein foods, as meats; also the purin-containing foods, such as tea and coffee, the elimination of which throws an additional burden on the kidneys.

Any food that in your experience causes indigestion or fermentation or gas, should be let alone, as it is liable to cause an unfavourable effect on your condition.

Drink an abundance of pure water if it does not tax your kidneys, and use largely of milk, fruits, and vegetables.

"What diet would you recommend for a man of forty-three who has thickened arteries and weak nerves, and who is a poor sleeper?"

Hardened arteries, or arteriosclerosis, may be the result of intestinal auto-intoxication and indigestion, though it is more likely an after-effect of some infection in the nose or tonsils or elsewhere.

It is possible that you may get some benefit by careful regulation of the diet, avoiding meats, tea, and coffee, and having a diet that is laxative in effect. Let the diet be simple, and above all, eat sparingly, keeping the weight a few pounds lower than the age and height would call for. That is, you should weigh a little less than the average. On such a spare regimen your heart and arteries may do much better than on a full diet.

Live as much as possible in the outdoors, and have some exercise which also furnishes pleasurable diversion. It will be well to adopt some outdoor hobby that will give exercise and furnish interest. Beware of severe exercise that taxes the heart.

"What is the normal blood pressure?"

There is no one normal blood pressure. Doubtless the pressure of any healthy person varies from time to time, owing to various conditions. Age, sex, food, surroundings, temperature, whether at work or rest, etc., would have some effect on the reading. Following is supposed to be the average blood pressure for different ages. Life insur-

ance men consider normal those that are not more than 22 mm. above or 15 mm. below these averages;

AGES	MILLIMETRES
15 to 20	120
21 to 25	123
26 to 30	124
31 to 35	124
36 to 40	127
41 to 45	129
46 to 50	131
51 to 55	132
56 to 60	135

"For one year I have slept very poorly. If I sleep at all it is not a sound sleep. I try real hard to sleep, but do not succeed very well. I dread the night."

Possibly you tell in your letter why you do not sleep. Sleep is partly a matter of confidence. You dread the night. Perhaps you retire in a state of mind that is not at all favourable to sleep. Then you try real hard to sleep, possibly on a tension.

Have you tried relaxing? First relax the muscles of one hand, let it become absolutely limp. Then relax the forearm, then the arm, so also one leg, then the other, till the entire body is relaxed. Some persons are so tensed in bed that the middle of the bed could be removed, and they would remain there as a bridge between the head and the foot—or nearly that bad. There is no sleep in this. The first essential in sleep is relaxation of the body.

When the body is completely relaxed, close the eyes, and try to see pictures, staring (with the eyes closed) at some point in front of you. This may seem to be a misuse of terms, but it is not. One can look intently at one point with the lids closed. In a short time, if you keep your mind on the pictures, you will begin to see faint images, which later may become dreams, and the next thing it will be morning.

"I have had nasal catarrh for years. Can it be from indigestion? Would it be caused by sweets, or is it the result of nerve strain? Would bad teeth cause it? Please recommend a diet."

I should cut out the sweets, as they may increase your tendency to catarrh. The catarrhal condition, however, is probably the result of an infection early in life, and the body has never been able to get the better of the invaders. They are there, causing more or less trouble all the time, but they can do more when you lower your defensive forces by wrong eating or by other harmful indulgences.

There is a possible connection between the bad tooth and the catarrh but I am inclined to think that the catarrhal condition was there before the bad tooth. The neglected bad tooth, however, may cause you some worse trouble later if you do not attend to it.

"What is the meaning of carbohydrates? In what way are they undesirable in the food?"

Carbohydrate is a general name for the starches and sugars, which are composed of carbon, with hydrogen and oxygen in the proportion to form water. The carbohydrates form a large proportion of the diet of man and of many of the animals. When they are eaten in excess without a sufficiency of other foods, disorders of nutrition will follow. Pellagra is supposed to be due, in part at least, to a diet running too much to the carbohydrates. Because of their cheapness, there is a tendency, where economy is a necessity, to depend too much on the carbohydrates.

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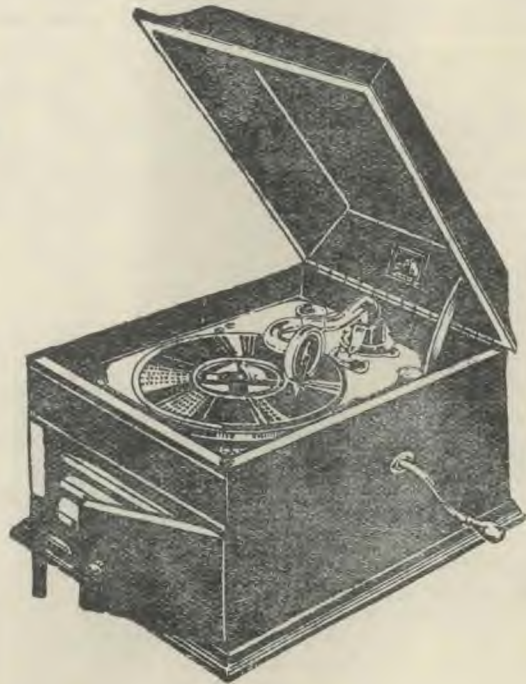
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2 c. sliced potatoes $\frac{1}{2}$ c. string beans
 2 $\frac{1}{2}$ c. sliced carrots $\frac{1}{2}$ c. dry peas
 $\frac{3}{4}$ c. sliced turnips 1 tsp. salt
 3 qts. water

SOAK the dry peas over night. Cook in cold water and let come slowly to the boiling point. Let simmer for four hours, or until the peas are thoroughly softened. Pare and slice the turnips and carrots, and put to cook with the peas, about an hour and a half before the peas have finished cooking. Pare and slice the potatoes, and add them to the peas and other ingredients, a half hour before they are finished cooking. When all are tender, drain off the liquid, which should be equal to one quart in quantity. If deficient in quantity add water. Add a tablespoon of small string beans, cut into short lengths, to each serving.

POTATOES SEFTON

3 large baked potatoes 1 tbsp. cream
 1 tbsp. butter Chopped parsley
 1 egg yolk Salt

Select large, smooth potatoes. Bake, split in halves lengthwise. Scoop out centres, put through a ricer or strong sieve, add salt, melted butter, egg yolk and cream. Beat until light. Fill potato shells with mixture by forcing it through a pastry tube. Brown and sprinkle with chopped parsley. Serves six.

GLAZED SWEET POTATOES

6 medium-sized sweet $\frac{3}{4}$ c. sugar
 potatoes $\frac{1}{2}$ c. water
 1 $\frac{1}{2}$ tbsp. butter

Boil the sweet potatoes in salted water for ten minutes, remove the skins and cut in halves lengthwise. Arrange in a buttered pan. Make a syrup by boiling the sugar and water for three minutes. Add the butter. Brush potatoes with syrup and bake until brown, basting with remaining syrup. Serve in a hot, covered dish.

TOMATO AND WAX BEAN SALAD

3 large tomatoes 6 green onions
 1 tin wax beans 1 sweet pepper
 1 cup French dressing

Peel tomatoes and cut in slices. Place a slice upon a lettuce leaf, pile five wax beans on slice of tomato. Chop onions and pepper in small pieces, sprinkle over the top, and two tablespoonfuls French dressing.

PEARL BARLEY WITH DATES

1 cup pearl barley 1 tsp. salt
 5 cups water 1 cup stoned dates

Carefully look over and wash the barley and put to cook in boiling, salted water. Let boil for ten minutes, set in a double boiler and cook three or four hours. Wash the dates in cold water, remove stones, measure, then carefully cleanse in hot water; cut them into small pieces and add to the barley ten minutes before serving with cream or rich whole milk.

APPLE ROLY POLY

4 apples 1 $\frac{1}{2}$ cups sugar
 2 cups water

Peel, core and cut apples in slices. Cook sugar and water in long narrow baking-pan over slow fire. Make rich biscuit dough. Roll out about $\frac{1}{4}$ inch thick, spread with apples, sprinkle with sugar and cinnamon, and roll into a long roll. Put hot syrup in baking pan, dot with butter and bake in hot oven until apples are done and the crust is brown. Serve with whipped cream.

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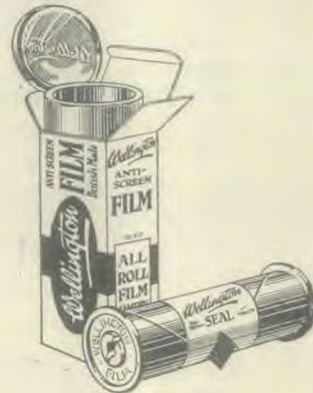
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What to do if Your Child has Fever

By Walter R. Ramsey, M. D.



HENEVER reference is made in literature, and even in the Scriptures, to sickness, one word stands out predominantly, and that word is "fever."

Fever has always been regarded as a disease in itself, and therefore has been treated as such.

Water was regarded as one of the most dangerous things which could be given during a fever, and if the water were cold so much the worse. Liquids were strictly prohibited, and the clothing was piled on with the idea of getting the patient to perspire. But how could a patient perspire without fluid?

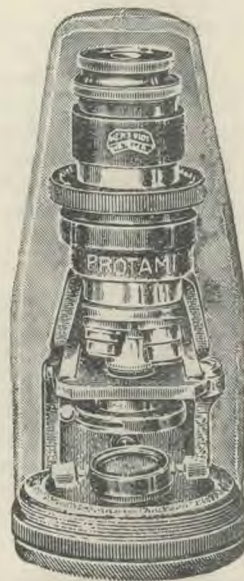
As an example of the myriads of utterly false practices which have been used in the treatment of the sick from times immemorial, Benvenuto Cellini, the great Italian sculptor, in the story of his life, relates that being seriously sick of a fever, his enemies, who were jealous of him, tried to end his life by bribing the nurse to leave a jug of cold water by his bedside. When the nurse left the room, he, of course, seized the jug and drained it to the last drop, following which he sank into a quiet sleep, and awoke after twenty-four hours—well. This was in the fifteenth century, but it took the medical profession 500 years after that to learn what was then demonstrated, that the best thing for a fever is water.

What, then, is fever, and what significance has it in disease? When we say a person has fever, we mean that the temperature of the body is somewhat above normal. The normal temperature of the body, for both adults and children, is a little less than 99° F. A temperature of 99° in a child would not be considered abnormal, as many children at certain periods of the day, especially after a meal, have a slight rise of temperature.

The remarkable thing is that in spite of all the changes in temperature to which the body is subjected in the northern climate, the temperature of the body remains in health practically the same. That this is possible, is due to the fact that the body has a heat regulator, and in fact, the skin over the entire body is equipped with thousands of tiny thermostats which open and close the dampers, depending upon the temperature of the atmosphere and the amount of fuel piled into the body in the way of food.

If the weather is hot, the thermostats shut the dampers, causing the central fires, which make heat in the body, to burn low, and at the same time open the windows dilating the blood vessels in the skin, and causing the sweat glands to secrete more water, so that much heat is carried off from the body. When this mechanism works perfectly, as it does in health, the body temperature is kept at normal, that is about 98.5°.

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SOAP and hot water is to the germ population what a disastrous tornado is to a community of humans. Of course it isn't practical to flush the intestinal system or the mouth and throat with hot soap suds. On the other hand, the germs would get inside the body much more seldom if a reasonably strong solution of soap, water and elbow grease were vigorously applied to hands, dishes, clothing, floors and other washable things that frequently come into contact with people.

Sunlight and fire are the two most deadly enemies of germs. Most of the disease producing germs are tiny vegetable or plant organisms. Like every other living thing their lives depend upon a suitable combination of moisture and warmth. Direct sunlight for a few minutes is to a germ what a few hot days are to a stalk of corn in a dry soil.—*Illinois State Department of Health.*

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Is Zionism Collapsing?

(Continued from page 9)

When, however, a child becomes ill from some disease, such as scarlet fever or measles, one of the first things the mother notices is that the child has fever. With many of these infections the fever may run very high, sometimes reaching 105, or even higher. What really has happened? The germs of the disease developing somewhere in the body produce poisons which stimulate the heat-regulating centres. The dampers are opened, and at the same time, the windows in the skin are closed, so that there is little loss of heat by radiation or perspiration. The result is the temperature of the body rises above normal and continues above normal usually more or less constantly until nature has overcome the disease, when the temperature again sinks to normal and remains there.

The fact is that scientists are more and more coming to regard the fever which accompanies most infections, as one of nature's methods of fighting the disease. Moderate fever must not be regarded as a serious thing, but rather as a favourable symptom, showing that the patient has the necessary vitality to fight the disease. Too much effort must not be used to combat fever, and drugs which depress the temperature usually do it at the expense of the vitality of the patient.

High temperature of 104 or 105, accompanied by delirium or other nervous symptoms, can best be combatted by drinking large amounts of cool water, and by bathing or sponging the body with warm or tepid water, with the idea of increasing the loss of heat by evaporation. This will frequently be followed by a cessation of the delirium, a lowering of the temperature, and by an interval of quiet sleep.

That elevation of the body temperature above normal, especially in young infants, can result from excessive clothing combined with overfeeding especially in hot weather, there is no doubt. This can be demonstrated, in such a case, by cutting down the food and removing the excessive clothing, when within a few hours the temperature will sink to normal. The giving of fever powders, to young children especially, should never be permitted. Many of these so-called "fever powders" are coal-tar derivatives, and are extremely depressing to the heart. I have not infrequently seen the lips and finger nails of a child turn quite blue after being given one of the so-called "fever tablets."

Remember that fever is only a symptom, and that back of the fever there is some real cause. It is a good rule in the case of children who are prone to overeat, on the first appearance of temperature to give a cathartic, thus removing frequently the cause of the fever. All food should be stopped for twelve hours, and cool water given liberally, and the child sponged occasionally with warm or tepid water.

When fever persists after these simple remedies have been tried, no time should be lost in summoning a physician.—*The Northwestern Health Journal.*

by exhibiting his Lordship's message.

But we think the Jews of India—and of the world—would do wisely to consider this whole question of Zionism in the light of facts, and refrain from investing their means in unprosperous schemes. The Palestine Foundation Fund, at the time its Board of Directors sent Dr. Goldstein on his Eastern mission, had been in existence about five years, and had collected over £2,500,000 in fifty-six countries. This Fund has assisted Jewish immigration into Palestine, and the formation of forty-three new Jewish agricultural colonies. The Fund had bought the land on which these colonies are built. It has, however, not created a Zionist State, nor has it afforded us the least indication of the inauguration of one. Even if the Fund had enormous wealth to use, there are political considerations operating powerfully against any dream of Jewish autonomy—at least in that part of the world.

An amount of patriotic fervour is evidently represented by the big sum of money spent, but the increase of Jewish population in the country is expressed in very modest figures. In 1919 there were about 60,000 Jews domiciled there. At the end of 1926 there were roundly 165,000 Jewish inhabitants, and a lot of these were evidently taking a very gloomy view of their condition.

A conservative estimate places the Jewish population of the world at twelve millions. The "National Home" movement, then, has been progressing very slowly. There are not even a quarter of a million Jews in Palestine, and now the movement languishes.

Is there no consolation for the disappointed Zionists? There is, assuredly, if they will come to see the true import of the old Messianic Prophecies. When those Biblical Prophecies are understood, it will be seen that the present-day Zionist Movement is not in harmony with any Divine plan and therefore must ultimately fail. Sound prophetic students—far from rejoicing in this attempt to rehabilitate the Jews—can see plainly that no Christian ideal is advanced by the Movement, and the sacrifices made by the Zionists might have been devoted, with promise of better results, to a cause more in keeping with Biblical predictions.

May we not, then, fervently hope that many of these patriots may have their attention directed to the priceless truths of God's Word, and place their trust in promises solid and enduring?

We turn now to a consideration of some such predictions. In Genesis 13: 14, 15, we find the record of a sublime promise made to the Patriarch Abraham. Jehovah said to His servant, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." In one of the Beatitudes a promise of similar import is given to a certain class in these words, "Blessed are the meek: for they shall inherit the earth."

Matthew 5: 5. Now the meek will not inherit the earth until it is redeemed from sin. Wickedness in every form must be put down in order that these may inherit it who have the quality of meekness. The Beatitude which we have cited contemplates no fulfilment this side of the resurrection from the grave. It rather has in view the eternal ages to come, when all self-exaltation and rebellion shall have been purged away, and the earth itself shall be renovated. Then Christ Himself shall reign eternally over its sinless and immortal people—the purchase of His blood.

Abraham is to inherit the earth created anew. This was indeed the promise of Him Who called the Patriarch out to sojourn in Canaan. To him indeed was "the promise that he should be the heir of the world." Rom. 4: 13. This is an illuminating passage of the apostle Paul. We know from it how much land Abraham was an heir to. Called to hardship, he endured—that he might obtain those distinct and wonderful blessings offered to him. The triumphs of the coming Day of the Lord will reveal the wisdom of his choice.

It is abundantly clear that the promise was in no sense realized by him in his life time. We concede that his fleshly descendants were to obtain the earthly Canaan as a temporal inheritance, but he knew that the promise of God had in view the Heavenly Canaan—the home of the saved. When his wife Sarah died he bought a burial place of people of the land. He said to the sons of Heth, "I am a stranger and a sojourner with you: give me a possession of a buryingplace with you." Genesis 23: 4. He paid to Ephron the Hittite four hundred shekels of silver for a field containing the cave he desired. So evident is it that Abraham did not enjoy possession of the country in his mortal life.

The spiritual expectation of Abraham is set forth in Hebrews 11: 9, 10. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." We cannot mistake the nature of his real home.

Men of faith firmly grasped the promises, and died without relinquishing their hopes. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Hebrews 11: 13, 14. Such is the testimony concerning those lively believers, Enoch, Noah, and others mentioned.

Later in the chapter we find David's name mentioned—a truly outstanding example; for he in his day reigned over Palestine. Notwithstanding that he owned the country, he looked forward to a future day just as Abraham did. The better country must yet be entered. His real possessions were beyond the resurrection. The inspired writer closes the wonderful list, and says, "These all, having obtained a good report through faith,



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received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11: 39, 40.

Clearly, the apostle Paul believed that the people of God of every race and clime, will share with Abraham in the inheritance when the glorious promises made to him are fulfilled. He says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3: 29.

Palestine must be regarded as only a type of the heavenly Canaan. There is to be a "New Earth wherein dwelleth righteousness." 2 Peter: 3, 13. The curse of sin will be removed, and the earth will appear in a garment of Edenic loveliness. Abraham's true descendants will inherit all things. The great enemy death is to be vanquished—to appear in God's universe no more. "As the new heavens and the new earth, which I will make, shall remain before me; saith the Lord, so shall your seed and your name remain." Isaiah 66: 22. There will be no more overthrow by sin. The saints, in the enjoyment of eternal life in the kingdom of glory, will sing the praises of the blest Redeemer Who saved them by His cross.

The earth thus restored, will be placed in honour above the unfallen worlds, and will contain the New Jerusalem, the metropolis of the universe. The head which wore the crown of thorns here, shall here too wear the crown of glory. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, the

The ORIENTAL WATCHMAN

HERALD OF HEALTH

Vol. 4 POONA, FEBRUARY 1928 No. 2

Published Monthly by—

The Oriental Watchman Publishing Association

Post Box 35, Poona, India.
J. S. JAMES, Editor
Single Copy, 8 Annas

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

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

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

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

Printed and Published by J. S. James, at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona. 320/27

Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end." Isaiah 9:6,7.

The honourable name of "Israel" is to be perpetuated in it, because it is a name that properly belongs to overcomers. In John's vision of the New Jerusalem, that City "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Rev. 21:12. Many of the overcomers will come from Gentile nations, and will go into the Holy City as "Israelites." Abraham's true descendants are Christians. They belong to the New Covenant, and, according to the terms of that Covenant, they have the Divine Law written in their hearts. None can go into the City without holy character and faith. "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man, but of God." Romans 2:29.

Zionism in no sense fulfils such prophecies. All the wealth of Jewry, and all the organizing talent of Zionist leaders, will not hasten the realization of the promise made to Abraham. But the power of God will raise the dead to life, and accomplish all the events of that period of time called in prophecy "The Day of the Lord." The Lord is inviting the literal sons of Abraham, as well as the people of all nations, to become partakers of faith in Christ. Let them do this, and glorious light will break in upon their Messianic Scriptures.

Goiter

(Continued from page 8)

This plan, however, has not been successfully adopted on account of the evident wastage entailed since such a small portion of the total supply is likely to be drunk by the inhabitants of any given

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community. One would naturally consider the expense of treating the water employed for other than drinking purposes, to say nothing of the fact that the addition of iodine might make it highly undesirable for many uses. The suggestion is one that quite naturally occurs to the investigator who has read of the natural water from a non-goitrous region being diverted into a goiter district, thus curing goiter to some extent and preventing its occurrence to a very much greater degree.

A second suggestion, having the same end in mind, is to add iodine in some form to our table and cooking salt.

Since most of the inland sources of salt contain no iodine, it has been suggested that sea water, which is rich in it, or evaporated sea salt might be used as a substitute for the ordinary varieties. There seems to be no contraindication to its use. It contains nothing incompatible with health and can be filtered as easily as fresh water from inland sources.

This has been done but unfortunately the commercial processes which render the customary profit still leave the iodine in solution in the mother liquid and have in the past rendered an absolutely iodine-free salt. Apparently it would cost something more to carry the process far enough to precipitate out the sodium iodide, which is about five times as soluble as common salt, along with the other ingredients, but surely the additional expense entailed and the consequent higher priced product would be more than justified by the comparatively inexpensive process of adding to our food the element which is absolutely certain to prevent a dreaded scourge.

Some authorities feel that it would be cheaper and just as well for the manufacturer to add commercial sodium iodide to our salt rather than to try to vaporize completely a brine which contains it. This salt certainly is not volatilized by boiling, hence, if added to the food during the process of cooking we are absolutely certain to get iodine, something which might not occur if we depended upon salt on the table for our supply of iodine, because so many of us are not inclined to salt our food after it is once served. This is very true of children who particularly need the iodine during the formative period when goiter can be prevented.

The most serious aspect of widespread goiter, to get away for a moment from the strictly personal point of view, is the economic loss to a community in which goitrous mothers hand down the disease through successive generations. However serious the primary manifestations of the disease may be in endemic goiter, they are mild in comparison with the hereditary consequences which may be produced if the malady is transmitted, since it expresses itself in the second, third, and fourth generations to the cumulative effect that mere goiter in the first is succeeded by myxedema in the second, cretinism in the third, and idiocy and deaf-mutism in the fourth.

Preventive medicine is of avail only in a community sufficiently well informed on its inherent

diseases to be able to recognize morbid influence at that early period when cure is possible; therefore, it goes without saying that the inhabitants of a goiter district should know as much as possible about the relations of iodine deficiency at least to this disease, as well as its hereditary tendencies. Otherwise we are bound to experience the economic loss of which we see an example in the Swiss army, depleted as it is to the extent of one-sixth by goiter and its complications.

Now one who would pose as a prophet has but to study history, which is ever sure to repeat itself; so viewing the ravages of endemic goiter, for the past 3,000 years on the great plateau of Central Asia, certain mountainous districts of Europe and of South America, an observer of conditions in other places can by the same token foresee dire possibilities in the outcome of this malady, if unchecked.

Guarding Against Infantile Paralysis

REPORTS of outbreaks of infantile paralysis have caused departments of health to issue warning and instructions for protecting children against this devastating disease.

The nature of the germ causing the disease is not known. It is thought that the disease is directly transmissible from person to person.

The mucous membrane of the nose and throat are known to contain the virus. The incubation period is from three to fourteen days, usually about seven days. The disease starts abruptly with fever and often nausea and vomiting. This stage lasts a few days and then paralysis appears.

In order to guard against this disease, one should, first of all, avoid taking children into sections where it is known to exist. If the disease breaks out in the section where one lives, it is best not to try to run away from it but to keep the children away from public places of all kinds. It is a good rule not to allow them to play with other children at such a time, but to keep them in their own compound.

The children's diet should include plenty of vegetables and milk of a safe quality in order to build up their resistance to disease germs. All food that is eaten raw should be well washed, and all food should be protected from flies. It is important to observe every rule of cleanliness.

A patient suffering from the disease should be isolated in a clean, bare room, well screened to exclude flies and other insects, for at least six weeks. During this time no visiting of the patient may be allowed. All discharges including sputum, nasal secretions, urine and feces, should be thoroughly disinfected. Towels, bed linen and other fabrics should be boiled or dipped in a germicidal solution to eliminate all chance of transmitting the infection.

Ordinary Things

NOTHING is ordinary"—not if you know how to put it to the best possible use. Your job, my job, and everybody's job is just ordinary, but what wonderful successes we could achieve if we knew exactly how to make the most of the ordinary opportunities which come to us in this ordinary workaday world!

William Walcott, the noted etcher of Great Britain, visited the United States a few years ago. He came to see New York as the largest city in the world, with the idea of recording his impressions. For some time he wandered about the streets, studying from every angle the much-talked-of sky lines, the various styles of architecture so different from his own London, and absorbing the very atmosphere of the crowded thoroughfares by day, and again when they were deserted in the wee sma' hours.

Finally there came a day when he felt that he could sketch. Vainly he tried to purchase suitable paper. At last, he called at the office of an architect friend, Donn Barber, whose name is known on the Continent as well as on the other side of the Atlantic, and explained his dilemma. An errand boy was dispatched to buy sketching paper, and as his friend was called to a conference, Walcott wandered about the architect's workroom. Down in the far end he found a boy wrapping up some house plants to take home.

"What is this paper?" he asked.

"Just ordinary wrapping paper," explain-

ed the boy.

"Nothing is ordinary," corrected the artist, "if you know how to use it." He took one of the big mottled tan sheets and hurriedly disappeared.

And on that ordinary wrapping paper this great master of etchers made two pictures. One of the sketches sold for

two hundred pounds, the other for one thousand.

One shows a corner on Fifth Avenue, with the University Club.

The other is a study of Lower Broadway—the Canyon, it has been called. "Here are the Woolworth Building and many other giant structures reaching forty stories above ground; here millions of people come and go and count for little; here one misses light and air, and the sun and the stars are lost; it is the treadmill of industry. Walcott got all of this into his picture—this and much more. It was a new inter-

pretation of New York. He did not show the famous sky line,—he never went above the second floor,—but you feel that the buildings mount up and up to the very skies."

These two pictures rank among the most famous "dry-point etchings of the world"—and they are done on just ordinary brown wrapping paper!

How true is the artist's philosophy that "nothing is ordinary if you know how to use it." Remember this and make it yours next time you are tempted to feel that life is not fair in assigning to you a common-place, humdrum task.

