

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

MEMORIAL CHURCH, CAWNPORE



In India, before the World War, less than 1,000,000,000 cigarettes were consumed annually. Now the number is 6,500,000,000.

It is estimated that more than 10,000 persons lost their lives in Europe this past winter, due to the severely cold weather which prevailed on the Continent for weeks, and against which the poorer people were not prepared.

The Jewish population of the world is estimated at 15,485,000, of which 10,121,500 is in Europe, 4,083,000 in America, 745,000 in Asia, 457,500 in Africa, and 26,500 in Australia.

The 23d of last February marked the 500th anniversary of the day when Joan of Arc set out on her historic mission, and was observed with appropriate ceremonies in France all along the route she followed. Festivities, in fact, are continuing for three months, celebrating different stages of her progress and career.

Not only does Mustapha, first president of the Turkish republic, insist that a change be made in his country, but he is going to see that it is done properly. He has decreed that "spelling officers" be sent round Constantinople to correct all wrongly spelled words on the new signs which have been put up in shops and stores since the introduction of the Latin alphabet.

The grave of the famous William Penn, founder of the State of Pennsylvania, was recently found near a poor country road about eighteen miles out from London, marked only by a small stone on which the lettering is almost illegible. It is now proposed to bring the body of the great Quaker philanthropist back to the State he founded and endowed with his name, if Great Britain will consent to the removal. Penn arrived in the New World and laid out Philadelphia in 1682; he died in England in 1718.

On the banks of Palestine's river Jordan, half an hour's journey south of the Sea of Galilee, steady progress is being made in the construction of a great hydroelectric power station which will usher in a new economic era for the Holy Land. Under the supervision of modern engineers the storied stream of Bible times is to be made to produce 300,000 horsepower of energy for farms, factories, and homes. This is an important development indeed, since Palestine has no coal deposits of its own, nor petroleum deposits worth exploiting. It is understood that this enterprise is backed by the Zionist organization.

What is regarded as a remarkable recent achievement in the musical world is the development of a piano with a double keyboard, the invention of the famous Swiss composer, Emanuel Moor, and built by the famous Parisian piano builder, Pleyel. The new instrument is said to possess a wonderful tone and to embody many advantages not possessed by the ordinary piano.

Deluged by letters from civilians, since the recent storm took its toll of shipping in the North Atlantic, as to the meaning of the radio distress letters "S O S," *Naval Communications* explains that the letters have no meaning in themselves. Citizens who thought the letters meant "Save Our Ship" or "Save Our Souls," it is stated, were in error. The letters were selected by the International Rad-

iotelegraph Conference in London in 1912, because the combination of dots and dashes was so simple that even the most inexperienced radio operator could have little difficulty in detecting it. As expressed in the dot-and-dash code, the S O S signal is (three dots, three dashes, three dots). Previously the call had been "C D Q."

On the opposite sides of the Grand Canyon two villages are situated, Canyon Station in Arizona and Kaibab Forest Station, and they are only eleven miles apart in a direct line, says the *Oleio State Journal*. To send a letter from one village to the other the missive must travel a distance of 1,025 miles. If the letter starts from Canyon Station, it goes to San Francisco, back across California, Nevada, Utah, thence toward the south as far as trains are operated, and then 170 miles by stage. At a narrow place in the Grand Canyon a lofty and beautiful steel bridge is being completed, the floor being 475 feet above the ordinary level of the river. The great spans were built out from the sides, then joined in the centre. With that bridge the letter can be taken from one city to the other in twenty minutes.

Bound feet in the remotest districts of China, where the practice is still followed, promises to be a very expensive luxury if the zealous young reformers among the new officials have their ways. On the is-landed island of Haitan, down on the Foochow coast, the new magistrate recently issued a proclamation to the 80,000 inhabitants, ordering all the women to unbind their feet at once. Failure to do so by the end of the first month will incur a fine of two shillings, and more for repetitions. The future programme here also includes the use of prison labour to clean the streets, to build modern roads and a sadly needed market place; also the use of Christian teachers and students in a vigorous health education campaign.

HERE is something we have been wishing and waiting for! It is a tree which grows lemonade. James A. G. Davey, who recently completed a 50,000 mile trip around the world in search of strange and interesting trees, found the lemonade tree in Rhodesia, South Africa. The pod of this tree contains a fine white powder which looks like cream of tartar. The natives make a hole in the pod, fill it with water, and shake the pod vigorously. The drink that results from this process tastes like lemonade.

One of the most touching good-night customs to be found in the world may be noted among the Alpine herdsmen of Switzerland. How long it has been in vogue is not known, but travellers of a century ago mentioned it, and one still finds it practiced to-day as the light wanes and the sun sinks in the west. When the last rays of the sun are disappearing, and the golden glow is reflected on the white mountain tops, the herdsman who lives highest up on the mountain takes his Alpine horn and calls loudly, "Praise the Lord God! Praise the Lord God!" As soon as the first words are heard by the neighbouring herdsmen below, each one takes his horn and repeats the call. Down the mountain side the call goes, sounding like some wonderful echo, and lasting for about a quarter of an hour. Then silence falls, and if we could look at the scene as a unity, we would see every herdsman kneeling by his flocks in evening devotions. Finally, devotions over, the highest herdsman again calls through his horn: "Good night! Good night!" "Good night! Good night!" The call comes from those below as each repeats the salutation, and slowly they all wend their way to their dwellings and retire for the night.

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Come Clean

Some Wholesome Instruction About What to Eat for an Internal Bath

By Hans S. Anderson



HERE is a small body of water in the Holy Land, called the Dead Sea. It is such because it is constantly receiving water, but has no outlet! This means stagnation and death, hence the appropriateness of the name given to it. The same principle holds good concerning the house in which we live, the human body. Not only must the body receive food and drink for its daily functioning, but to be maintained in perfect health it must be flushed out at regular intervals.

Under natural conditions, the large bowel is usually empty, and is endowed with a sensibility that at once gives notice of necessity of evacuation or emptying. When, however, this organ is habitually distended (stretched), its muscular coat becomes more or less paralyzed, and is thus unable to expel its contents, and the result is constipation.

Constipation is one of the most prevalent ailments of civilized man, though preventable and curable; and being the forerunner of many other evils, we should shun it as we would shun the leprosy. Looking at the menace in a broad way, we must regard it as merely a system of deranged nutrition, the natural result of faulty diet. Therefore any treatment, to be efficacious, must be directed, not merely at the daily removal of the contents of an impacted bowel, but at the removal of the cause.

It is not difficult to determine the underlying cause of constipation, for constipation is a disease of civilized man. One has only to observe the dif-

ference in the diet and habits of primitive man, leading his simple life and subsisting upon natural, unrefined foods, and the man who lives in a "civilized" community.

The primitive man lives on foods near to nature and his bowels are evacuated frequently, about the same as is the case with lower animals when living under normal conditions. The civilized man, however, removes from his foods, as far as possible, all of the bulky material that constitutes a needed "roughage" in the diet. He destroys much of the remaining food elements by subjecting the food to excessive



heat, or by soda or by alkalis. He eats little raw food in its natural state, and then wonders at the results!

The world is slow to learn the great fact that disease is largely the end product of violated law, and that the only true way to get well again, and to stay well, is over the road laid down by our Creator, by accepting the prescribed formulas found in nature's own foods, which work in harmony with the laws of the body.

A great fact that should be more generally known is that nature provides a powerful yet harmless laxative that can accomplish for the individual what no amount of medicine can do. This laxative is plain, unrefined, unbolted grains and grain products, and other natural food products direct from the plant kingdom. Whole wheat and whole corn, when not subjected to the modern refining processes, contain a bulky element, the rough, indigestible

particles of vegetable matter that absorb moisture and increase the contents of the bowel, thereby exciting the bowel to more thorough action. Besides promoting this mechanical reaction on the bowel, unrefined foods contain certain properties that lubricate the bowels and stimulate them to more thorough action. These are the mineral salts, vitamins, fats, and organic acids.

We hear a great deal about crop improvement due to "subsoiling," or the deep breaking of the subsoil so that the moisture may be retained near the roots of vegetation. The crops are thus doubled in many instances. In much the same manner is it with the bowels; they must be *subsoiled* as it were. With the habitual use of fine white flour and fine flour products, the contents of the intestines often get so packed together that actual encrustation is the natural result. The very best subsoilers to hold apart the contents of the large bowel are the small particles of bran contained in breads made from wheat and corn ground entire, together with the cellulose from fresh vegetables and fruits, both raw and cooked.

Fresh vegetables, when eaten in their raw state, pass through the system largely as bulk, and thereby stimulate intestinal activity. In other words, raw cabbage, celery, carrot, lettuce, etc., are not broken up in the stomach in the process of digestion, as in the case with cooked vegetables. The cooked vegetables require from three to four hours for digestion in the stomach, whereas raw carrot, or cabbage, or celery, or lettuce, etc., remain in the stomach but an hour and a half or a little more. From these raw vegetables, also, we receive the valuable minerals and vitamins unchanged by heating. We receive less nutritive material from raw vegetables than from cooked vegetables, hence we cook those best suited to this process, the beet, parsnip, potato, and all cereals. Both classes have their place in the rational dietary.

There are thousands of mature men and women who have been sufferers from gas and constipation and food poisoning as the result of subsisting upon various kinds of foodless foods, who are turning for sure relief to the coarser foods of our fathers' day. The clear mind and renewed vitality and nerve control that follow such a course are nothing short of a miracle to those unacquainted with the reasons why. A farmer cannot hope to raise a paying crop of grain or vegetables on "hardpan" soil, neither can a human being expect to sustain health of body with several yards of "hard crust" in the abdomen. A meal of fruit and bran once a day for two or three days will often accomplish wonders for the habitually constipated person.

Cellulose is the chief laxative in food stuffs. It gives the bulk necessary to excite the intestinal muscles to peristaltic action, with the result that the unusable portions of food, and the body wastes, are transported through the large bowel and discharged from the body. Cellulose is found only in vegetable foodstuffs, hence it follows that all sorts of flesh meats, eggs, and dairy products are constipating. Being almost wholly digestible and absorbable, they leave very little residue. The refuse

products from meats readily undergo putrefaction in the intestine, and thereby produce a paralyzing effect on the muscular walls of the colon.

Natural foods, including their salts and juices, tend to correct diseased conditions, including constipation, and make sick people well. Disease is largely a changed function of the life cells and organs of the body. Hence the question: What causes the life cells to change their function and action?—The use of denatured foods and consequent cell starvation. It follows just as naturally as night follows day, that if disease comes to us from what we put into our mouths, or from what we fail to put into our mouths, disease can be corrected and cured by eliminating the cause.

When the half-starved cells begin to get anew their normal foods containing all of the chemical elements, and in right combination—which can be found only in natural foods and never in refined foods—then they tend to normal functioning again; and as this takes place the disease, which is largely a manifestation of unnatural function, readily disappears. Replenish the depleted blood stream with needed organic mineral constituents found plentifully in all foods near to nature, and their life-giving vitamins, and the body readily and quickly rebuilds itself. Just pour a little of this lubricant into the body machinery and observe how quickly the various organs begin to function!

The Creator gave man a dietary in the beginning that contained all the food elements in balance as well as all the body-regulating minerals and vitamins. But since sin perverted the appetite, we pervert our food, even when we use the plant products He gave us, by devitalizing the grains. To reform the diet according to Bible principles, it is not sufficient to discard the flesh of animals; it is necessary to use seeds, fruits and herbs in as natural, wholesome state as possible. Happy is he who has consecrated his body to the service of his Maker and who uses sanctified common sense to provide it with proper nourishment and the means of internal cleanliness.

"And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23: 25.

Instruments May Injure Ears

"Put nothing in your child's ear smaller than your elbow" is an adage dictated by common sense, Dr. Frank Howard Richardson observes in *Hygeia*.

One of the commonest causes of impairment of hearing is the accumulation of wax in the outer canal of the ear. Many mothers are embarrassed when a physician finds this condition, believing that they have not been sufficiently careful about washing the child's ears. Ear wax has nothing to do with cleanliness, Dr. Richardson says, and efforts to remove it in the course of the ordinary daily toilet would be dangerous. A doctor can readily remove it by gently syringing the ear with warm water without the use of instruments.

The Spade Confirms The Book

Archaeological discoveries and the Bible

By Stephen Morley

IN these days of scepticism and unbelief, when the popular leaders in theology are discarding the Scriptures as their guide and rule of faith, and turning to the fashionable theories of science, it is indeed refreshing to review the wonderful archaeological discoveries of the past few decades which demonstrate the Bible to be the inspired Word of God.

To students of the Bible, no results of scientific research have proved of such deep significance as the contributions of archaeology. These revelations of modern discovery have painted for us a new background to the Old Testament. During the past century there have been many wonderful discoveries in Babylonia, Egypt, Palestine, and Asia Minor, which have shed singular light upon the contents of the Bible. The most remarkable fact associated with these discoveries is that not one of them contradicts the Bible record, but, on the contrary, many of them have confirmed the truth of the Scriptures.

The Old Testament makes numerous references to a powerful nation, called the Hittites, living to the north of Palestine. Nowhere in all the world outside of the Bible was there a single intimation of their existence. Yet this nation was represented as equal in power to Egypt. (Josh. 1:4; Gen. 23; 2 Kings 7:6.) Scholars generally were inclined to discredit the Bible reference to that people, because it was not supported by any other historical authority. Now from both Egyptian and Assyrian "finds" we learn that the Hittite empire for a thousand years was a great power in Syria and western Asia, and to-day its history fills volumes. We now know that the Hittites had rich and strongly fortified cities, and that once, for a short time, they ruled the larger part of the ancient world.

The discovery of the Rosetta Stone, a little over a century ago, revealed to the modern world the treasures of Egyptian literature that had been locked in volumes of stone and papyri for nearly two thousand years. From the hieroglyphic,

demotic, and Greek inscriptions on this stone, scholars succeeded in working out the fundamental elements of the ancient Egyptian script, and since that time there has been revealed to us the history, life, and wisdom of the land which so profoundly influenced the Jewish people.

At Thebes scores of mummies of the kings of Egypt, including the body of the Pharaoh of the Exodus, have been recovered. The land of Goshen has been thoroughly explored; and the cities of Raamses and Pithom which according to the Bible, the Israelites built while in bondage (Exodus 1:11,14; 5:7-19), have been discovered. The most striking fact in connection with this discovery is that mortar was found between the

bricks. The critics had long declared that the statement in Exodus 1:14 regarding mortar was an example of the impossibility of the Bible record. They declared that in no instance in all Egypt was mortar ever used, but these cities were found built with mortar—the only ruins so found in Egypt—thus proving the exactness of the record.



Babylon in the days of its glory

In 1887 some wandering Arabs found 320 tablets of Tel-el-Amarna, on the banks of the Nile, 180 miles south of Cairo. This has proved to be one of the most valuable discoveries of modern times, to the discomfiture of higher critical assumptions. These letters are held by some authorities to be the most important historical record ever found in connection with the Bible, for they prove that a widespread literary activity existed throughout all these Eastern countries in the time of Abraham. One peculiarity of the writing is that the language is not in Egyptian hieroglyphics, but in cuneiform letters, thus proving that the language of diplomacy was Babylonian. So this age, instead of being barbarous, as it is so often represented, was one of high intelligence, and Moses could quite easily have written the Pentateuch.

Excavations in the Holy Land have also resulted in a most remarkable confirmation of the Bible record. One of the more notable "finds" is that of the Mesha stele, or Moabite Stone, on

which the king of Moab recorded his victory against the Israelites in the time of Ahab, many well-known biblical places being referred to.

In 1880, Dr. Schick, a German architect, discovered in the rock wall of the so-called Pool of Siloam, Jerusalem, an inscription proved to be the record of Hezekiah's work, referred to in 1 Chron. 32:30 and in 2 Kings 20:20. "He made a pool, and a conduit, and brought water into the city."

Throughout the whole of Palestine the pick and the spade of the explorer are continually unearthing new discoveries which support the ancient Hebrew records. The towns of Taanach and Megiddo have been successfully excavated. Jericho's marvellous fortifications are uncovered, the ruins of ancient Gezer are now open to the light of day, and as far as is known there has been no discovery in Palestine which has thrown discredit upon the accuracy of the Bible narrative.

In Babylonia and Assyria the same story is repeated. Besides two legends of creation, the Babylonians have a legend of the Sabbath and one of the fall of man. Thus, the Genesis story finds wonderful corroboration in the Babylonian account of these events.

Prior to the discovery and interpretation of the inscription on the Behistun rock in the Tagnar Mountains, nothing was known concerning the languages of the ancient Babylonians and Assyrians. The inscription proved to be a narrative of the principal events of the reign of Darius, repeated three times in the three languages spoken by the great nations under Persian dominion. When the Persian column was deciphered, a key was provided for interpreting the Babylonian and Assyrian translations. They were found to contain the names of persons, countries, cities, etc., many of which have been identical with those of biblical literature.

In 1842 Paul Botta, the vice-consul of France for the city of Mosul, made a discovery which stirred the entire archaeological world. He became interested in a great mound of earth in the vicinity of the ruins of Nineveh. Upon extensive excavation, the royal palace of Sargon, with colossal winged bulls guarding its doors, was revealed. Until Botta made his discovery the name of Sargon had been regarded merely as another evidence of scriptural error. (Isa. 20:1.) A little later at Nineveh and Nimrud, the ruins of the palaces of five Assyrian kings were unearthed. The names of all these kings are mentioned in the Old Testament.

There are scores of other striking vindications of old Testament history which we are tempted to narrate here, such as the establishment of the historicity of Belshazzar and Tiglath-pileser (Dan. 5; 2 Kings 15:19,29)—whom the critics not long ago said never even lived—and the recent discoveries at "Ur of the Chaldees." But space forbids. We must, however, mention the significant "finds" in Egypt and Asia Minor which have greatly strengthened the confidence of Christians in the New Testament Scriptures.

Until modern times the critics of the Bible declared that the Greek of the New Testament was so different from that of ancient classic Greek and present-day Greek, that from the standpoint of language it was so questionable as to be unworthy of much consideration. Many went so far as to say that the New Testament could not have been written during the lifetime of the apostles. But a little over twenty-five years ago the discoveries of Grenfell and Hunt in Egypt again added to the discomfiture of the higher critics. Around Oxyrhynchus and Tebtunis an enormous quantity of the ancient writing-paper of the Egyptians was unearthed. Upon these papyrus sheets were written thousands of private and business letters, contracts, essays, etc. The language was Greek and had been written in the first and second centuries of the Christian era. Later it was discovered that the Greek of these papyri was almost identical with the Greek of the New Testament.

Until 1880 the geographical and historical allusions of the New Testament, particularly those of Luke and the book of Acts, were very much discredited. But the discoveries made by Sir William Ramsay in Asia Minor have done for the New Testament what other archaeologists have done for the Old Testament—established its reliability. The historical, geographical, and social representations in the gospels and epistles have been found to be correct. Westcott and Hort have said that, "In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writing."

Thus does archaeological discovery confirm our faith and confidence in the Bible; the evidences of its genuineness are overwhelming, and testify with the apostle that "The grass withereth, and the flower thereof fadeth, at the word of the Lord endureth forever."

Present Truth, England.

Cannot Foretell Character in Youth

IT is not safe to prophesy the future personality of a child until he has passed the adolescent age, says Dr. Charles W. Burr, who writes of mental disease in young people in *Hygeia*.

The precocious boy, who is defined as one developing rapidly and one-sidedly, often becomes eccentric and not infrequently breaks during adolescence.

The boy of whom a normal, healthy future, barring the accident of brain disease, can be foretold, is he whose emotional reflexes respond healthily, who is not cruel after he is old enough to know what cruelty means, who accepts the school boy's code of honour, lies but seldom and always with a motive, steals not at all or only incidentally as an episode of adolescence, and who develops intellectually evenly.

Hay fever and Asthma

By G. H. Heald, M. D.



HE hay fever attack begins with symptoms similar to those which accompany a severe cold in the head. Sometimes the onset is sudden and acute, sometimes it is more like a chronic cold. In the acute form, the sneezing being repeated, perhaps, fifteen or twenty times. In the chronic form, the sneezing is not so severe or so constant.

The passages of the nose are usually stopped by the swelling of the mucous membrane. The profuse watery discharge (described by some as "acid," but actually alkaline to litmus) is very irritant tending to excoriate or destroy the surface layers of the nasal passages and the upper lip where it touches, and to leave them sore and raw. Nearly always the eyes are sorely irritated, itchy and burning, watery, and intolerant of the light.

Frequently there is headache over the nose and eyes. A temperature as high as 102-103 degrees is not rare. Sometimes the fever and the feeling of general wretchedness precedes the nose symptoms.

Nine out of ten hay fever patients, if given a skin test at this stage, will react. To make the skin test, the doctor has preparations of the various substances to which hay fever and asthma patients ordinarily react. These consist of ragweed and other pollens, dust from skin, hair and feathers, and the various foods that may cause such reaction. The forearm of the patient is scarified in a number of places, and to each scarified spot one of the suspected substances is applied. Those spots which have been treated with the substance to which the patient is sensitive, will in a short time show an inflammatory reaction.

Another complication that sometimes follows the hay fever head symptoms is a true bacterial coryza, or "cold in the head," involving also the nasal sinuses. What began as a pollen irritation is continued as a true infection. Many hay fever patients have marked skin sensitiveness, shown not only in the skin test reactions, but also in the presence of eczema, hives, etc. And because of their sensitiveness to certain foods (such as wheat products, milk, eggs, and strawberries) that are harmless to normal people, they may be subject to repeated digestive disturbances.

Most important for the person sensitive to the irritant action of certain substances, is preventive treatment. If possible, the patient must avoid contact with all offending substances. Eyeglasses or goggles will to some extent protect the eyes from flying pollen. The use of efficient nasal respirators while the pollen is flying will do much to lessen the liability of an attack.

For relief during the attack, of both hay fever and asthma, adrenalin (called also epinephrin, adrenin, or suprarenalin) has been highly recommended. It certainly gives remarkable relief for a time, driving the blood and serum from the

nasal tissues, relieving the pain and irritation, and giving more breathing space. But after a brief period of relief, the trouble returns worse than before. Ephedrine, a more recent remedy, is slower in action, and not so vigorous in its effect as adrenalin, but the effect is more lasting, and it is not followed by a reaction as in the case of adrenalin, at least when used in nasal passages, for hay fever. For this purpose a preparation of ephedrine with mineral oil is used as a nasal spray. But perhaps adrenalin is still the preferred remedy for hypodermic injection for the relief of an acute attack of asthma. Such treatment should, of course, be given by a physician, or under his supervision.

For spring hay fever, the spread of the pollen is so general that apparently the only escape is a sea voyage or a trip to the Arctic Circle, though the higher mountain peaks might afford some relief. Victims of autumnal hay fever may usually find relief in the mountains or at the seashore.

Having by skin reaction determined the offending substance or substances, the attending physician may "immunize" the patient by protective inoculations, beginning about six weeks before the time of the expected attack, with small doses, and gradually increasing the dosage as the patient becomes more tolerant of the material. It is important that the dosage be proportioned to the sensitiveness of the patient. Very sensitive patients should begin with very minute doses. The remedy is more likely to afford full protection to those who are most sensitive than to those who are not so sensitive.

Care must be used to avoid overdosage, especially in very sensitive patients, for an overdose will likely bring on a regular attack of hay fever or asthma. Preventive inoculation gives only temporary protection, and must be repeated every year. It is said that in case the attack has already begun, preventive inoculation is nearly as efficient as if given before the time of the expected attack, but as it will take some time to develop the "immunity," the patient is meanwhile suffering from the attack.

Of 259 consecutive cases of asthma, an average of five out of every six were found by skin test to be sensitized to one or more plant emanations or foods. Of 107 cases of horse asthma, 105 proved on skin test to be sensitive to horse dander.

The asthmatic attacks at first occur only after exposure to the specific irritant—that is, horse asthma occurs only after the patient has been exposed to horse emanations. But after the attack has occurred repeatedly, an asthmatic habit is formed, and the attacks occur at irregular intervals without any apparent exposure. Such cases, when given specific immunizing treatment, soon become resistant to the nonspecific causes. That is, horse asthma patients will react only after an exposure to horse dander.

A Modern Revival of Devilism and Sorcery

By Carlyle B. Haynes

ONE of the strongest and most successful attempts of Satan to ensnare the people of the world in the last days is the present revival of the condemned and prohibited sorcery and witchcraft of old. Under the attractive title of "Spiritualism" he is sweeping millions into the chains of error and thus leading them away from God. Through this system he is performing miracles which are attracting the attention of the scientists of the world. Any attempt to deal with the work of

beast as a medium through which to manifest his 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 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 spirit medium that this world has been overwhelmed with such a flood of sin, disease, sorrow, grief, misery, trouble, and death.



The Serpent Tempting Eve

Satan would be incomplete if it did not consider the phenomena of Spiritualism.

Every candid person must admit that a considerable portion of this phenomena is fraud, pure and simple, nothing but deception and imposture contrived by craft and cunning and imposed on the credulity of the simple-minded for the purpose of personal profit. But there are phenomena connected with this system which cannot be accounted for on these grounds. There is a supernatural power connected with it. This supernatural power, we believe, is of Satan, and not of God.

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"

And it is also worthy of notice 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 to-day that he can and does exert his power now in a similar way to deceive and delude human beings; for his power and craft and malice during the 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.

From the time of this first spiritualistic deception until the present, Spiritualism has been known and practised. Spiritualism is not a new revelation, notwithstanding the claim made by Spiritualists that its manifestations to-day are calculated to introduce a new era in the affairs of men and produce a much more advanced stage of civilization. It is an ancient falsehood. It has

existed for ages in the midst of heathen darkness. And its presence in heathen and savage lands has been marked by no march of progress, by no advance of civilization, by no development of education, by no illumination of the mental faculties, by no increase of intelligence, but its acceptance has been productive of and coexistent with the most profound ignorance, the most barbarous superstitions, the most unspeakable immoralities, the basest idolatries, and the worst atrocities which the world has ever known.

The development of spiritualism in its modern phase is of interest, and we here record it.

Modern Spiritualism had its beginning in Hydesville, New York, in the year 1848. The first intelligible communication of Spiritualism in modern times 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 their home 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 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, 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, saying "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.

The conclusion was reached that the Fox family were in communication with the spirits of the dead. From this beginning Spiritualism has developed through various stages to its present manifestations. Through table tipping, rapping, levitation, moving of material objects, and playing on musical instruments, it has passed through the years until to-day it manifests itself, not only in all these older forms, but in what has come to be its chief deception, the materialization of spirits of the dead.



The Fox Sisters Listening to the Rappings

Without doubt some of these wonders and antics are 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 fundamental teaching of Spiritualism 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 mind 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.

(Turn to page 27)

When Blindness Comes

By Park Lewis

IN the event of any great disaster there are those who are overwhelmed and crushed by it; others resent it and vainly fight against it, but still others accept it as a challenge and rise superior to it.

The force of such a blow may be lightened if a person is in some degree prepared for it. It gives one an opportunity to become adjusted to new conditions and to carry on with more limited equipment.

Of all the evils to which we are subject there are few that excite greater apprehension than the consciousness of oncoming blindness. The reaction to which this knowledge gives rise is largely conditioned by the temperament and former habits of the individual. To the average man or woman to whom the possibility of such an impending calamity has never occurred, the first impression is one of terror, an unreasoning fear of being left in permanent darkness. The shock, if it comes with unbroken force, seems to inhibit the functioning of other unimpaired faculties. The things that he has been in the habit of doing automatically and unconsciously seem to be no longer possible to him. He is appalled at the imminence of his misfortune and he exaggerates its possible effects on his activities.

If blindness comes suddenly and completely he is for a time unable even to think or reason as before. He is apt to be fearful of the things about him. He walks over the even floor or garden path, which he knows to be perfectly level, halting and timorously, putting one foot tentatively before the other in search of pitfalls that he knows do not exist. He feels for the stairway that he has climbed a hundred times as though his feet had never treaded the well known steps, and his sleeping room becomes a labyrinth in which he is at first unable to orient himself.

If during this period in which his faculties are benumbed he is not wisely guided and given the assurance that there are large possibilities open to him, the difficulty of his regaining confidence is increased. If a year is allowed to go by without any effort being made to reestablish himself in the activities of life, an inferiority complex may be established, which it will be hard to eradicate. He will become apathetic and will accept the conclusion that his usefulness is over. He has no longer a place in the world and he is apt to sink into a condition of depression from which it will not be easy to raise him.

It is of the greatest importance, therefore, that the psychology of those over whom blindness is pending be recognized by their friends and household associates, for on them will rest much of the responsibility of guiding the patient as a doctor might through a difficult and trying period.

The person should prepare for the oncoming of blindness as he makes ready for any other great ad-

venture. If the blindness is temporary, such as comes during the inception of developing cataracts, the fact must be made clear that many people go for years with partial sight without seriously interfering with their daily avocations. The person must know, too, that operative measures are largely successful and that the probationary period through which he must pass before sight can be restored may be usefully occupied in developing hitherto unused or undeveloped faculties. If the loss is permanent, then there should be as promptly as possible an adjustment to the conditions as they must subsequently be.

It must not be assumed that the initiative in "coming back" can be taken by one upon whom the blow of blindness has fallen. It is the friends who must form a helpful bodyguard around him. Too much must not be expected of him at once. His courage and self-reliance must be the result of gradual growth. Meanwhile, the utmost degree of patience and consideration must be shown to him. He will be like a child learning to walk, with even more timidity than that of a child. He will have great difficulty in not upsetting his glass at the table and in locating the food on his plate. Accidents will increase his nervousness, but a touch here, a word as to what is being passed to him and where it is placed, may be given helpfully and without causing embarrassment if there is always with it a measure of sympathetic understanding.

To him who is born without sight or whose eyes have been lost in early life the condition is different. He has long since adapted himself to his limitations. He is exhilarated by the spirit of adventure that takes him in dangerous places. He has learned to supplement his lost faculty by others that still remain to him. He has acquired courage through necessity.

As he walks along the roadway he feels the changed atmospheric pressure on his skin and he knows that he has come to an open space. He can tell from the echo of his footfalls whether he is passing a house or a tree. He knows whether the robin is singing on the lawn or on the fence-top. He discriminates among the odours that come to him from the open garage, the pipe of the workman or the delicate perfume wafted from the garments of a passing woman. The touch of a hand rail tells him as accurately as would other's eyes the house that he is passing and he can assure himself how far it is to the street crossing beyond. His every sense is keenly alert and for him it is a delight to make his mind do for him what others less well trained are obliged to learn through the easier medium of sight.

The subconscious control of coordinated movements sometimes manifests itself in the blind in remarkable ways. This has been interestingly illustrated in fiction by Bulwer Lytton in the "Last Days of Pompeii." It was the blind girl Lydia

whose familiarity with the roads enabled her to lead her seeing friends to a place of safety when the rain of ashes turned the day into the blackness of night.

In actual life a similar instance occurred in the case of a blind mountaineer who acted as a guide through the most difficult trails in the mountains of Tennessee. As he did not depend on his eyes but on other senses, which he felt but could not describe, this was done with equal readiness by day or by night. By a curious readjustment he lost this faculty after his eyes had been successfully operated on for cataract and he was given his sight.

The fact is that most of us use our eyes at the expense of our intelligence. The pictures of the passing world that are so constantly formed on the retina are blotted out again without leaving more than a passing impression on our memory. Test yourself, the next time that it suddenly occurs to you, by trying to recall the objects that you have seen in the street block through which you have just been walking and you will find how vague and impermanent have been the impressions made.

Shut the book that you have been reading and you will be startled to learn how little of it you have made your own. We all, to a greater or less degree, look without seeing. The reason is, of course, that all our avenues of sense impression are pathways leading to the innermost tabernacle within which we live and until we take conscious mental note of the host of visitors clamouring for admission and invite those whom we wish to enter, all of them remain merely in the outer courtyard. We know that they are milling about in the vestibule but they do not enter until we admit them.

Sometimes, indeed, we do leave the entry door so widely open that all comers troop in indiscriminately and so fully occupy the premises that there is no room for the desirable ones that we would gladly have as permanent guests, and so the home of the mind instead of being kept in an orderly and systematic condition is so cluttered with unimportant things that there is no room for those of real value.

The blind, indeed, have in certain respects a marked advantage over those of us who do not use a rigid and authoritative control over all our faculties. The blind person must in the economies of life have a place for all the things that he uses and each must be kept in its place. The result otherwise is confusion worse confounded. He must above everything else learn quickly how to be blind. If his blindness is inevitable and permanent he must be helped as soon as possible to adjust himself to it. All is by no means lost when the lights go out.

From Homer down through Milton to the present day are the records of numberless men and women who have made of their misfortune an asset rather than a liability. A graduate of Columbia University who had never seen from birth found it necessary to tutor after receiving his degree. The only opportunity that offered was in mathematics, in which he had not majored. He studied in advance of his pupil and ended by writing an original

work on the integral calculus, for which he received an endowment scholarship that paid him an income for life.

The pupils in the New York School for the Blind at Batavia compete successfully in debates, in musical performances and even in athletics with those of corresponding age in the city schools and have won several goblets as trophies of their ability. The limitation of function by the loss of any faculty but that of the mind is a challenge that will act as a spur to the courageous soul. By drawing the curtains on the outer world he secures a degree of mental concentration that is denied the sighted.

Recently was witnessed a most amazing exhibition in the New York institution for the Blind. In one of the daily classes in the beautiful school at the Bronx were gathered children from 12 to 13 years of age who were fairly representative of the ordinary east side child. Among them were children of half a dozen nationalities, Germans, Irish, Hebrews, negroes and others, all of them blind. These children were given three numbers at random which any one might choose, and they were directed to multiply these by three other numbers such as 972 and 628. Problems like this the class did aloud in concert without the intervention of their raised point slates. They were able to do this just as quickly and quite as accurately as any sighted observers could have done it with pencil and paper. These children are taught the multiplication table not only through the twelves but through the twenty-fives. In this was demonstrated a degree of concentration that is not exceeded, if it is equalled, by children of their age anywhere.

When we note that the average clerk in the shop must take a pencil and paper if he would add two or three simple numbers we wonder if there is not something wrong with an educational system that makes such a difference possible. The fact is we read too much, we think too little, we dissipate mental energy through unthinking reading. The habit of skimming through the daily newspapers with the intention of forgetting what we read is demoralizing in the extreme. It tends to make a sieve of the mind. The custom of requiring that a lesson be read and reread again and again that it may be fixed in the mind shows a lack of mental training. If the long school hours with added night study overtaxing and fatiguing the mind of the student were more profitably spent with shorter hours and greater concentration, there would be less need of correcting small defects with glasses than there is to-day. If an eight hour day is adequate for a working man it surely should be more than sufficient for a growing child.

A method of teaching foreign languages that fails to give conversational fluency after years of study shows a fundamental weakness in the system employed. This is the more obvious when a street gamin from Italy or Russia will pick up a usable vocabulary in as many months.

With the blind, concentration comes more easily. They have not the multitude of visual distractions that are constantly (*Turn to page 26*)

The True Vicar of Christ

His Installation Day

By George F. Enoch

WHERE fore He saith, when He ascended up on high He led a multitude of captives, and gave gifts unto men." Eph. 4:8.

Thus was Jesus enthroned after His ascension to the highest position in the universe. The enthronement ceremony, prefigured in the temple service for many centuries, was completed on the day of Pentecost. Last month we studied the first thought of our text, the ascension of Jesus, accompanied by a "multitude of captives," rescued from the grave. This month we will consider the other thought of our text, "and gave gifts unto men."

Largess is always distributed in connection with the coronation of earthly monarchs. The joy of the happy occasion is multiplied by these royal gifts. Even so the joy and glory and power that filled heaven at the enthronement of Jesus overflowed to earth on the day of Pentecost. The Holy Spirit came as the supreme gift of God to men. He came with the "noise of a mighty, rushing wind," that filled the room where they were praying, the one spot on earth where devout believers were gathered confessing their sins and getting right with God and with one another. The Holy Spirit assumed the form of tongues of fire, resting on their heads, signifying the zeal with which they were to work, and the power that was to accompany their ministry.

"And when the day of Pentecost was being fulfilled they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder as of fire; and sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:1-4, A.R.V. Devout men from "every

nation under heaven" heard them "speaking in his own language the mighty works of God." The apostle Peter explained that this was the fulfillment of the ancient promise of the "outpouring of the Holy Spirit on all flesh." Joel 2:28-32. The people rushed to this spot, for they heard the great noise and knew not whence it had come and where it reached.

Thus the Holy Spirit came, and was installed on earth as the personal representative of Jesus Christ in the world, the true Vicar of Christ. He has not stepped down from that exalted position



Peter Preaching on the Day of Pentecost

since, although another has tried to usurp His place.

Wind, fire, water, oil—the great four-fold symbol of the Holy Spirit in the Bible, represents some thing of what this essential gift of Jesus means to His church—a gift promised by Him before His departure, with exceeding joy and hope, because of the abundant help therein provided for His followers. "The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. Sin could be resisted and overcome only through the mighty agency of the third Person of the Godhead, who would come in no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer." *Desire of Ages*, p. 671.

The Holy Spirit is not merely an influence. He is a Person. He is the true Vicegerent of God on earth and was so installed at Pentecost, and has ever since had complete charge of the affairs of the church of Jesus Christ on earth. Mortal men in their pride have tried to usurp His place by exalting a mere man to this high position, much to their own confusion, and to infinite loss to individual Christians.

What we need as individuals is a clear conception of the person and work of the Holy Spirit and a complete surrender to His control. One of the first things we have to learn is that although He still occupies this supreme position in the church on earth, yet He is very easily grieved. This Spirit of truth, grieved and driven away during the centuries by apostasy, perversions, rejection and the substitution of the false, is promised in the latter days in full power to the "remnant church" that is sincerely seeking to know and obey the truth, and to surrender fully to Him.

The apostle Paul commands Christian believers "to be filled with the Spirit." Eph. 5: 18. This blessed infilling is not only a privilege, it is an obligation. The constant and unceasing prayer of every believer should be to enter into the fullness of this blessed experience. To us to-day, therefore, belongs the promise of the filling of the Spirit as verily as to the first disciples. All who will pay the price of full surrender will be "filled with the Spirit."

Unfortunately this blessed truth has been brought into disrepute by fanaticism. There are small groups of Christians in the world, usually those of contracted mental horizons, who seem to think that they have a monopoly of the Holy Spirit. The truth is precisely the opposite. The Holy Spirit is able to have the monopoly of only a comparatively few. Where He is given such a monopoly, He manifests Himself in holy living and "fills with all the fullness of God." But He fills emptied vessels only.

Great harm is done by extremists of these fanatical cults who babble in "unknown tongues" and do other irrational things, pretending that this is being "filled with the Spirit." The "tongues" commended in the New Testament bear no re-

semblance to these "tongues" of to-day. On the day of Pentecost the tongues spoken by the preachers were all understood by some in the audience, who testified, "We hear them speaking in our own tongues the mighty works of God." The ability to speak thus was miraculously imparted, but in every case someone in the audience understood and was edified. This is the Holy Spirit's interpretation of genuine manifestations. All others are counterfeit and have their origin in the subconscious mind or some other source. The Holy Spirit, Himself, speaking through the apostle Paul forever repudiates all "babbling in tongues." "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue. Be not children." 1 Cor. 14: 19, 20. A. R. V.

But this is the dispensation of the Holy Spirit. In its beginning His coming was accompanied by extraordinary manifestations of power. There was a great noise, tongues of fire appeared, often the places where the believers assembled praying, was shaken as by an earthquake. The mistake some make to-day is to think that these phenomena which marked His installation on earth must still be manifested. As we read carefully the New Testament we are convinced that now that He is here, the "filling of the Spirit" need not necessarily be accompanied by unusual manifestations of physical feelings, joyful thrills, or extraordinary spiritual shocks. Some earnest souls are disheartened because they look in vain for such manifestations.

The infilling of the Spirit is the heritage provided as the normal experience of all who have been "born from above." All His fullness is placed to the credit of the true Christian in the bank of heaven. Failure of the individual to draw on this fullness is the cause of the weakness apparent in so many Christian lives. This fullness will enable the receiver to live a holy life, "trampling Satan under his feet," and experiencing victory at every step, no mean accomplishment, and will endow him with power to serve his Lord effectively in the daily round, as well as to receive the special endowments needed in the great crises of life. The one is as much a "filling of the Spirit" as is the latter. We may not even know the moment when His fullness came, there need not necessarily be ecstatic joy; the inward, invisible power of sin is met by the inward, invisible power of the Holy Spirit and the believer is strengthened to live the victorious life.

This daily infilling of the Spirit enabling us to live the life of victory is spoken of as "the earnest" or evidence beforehand of the certain endowment with immortality that is to be ours when Jesus comes. "Now He that wrought us for this very thing (endowment with immortality) is God, who gave unto us the earnest of the Spirit." 2 Cor. 5: 5. This experience is further represented as a "deposit" which we are to faithfully guard. "That good thing which was committed unto thee (my deposit) guard through the Holy Spirit which dwelleth in us." 2 Tim. 1: 4. margin. (*Turn to page 30*)

Stuttering a State of Mind

By Walter Beran Wolfe

FEW disorders cause greater distress than stuttering and stammering. A stutterer is always at a disadvantage, whether in the home, on the street, at school or in business. Only too often misunderstanding parents and teachers make his difficulties greater by impatiently scolding the sufferer at home and at school, while he frequently becomes the butt of others' ridicule on the street.

It is doubly unfortunate that this common disturbance is so little understood. Parents often think that the stuttering child maliciously chooses this trait and treat it by punishment and criticism. Teachers are prone to avoid the stuttering child because he is a hard classroom problem. Physicians are prone to look for the cause of stuttering in malformations of the anatomic structures involved in the speech mechanism and to confine their efforts to training the stutterer in the physical technic of speaking.

The percentage of cases of stuttering and stammering that have actual organic, physical causes is negligible. These problems must therefore be approached from a psychologic and philosophic angle. We must inquire what possible purpose stuttering could have and how the stutterer could accomplish his purpose by using defective speech as an instrument.

Speech is the greatest bridge between human beings. Any one who is well adjusted to his social situation—provided, of course, that he is not suffering from gross defects of the speech mechanism—can learn to speak, just as he can learn to think, reason or behave in a common-sense way.

People who are friendly to their fellows, who cooperate in the world's work by performing some useful task, who are well adjusted to the opposite sex, never stutter. Spoiled children, intimidated children, children who have been brought up in a cowardly, apprehensive or socially unadjusted environment, on the other hand, often become stutterers. It is significant that the greatest number of stutterers are recruited from youngest and only children, for these are the most frequently spoiled. The next largest group comes from oldest children, who have been displaced in the affections of their parents by the birth of younger brothers and sisters; it is this group, too, that makes up the greater proportion of socially maladjusted adults.

It is a mistake to believe that stuttering is a disease. It is a social phenomenon, which we can understand only when we can look at the stutterer not as an isolated individual but as a member of a group into which he has never been properly initiated. Stuttering is a state of the mind the symptoms of which express themselves in speech difficulties. Like anuresis (bed-wetting) and pavor nocturnus (night terrors), it is a conduct disorder that occurs in dependent children who do not trust their own powers.

The proof that stuttering is not an organic disease lies in the fact that the stuttering child does not stutter when he is alone and unobserved. He suffers from no speech difficulty when he is alone with his mother or nurse. Some stuttering children do not stutter when they are singing or when they are playing with other children, but only when they are faced with the necessity of making social contacts with strangers. Some children stutter only when they speak on the telephone and cannot assure themselves of the friendliness of the listener. In other words, stuttering is a condition that appears only under specific conditions. If stuttering were actually an organic disease of the speech apparatus these periods of perfect speech would be absolutely impossible.

The usual—and false—treatment of stuttering is to make the person conscious of his speech mechanisms and to train him in the mere mechanics of speech. All kinds of tricks are used to this end. Tedious breathing exercises are given. The stutterer may be taught to speak rhythmically or to the accompaniment of bodily motions such as the swinging of his arms. All this serves only to make him more conscious of the fact that he is a marked individual suffering from a disease that handicaps him in his social relationships. When one can speak only under such artificial conditions as are imposed by those who claim to cure stuttering one is really not speaking at all, but is performing a complicated ritual in which the social element is completely lacking. Moreover, he makes his associates uncomfortable by his studied efforts to talk.

Stuttering must be considered a symptom of social maladjustment. To occupy ourselves with the form and structure of this symptom is useless. Physicians might just as well try to cure scarlet fever by whitewashing the patient, or to cure St. Vitus' dance by putting the sufferer in a straight jacket, as to try to cure stuttering by paying attention to the actual speech mechanisms.

Many volumes describing the actual mechanism of stuttering have been written, and investigators have discovered that the stutterer usually passes through three stages in his malady.

In the first place there is a repetition or halting on certain syllables, or certain words, such as the familiar: "K-k-k-k-katy." This is called the clonic form of stuttering.

The second stage of stuttering results from the exaggerated strain of the stutterer's attempting to express the syllable or letter that causes his difficulty. In this form tremendous emphasis is placed on the single letter, which is pronounced finally after great difficulty as "K-aty." This is the tonic stage.

In the third, more complicated form of stuttering, the stutterer uses additional muscles to express the difficult syllable or letter. He accomplishes this by screwing up his face or contorting his body,

or by preceding his difficult syllable with a series of grimaces or tics. This stage rarely occurs in children but is frequently found in adult stutters who have not been cured of their defect.

No matter in what form stuttering occurs, it may be cured without recourse to any of the familiar tricks of the speech teacher. As a matter of fact, stuttering can be cured without any reference to the mechanism of speech whatsoever. Psychiatric examination of the stuttermg always shows that he is poorly prepared for life. The stuttermg lacks social confidence. He usually has not learned how to make friends, and frequently he is a bad workman.

Stuttering is a sign of poor preparation for the social life that modern civilization demands. The treatment of the malady must be directed toward bettering this preparation or toward adjusting the sufferer to the world of reality.

Stuttering is likely to occur in children who have been greatly pampered or much inhibited in their normal activity by their parents or teachers. It is one of the tricks by means of which a spoiled child protests against the difficulties of the world and seeks at the same time to maintain his connection with the person, usually his mother, who has spoiled him. This accounts for the fact that stuttering may begin suddenly in a first-born child when a brother or sister is born into his family. This first-born child has been used to being the centre of his family and the recipient of all its favours. With the advent of his little brother or sister he is deposed from his unique role and forced to share the family stage with the newcomers. If such a first child has not been properly prepared for the new situation he will frequently find some "nervous" trick to force his parents to continue their attentions to him. In this way not only stuttering but also enuresis, tics, nervousness, lying, stealing and other conduct disorders of childhood may occur at this time.

A pampered child might be compared to an ivy plant which has grown on a trellis all its life. If the trellis were to be moved the ivy would stretch out its tendrils in order to regain its support. Stuttering can best be compared to a tendril that a dependent child stretches out to secure the support of his mother. When the trellis-ivy situation exists the stuttering does not occur, but as soon as a dependent child is removed from the support to which he has become accustomed through long pampering, the symptom appears.

Other pampered children are likely to begin stuttering when they first go to school. So long as they are in the fostering environment of their homes, stuttering is unnecessary, but the new responsibilities and obligations of communal life in the schoolroom are too much for the dependent and pampered child to bear. By stuttering in school he proves his lack of preparation on the one hand and builds a bridge back to the fostering environment on the other.

The stuttering child is right in believing that school is a bad place for him because he cannot construct the bridge of speech toward his associates.

The failure of teachers to understand as well as the ridicule of his classmates, intensifies his belief that the only place in which he can be happy is in his home. Thus it is seen that stuttering is always a purposive mechanism and that the stuttermg achieves his end by means of his symptoms.

Another occasion on which stuttering may make its appearance is after severe illness. Children are always treated more considerately during illness, but they are expected to assume their normal obligations after convalescence. The child who is poorly prepared for life because he has been surrounded by too much solicitude and anxiety may attempt to regain his paradise of the sickroom by stuttering in every other situation.

Stuttering may also begin in adolescence when a boy or girl is faced with the problems of sexual adjustment for the first time. The physiologic changes that make this period difficult for well-adjusted children present an insuperable obstacle to the pampered child. Children whose sexual education has made them afraid of assuming the normal adult sex role may begin to stutter during adolescence as a defense mechanism. The stuttermg will say: "I should like to go out with girls, but they will not associate with me because I stutter." If the stuttermg were aware that stuttering is a childish mechanism, a kind of mental apron string which ties him to the favourable environment of his solicitous mother, he could not practice such a feeble justification for his desertion from the battlefield of life.

The rational cure for stuttering is encouragement to social adjustment and training in independence and self confidence. In the case of a child this may be best done by giving him useful tasks about the home and in school, in which he can prove that he is a valuable member of society. The stuttering child must be weaned from his pampering environment and encouraged to believe that an independent, useful existence is a happier one than the ivy-trellis life that he has been leading. Any parent or teacher who is willing to play the role of well-wishing cheer leader will find countless opportunities to encourage the stuttering child to adjust to the realities of life.

Stuttering may be cured in adults in precisely the same way, although the process may not be so easy as it is with a child. The stuttermg lives in a vicious circle. He begins to stutter because he is afraid to make contacts with his fellows and his stuttering makes those contacts more difficult. The impatience and ridicule of associates increases his timidity and lack of self-confidence. He begins to avoid social contacts and then becomes further involved in an introspective and isolated style of life. The stuttermg attempts to wage war with a phantom adversary whom he has himself created. The fact that his stuttering serves a useful but misunderstood purpose eventually defeats him in this vain struggle, when half the effort, if directed toward social adjustment, would cure him in a short time.—*Hygeia*.

AFTER pronouncing terrible woes on the scribes and Pharisees because of their hypocrisy and their rejection of His message and mission, our Lord cried out :

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Matt. 23:37.

As a consequence of Jerusalem's refusal to accept Him, He pronounced this judgment :

"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Verses 38,39.

Then passing out through the court of the temple with His disciples, He went to the Mount of Olives, where the disciples, troubled at His prediction of the desolation of Jerusalem, and curious regarding His own second coming, asked Him the questions :

"When shall these things be ? and what shall be the sign of Thy coming, and of the end of the world ?" Matt. 24:3.

Replying to this question, Jesus gave them the evidences of the impending destruction of Jerusalem ; and then, addressing Himself to their inquiry regarding the signs of His return, He definitely foretold two special signs which were to take place, saying,

"When ye shall see all these things, know that He is near, even at the doors." Verse 33, margin.

These special signs are thus described :

"Immediately after the tribulation of those days shall the sun be darkened, ... and the stars shall fall from heaven." Verse 29.

Taking these two signs in their order for separate discussion, attention is directed to the fact that one of the chief signs of the return of Jesus is a darkening of the sun, or a dark day. Such a sign is spoken of, not alone by Jesus, but by His servants the prophets. Thus we find Joel, in his prophecy of the last days, predicting that "the sun and the moon shall be dark." Joel 2:10. Isaiah, also, in speaking of the coming "day of the Lord," says : "The sun shall be darkened in his going forth." Isa. 13:9,10. Joel repeats this prophecy when he, too, speaks of "the day of the Lord," saying : "The sun and the moon shall be darkened." Joel 3:15. Peter, upon the day of Pentecost, says : "The sun shall be turned into darkness...before that great and notable day of the Lord come." Acts 2:20. John the revelator, too, foretells the same sign just before the great day of the wrath of God, saying : "The sun became black as sackcloth of hair." Rev. 6:12.

Here, then, is a notable sign, mentioned again and again, which, when it occurs, is to be taken as a sure evidence of the nearness of the second coming of Christ. In fact, when it takes place, men are to "know that He is near, even at the door."

To safeguard the identity of the particular dark day which is to constitute this sign, and to prevent it from being confused with any other dark day, the Lord located its occurrence within a very definite period of years. In our Lord's own prophecy, as recorded by Matthew, the dark day which was to be a sign of His second coming was to come "immediately after the tribulation of those days." Matt. 24:29. The tribulation here referred to is the persecution of the saints of God by a false religious power, which, beginning in the Dark Ages, was brought to an end as a result of the establishment of the principles espoused by the Protestant Reformation the tribulation having practically ceased by 1776 A. D. "Immediately after" that, the sign of the dark day was to take place.

The record Mark gives of this same prophecy of our Lord still further limits the time of the occurrence of the dark day, and makes its certain identification still easier. Mark reports Jesus as saying : "In those days, after that tribulation, the sun shall be darkened." Mark 13:24. The tribulation was ended approximately by 1776. The "days" mentioned are the days assigned by the prophet Daniel for the supremacy of the Papacy, 1260 in number, reaching from 538 A. D. to 1798. The signs of the dark day was to take place "in those days," that is, before 1798, but "after that tribulation," that is, after 1776.

Within a short period of 22 years, so accurate are the prophecies of the Holy Scriptures, we are to look for, and find, that particular dark day which the Lord would have us accept as one of the chief signs of the nearness of His return to this earth.

How exact and marvellous are the Lord's foretellings ! There is, there can be, no mistake here. Between the years 1776 and 1798 there was to occur a darkening of the sun which was to constitute a sign of the

THE THIRD SIGN

By Carl



The F

THE DARK DAY

Haynes

nearness of the end of the world. Has the prophecy been fulfilled? Did the predicted dark day take place? It has, and it did.

Read the testimony of an eyewitness, a Harvard professor:

"The time of this extraordinary darkness was May 19, 1780. It came on between the hours of 10 and 11 A. M., and continued till the middle of the next night, but with different appearance at different places.

"As to the manner of its approach, it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction.

"The degree to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together: but I believe this was not generally the case.

"The extent of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. It was observed as far east as Portsmouth (Portland, Maine). To the westward we hear of its reaching to the farthest parts of Connecticut, and Albany. To the southward it was observed all along the seacoasts, and to the north as far as our settlements extend. It is probable that it extended much beyond these limits in some directions.



Stars

are not the result of eclipses."—*The Guide to Knowledge, or Repertory of Facts*, edited by Robert Sears, p. 428.

The dark day was such an important event in New England that it was commemorated in one of the poems of Whittier, who wrote:

"Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness.

"Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look upon the rent clouds, not as He looked
A loving guest at Bethany, but stern
As Justice and inexorable Law."

—"Abraham Davenport."

Upon the people of that time the effect created by the darkening of the sun in this unaccountable manner was so to convince them that the end of the world was near. Concerning this we have this record:

"Hosts of people believed the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbours to confess wrongs and ask forgiveness; multitudes rushed into the meeting houses in towns where they had such, here pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of disorder and alarm, the once careless thought of their sins and their Maker.

"The darkness somewhat increased all day, and before time of sunset, was so intense that no object whatever could be dis-

"With regard to its duration, it continued in this place at least fourteen hours; but it is probable that this was not exactly the same in different parts of the country.

"The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night."—*Samuel Williams, A. M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Massachusetts, in "Memoirs of the American Academy of Arts and Sciences," to the case of 1783, Vol. 1, pp. 234, 235.*

The true cause of this phenomenon is not known. This is admitted.

"The Dark Day, May 19, 1780, so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known."—*Nash Webster's Dictionary (edition 1869), under Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc.*

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night.

"The causes of these phenomena are unknown. They certainly

tinguished. Anxiously and tremblingly, people waited for the full moon to rise at nine o'clock, and even little children with strained eyes, sat silently watching for its beautiful beams to appear. But they were disappointed, the darkness being unaffected by the moon. The most feeling prayers ever prayed in Antrim were at the family altars that night. Children never had more tender blessing than these mothers gave them that night. They slept soundly for the most part, but the parents chiefly sat up all night to wait and see if the glorious sun would rise again. Never dawned a lovelier morning than that 20th of May. Never were hearts more thankful on the earth. Even thoughtless people praised God.

"So much were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next 19th of May, as a day of fasting and prayer." *"History of the Town of Antrim, New Hampshire," Rev. W. R. Cochran, pp. 58, 59.*

The occurrence of the sign filled the people with awe and alarm. One writer says:

"Devout fathers gathered their families around them in their homes, and conducted religious services; and for a few hours Christians were stirred to activity, and non-professors earnestly sought for salvation, expecting 'to hear the thunder of the wrath of God break from the hollow trumpet of the cloud.'" *"The Essex Antiquarian," Vol. III, No. 4, pp. 53, 54, Salem, Massachusetts, April, 1899.*

Thus nearly a century and a half ago one of the greatest and earliest signs of the return of Jesus was fulfilled, and fulfilled at the exact time pointed forward to by our Lord Himself. And from that day to this, during all the intervening time, the years have been crowded with evidence that time is hurrying to its close and the Saviour is about to appear.

The Fourth Sign—The Falling of the Stars

Coupled with the dark day of May 19, 1780,



The Dark Day and the Falling of the Stars

"Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbours to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them."—*"History of Ware, New Hampshire," 1735-1888, Wm. Little, Lowell, Massachusetts, p. 276.*

A profound impression of the nearness of the judgment was a feature of this occurrence. Regarding this another writer says:

"Dr. Nathaniel Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting house, and preached a sermon in which he maintained that the darkness was supernatural; Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy. Such texts as these were used: Isa. 13: 10; Eze. 32: 7, 8; Joel 2: 31; Matt. 24: 29, 30; Rev. 6: 12.

in the prophecy of our Lord concerning His second coming, is another great sign. Jesus said:

"Immediately after the tribulation of those days shall the sun be darkened,..... and the stars shall fall from heaven." Matt. 24: 29.

John, in vision, is given this view of it:

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

It being mentioned in the prophecy of our Lord after He speaks of the darkening of the sun, we should, of course, seek for the occurrence of this sign after the dark day. Fifty-three years after the dark day, on the morning of November 13, 1833, we locate the most striking meteoric shower of all recorded history, and in this we see the sign given us by Jesus Himself to indicate the nearness

of the time of His return. A Yale professor thus describes this majestic occurrence :

"The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded.....Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the 'meteoric phenomenon' was the principal topic of conversation in every circle."—*Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, Vol. XXV (1834), pp. 363, 364.*

In his "Astronomy for Everybody," page 280, Prof. Simon Newcomb, LL.D., in comparing this meteoric shower with others, declares it to be "the most remarkable one ever observed." This falling of the stars was seen over wide areas, throughout the United States and other countries. An observer in Missouri writes of it :

"Though there was no moon, when we first beheld them, their brilliancy was so great that we could, at times, read common-sized print without much difficulty, and the light which they afforded was much whiter than that of the moon, in the clearest and coldest night, when the ground is covered with snow. The air itself, the face of the earth, as far as we could behold it—all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued, pallid glare of these countless meteors, which in all their grandeur damed 'lawless through the sky.' There was a grand, peculiar, and indescribable gloom on all around, an awe-inspiring sublimity on all above: while

'the sanguine flood

Rolled a broad slaughter o'er the plains of heaven,

And Nature's self did seem to totter on the brink of time."

".....There was scarcely a space in the firmament which was not filled at every instant with these falling stars, nor on it, could you in general perceive any particular difference in appearance; still at times they would shower down in groups—calling to mind the 'fig tree casting her untimely figs when shaken by a mighty wind.'"—*Luther from Boulton Green, Missouri, to Professor Silliman, in the American Journal of Arts and Sciences, Vol. XXV 1834, p. 382.*

A London scientist pointed out its similarity to the prophetic picture of a fig tree casting its untimely figs:

"In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars of heaven falling to the earth, even as a fig tree casting her untimely figs when she is shaken of a mighty wind."—*"The Gallery of Nature," Rev. Thomas Milner, F.R.G.S., p. 140.*

A writer on astronomy speaks of it in a description as a "tempest of falling stars." He says:

"On the night of November 12 13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs."—*"History of Astronomy in the Nineteenth Century," Agnes M. Clerke, p. 328.*

The display was seen in Mexico and the West Indies as well as in the United States. One writer says:

"The year 1833 is memorable for the most magnificent display (of falling meteors) on record. This was on the same night of November (13) also, and was visible over all the United States, and over part of Mexico, and the West India

Islands. Together with the smaller shooting stars, which fell like snowflakes, and produced phosphorescent lines along their course, there were intermingled large fireballs, which darted forth at intervals, describing in a few seconds an arc of 30 or 40 degrees..... At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."—*"The American Cyclopædia," art. "Meteors."*

And this, too, was accepted by those who witnessed it, as a sign of the Lord's coming, a forerunner of the last day.

"We pronounce the raining fire which we saw on Wednesday morning last an awful type, a sure forerunner, a merciful sign, of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened."—*"The Old Countryman," New York, printed in the New York Star and quoted in the Portland Evening Advertiser, November 26, 1832.*

In His mercy the Lord gave these signs that His believing people might have hope. He wanted them to know that He was superintending the affairs of the universe, and bringing His plans to fruition. These signs, too, as they occurred, were to act as great incentives to the progress of the message of His second coming, and were calculated to bring comfort to His expectant people. The word of the Lord is:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke 21: 28.

So let the believer be filled with hope. One writer has said:

"If a Christian lives under the power of this glorious hope, he will just as certainly be purified by it as the linen is to whiten out under the rays of the sun. You may say that it is too distant and mysterious an idea to affect us very strongly. But it is what we contemplate that influences us most powerfully, not what we see and handle merely. 'As a man thinketh in his heart, so is he.'"

In the Bible, Christians are spoken of as "those that love His appearing." That which we love has an effect upon us to change us. We become like that which we love. If the object of our desire is sordid, our thoughts will become cheap and low and sordid. If it is an elevated object of desire, it will just as certainly elevate and exalt our affections. It is said of Michael Angelo that by perpetual looking up to the wonderful frescoes on which he worked in the domes of churches, he acquired a fixed upward gaze which he never overcame. As he passed along the street, he gave the impression that he was always contemplating something in the sky.

So our Lord Jesus gave this great and glorious hope of His return to His church, that His disciples might have their faces turned steadily homeward and not earthward. Oh, look toward the sky, and catch the light of the coming King. Do not look toward the earth, or permit your face to be tinged with the reflection of the yellow gold; but "look up and lift up your heads," and let your countenance reflect "the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6.

May our Saviour's believing children be like men who wait for their Lord when He shall return from heaven. "Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 3.

Beside All Waters

By May Carr Hanley



STEADY drip, drip, drip from the eaves greeted Mrs. Granger's ears as she awakened in the gray dawn of a drizzly Sunday morning. She sprang out of bed and peered out of the tiny window of the cabin.

"Oh!" she exclaimed, in a disappointed tone, "I just must see Mollie McCulloch to-day. I could not rest last night for thinking of her hurt expression when I snapped her off so short as we parted."

"We'll go over to-day," her husband agreed sleepily. "What will she think of you for coming on Sunday when she knows how very strict you have been about visiting on that day?"

"It won't take long for me to set her right on that, I'm thinking," was the emphatic response.

"Can't we leave the children at home? We needn't be gone but a few minutes. I want to leave those texts that we copied off, so they can study them to-day, while Alonzo isn't working."

"I'm afraid, Doc, that we had better take the children with us, for I am so full of this blessed truth of the Bible that I shall not know where to stop."

They hunted out the raincoats and the umbrellas and rubber shoes, and at last were ready to make a run across the meadow to the home of their neighbours.

"You carry Marjory, Doc, and the books, and I'll try to keep my umbrella over Andrew," directed Mrs. Granger.

The wind was blowing when they stepped out into the rain, and they experienced considerable difficulty in holding their umbrellas.

"Put your heads down, and let's run," called Mr. Granger. Bumpitybang! Some one crashed into him, and then such a confusion of umbrellas and children and books!

"Why, Mollie and Alonzo, where are you going this time of the morning?"

"Where are *you* going, I want to know?" was the answer.

"Why, we started out to your house. Come on back to ours now, for we are closer there, and you were coming to our house, weren't you, Mollie?" And Lizzie put her arm lovingly about her friend. "I want to see you so much."

"I want to see you too, Lizzie," answered Mollie with a happy squeeze of her arm.

"I suggest that we go somewhere, and that right quickly," proposed Mr. Granger dryly. "A wiggly little girl, and a bag of books to protect out in this rain—"

The women had led the way, and they were soon all before the fireplace, oblivious of the elements without.

"We must explain why we are here this Sunday when you do not approve of Sunday visiting," began Mrs. McCulloch. "I could not rest until I came to tell you that I searched everywhere in the Bible, and Alonzo did too, and, Lizzie, we can not

find one text that says that Sunday is the Sabbath or that Christ ever changed the day! But we found in our prayerful searching something else. We can see by the plain word of God that—that the seventh day is the Sabbath, and," she hurried on as though afraid of her own words, "we are going to keep it."

Lizzie's arms were around her now, and their tears of joy mingled.

"How the Lord works through His infinite mercy!" murmured Lizzie. "Doc and I have made the same decision, and we were afraid, *almost*, to tell you for fear it would make a difference in our beautiful friendship."

There was silence in the little cabin, and I am sure that all hearts were communing with the Creator.

"And just think, Lizzie, I spent hours last night, copying off Bible proof that God has made no change in His law. We wanted you to read it also, and we were afraid to talk much about it for fear of an argument."

"We did the same thing last night," answered Lizzie, as she wiped away her tears. "Really, it so marvellous, I am overcome."

"I want to say," interrupted Mr. McCulloch, "that it was history that convinced me. After the little outburst of temper I displayed when you tried to show me how perfectly the prophecies had been fulfilled, and attempted to prove it by history, I decided to study it out for myself. I saw how the Scriptures did foretell the work of the papacy and its relation to the law of God. I found there was no authority in the Bible for the substitution of the first day of the week for the seventh-day Sabbath. I can illustrate my idea better by my birthday. Bertie," he called to his little son, playing by the fireside, "when is daddy's birthday?"

"January twelve," responded Bertie with pride. Evidently he had just learned it.

"Yes. Now, Doc, would it change the facts one particle for you to insist that I had been born on the first of April?"

"Not a bit," agreed Mr. Granger, with a smile.

"You could say so, and you could tell others so, but that would never make it true. God says, 'The seventh day is the Sabbath,' and commands its observance. The Catholic Church says, 'Keep holy the first day of the week.' This brings us face to face with the real issue: Will you follow Christ in the keeping of the true Sabbath, or will you follow Antichrist in the keeping of the counterfeit sabbath? Every soul must choose to receive either the seal of God or the mark of the beast. There will eventually be no neutral ground. All will worship the beast except those who receive the seal of God."

"Are you going to be a Seventh-day Adventist?" questioned Lizzie, with a sudden impulse.

"No; I am a Seventh-day observer."

"Why not a Seventh-day Adventist? Don't you believe that Christ is coming again? That is really the meaning of the Adventists' faith. They keep the Sabbath, and look for Christ to come again."

"What is their creed?" asked Mr. McCulloch, with interest. (Turn to page 25.)

OUR HOMES

Making Home Homely

By Marie Blanche

THE garden plays so important a part in home life that it may well be called the annex. In fine weather those who have even the smallest bit of open ground should live out of doors as much as possible. Meals can be served in the garden with no difficulty at all, and great benefit to the family health is the result. If we regard our little garden as an integral part of our home we shall very soon find ourselves planning to make it as homely and as comfortable as the house. We shall think of our homely garden as just an extension of our homely home, and weather permitting, we can live there with equal comfort. In this climate living in the garden during the winter is not possible. But *now* is the time to start making a garden home. Work done now will reward you next summer.

The first thing needed in the garden if you propose living in it next year is some sort of a screen whereby a measure of privacy may be secured. Our neighbours may be charming people, and we may be on the friendliest terms with them, but there are times when even the best of folks are "not wanted." And so for privacy's sake plant *now* quick-growing trees, or rambling roses, that will form shade, screen, and shelter at one and the same time. For this purpose my own notion is that there is nothing better than the Buddlea. It is rapid in growth, hardy, and of free habit. It is highly decorative, grows twenty feet high if you like to let it, and it bears a glorious purple flower in rich abundance, and of a ravishing perfume. Its scent attracts the bees and butterflies from all points of the compass. Beneath its long branches you can plan a cosy corner where table and chairs can be placed and meals served. But remember that as table and chairs may have to be brought under cover in rainy weather, this cosy corner with its little family restaurant should be planned as near the house as possible.

Comfortable chairs and substantial cushions in the garden dining room are indispensable. A steady, four-legged table is important. Grass, soft and velvety, is, of course, the ideal carpet, but it has its disadvantages, especially if you are breakfasting in the garden on a dewy morning with the ground asparkle with moisture. It is more satisfactory to have a paved place under the table and round about where the family are seated, but if grass already exists a large square of lino or a thick rug can be thrown down temporarily as a protection and a guard against damp feet.

Perhaps you are blessed with a dear little garden already made, and maybe one or two old trees whose spreading branches give the necessary shade and shelter as well as privacy. Or you may

own a bit of meadow land, or a little orchard, and trees that provide a canopy overhead and fruit for your table. This is ideal and not only can you live all through the summer days beneath their leafy ceiling, but if you have a mind to do so you can swing a hammock up amongst the branches and sleep aloft in company with the birds. For refreshing sleep there is nothing to equal a bedroom up in some big tree. Sleeping between four walls indoors is quite a different matter from a night in the tree tops. Try it. But wrap yourself up well, and don't do it when it is likely to "rain cats and dogs." A shower won't hurt if you are well covered and the leaves overhead are thick. But beware of a deluge.

Grow flowers in your garden. Make it a homely garden, a replica of your homely home. It should be a floral nursery where all the treasures living there are just your family of "little green babies," needing all your care and attention, and giving you in return their glory of colour and their wealth of perfume. And all your loving labour there will yield you a great content, a peep into some of nature's secrets, and—best of all, a little healthy exercise.

For gardening, you know, is an ideal occupation, especially for those who are out for health, whether it is a matter of restoring your physical and mental condition or just a question of maintaining the health you are already blessed with. So again I say, Cultivate a garden, make it homely, live in it—*Good Health, England.*

Obedience

By Eunice Winn Smith

IN this age, when thoughtful people are alarmed over the lawlessness of youth, parents ought to face their responsibility, and lay a foundation for obedience to law. This should be done while the children are most responsive.

Little children love the voices of their parents, from whom they receive love and kindness, and to whom they turn for the supply of their every need. They are naturally quick to come at their parents' call and to do their bidding. They love approving smiles and words. It is very important that parents retain this quickness of response and willingness to obey. Of course, commands should always be kindly, and there should not be so many that there is not time to see that they are obeyed. Fathers and mothers should require that their very little children obey without question. The child of six months to two years or even three is scarcely able to reason why he should or should not obey. No thinking parent would permit his child to go out-of-doors in zero weather without being properly dressed, no matter how much the child begged or cried to do so. The same wisdom should govern all commands and permissions given by parents. The young child is incapable of deciding the best things for himself, so he should be taught the habit of unquestioning obedience during these early years. This habit becomes the foundation for obedience to school laws, to community laws, and to state and national law.

As children get old enough to understand, the reasons for commands and for requiring obedience to them should be pointed out. This will help the children to appreciate their parents' thought for them. Then, as soon as the child is able to rely somewhat upon himself, the wise parents will give him opportunities to make decisions, and accept the responsibility for his acts. This change from reliance on

parents and their judgment to reliance upon himself must be made very gradually. However, the sooner control by parents can be changed to self-control by the child, the better it will be for the child. The child should be given more and wider opportunities for self-control as he grows in ability to think and reason. The wise parent, keeping in the background, will make the child feel his freedom to choose while at the same time giving him assurances that he has a friend who will help if he makes a mistake.

As children grow older, unless parental control has gradually grown into self control, there is certain to be trouble in the home. When they can think for themselves and sense their physical ability to do things, they cannot be forced to obey without disastrous results. The child who is capable of thinking and acting for himself and is forced to obey against his will, is apt to become a rebel, disobedient at every opportunity, to parents, to school authorities, and to the law of the country. On the other hand, the child who has a yielding disposition and is forced to obey, is harmed in another way; his will grows weaker and weaker, and he becomes a man dependent upon others for his decisions.

The happy solution, then, seems to be: to require unquestioning obedience from the very young child, establishing a habit and attitude of respect for, and obedience to, authority; to explain purposes for commands and for requiring obedience to them as fast as reason and understanding are developed; to change parental control to self-control, gradually, as the child becomes capable of assuming responsibility for his conduct; wisely assisting, guiding, and supporting him in a constantly lessening degree. The result will be a responsible, self-controlled, law-abiding schoolboy, college man, and citizen.

National Kindergarten Association.



Miss May Talks About House-Building

By Belle Wood-Comstock, M.D.

JOHNNIE, tell me something you would need if you were going to build a house."

"I should need some lumber."

"Mary, what else would he need?"

"He would need some cement and probably some bricks."

"Yes; and what else, Jimmie?"

"He would need some glass for the windows."

"And Chester?"

"He would need some water pipes."

"And some gas pipes."

"And some paint."

"And he would need some plaster."

"What would you think of a man, Johnnie, who would plan a fine, big house, but would provide only about one-half enough lumber, two-thirds enough cement, not any glass for the windows, only a part of the water pipes needed, and paint enough for only one side? Suppose he should say to the men working for him, 'Go ahead and build me a fine, big house.' They would say, 'But we have not enough lumber for a big house, and we cannot build a strong foundation with so little cement, and there are not enough bricks for a chimney;' and he would answer: 'Oh, well, I want a nice, big house anyway. Get to work and build it. I do not want to get any more lumber or brick or cement or paint.' What would you think of such a man, Johnnie?"

"I would think he was crazy."

"And, children, would you not think him very queer indeed if there were plenty of lumber and cement and bricks and paint to be had for the asking, but he would not take the trouble to get them, and would not let anyone else get them for him? You would not want such a man to build a house for you, would you, Chester?"

"I should say not."

"Now, Mary, what kind of house are you building? You are not building any? Oh, yes, you are: Think a minute."

"A body house."

"Yes, that is just what you are doing every day. How much have you grown the last year, Mary?"

"Two inches."

"And how much more do you weigh than you did last fall?"

"Four pounds."

"Yes; your bones are longer and your body house is larger than it was a few months ago. And so it is with all of you. Your body houses grow more slowly than houses made of lumber; but they grow just as surely, and the building will be complete when you are men and women. Johnnie, can you tell us when the supplies come in for the building?"

"At mealtime."

"Fine: That is exactly the right answer. Now I am going to ask you, children, a very important question: Do you know whether or not you are furnishing your bodies with enough of the right kind of building material? Are your bodies going to be as fine and strong and big as you would like to have them to be when they are all finished? You would dislike very much, would you not, to have them turn out in the end to be small and weak? Yet there are many boys and girls building such houses simply because they do not know how to build better ones. That is why so many do not weigh as much as they should, and are pale, and have soft teeth and soft muscles.

"The bone workers cannot build any longer or stronger bones than they have time sent to build them with. The blood-makers cannot build any redder blood than they have material sent them to make red blood with. And the muscles cannot be strong if every day they only get about one-half the building material they need. Would you like to know, children, what kind of lumber is needed for your body houses, and how to get it? I can tell, by the looks of your faces, that you would. If there is anything you can do to make your bodies big and strong, you are going to do it, I am sure.

"And, Mary, you want some roses in your cheeks, do you not? Well, you will have them if you send down some rose-making material. Our body houses should be beautiful as well as strong, you know. What is it, Jimmie?"

"Mother says that good looks go along with right eating."

"They surely do. It takes just the right kind of material to make a fine-looking house, you know. Next time, I will tell you more about it."

We Should Smile

THE thing that goes the farthest toward making life worth while—
That costs the least and does the most—is just a pleasant smile—
The smile that bubbles from the heart that loves its fellow men
Will drive away the cloudy gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness blent;
It's worth a million pounds, and it doesn't cost a cent.
There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style;
It nerves us on to try again when failure makes us blue;
Such dimples of encouragement are good for me and you.
So smile away; folks understand what by a smile is meant—
It's worth a million pounds, and it doesn't cost a cent.

Selected.



OUR BIBLE READING

"The entrance of Thy Word giveth light"



A Life and Death Question

By J. A. Stevens

1 With whom did sin originate?

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

2. What is sin declared to be?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

"All unrighteousness is sin: and there is a sin not unto death." 1 John 5:17.

3. What resulted from the entrance of sin into the universe?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

"If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

"The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

4. For how long did death hold undisputed sway?

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Romans 5:14.

"Yet Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

5. What has Christ done with death?

"Forasmuch then as the children are par-

takers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

6. What promise of deliverance was given through the prophet Hosea?

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes." Hosea 13:14.

7. Where is eternal life promised?

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

8. What wonderful change is the experience of all who accept Christ as their Saviour?

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." Colossians 2:12, 13.

9. When will the gift of immortal life be bestowed?

"This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:39, 40.

Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:2-4.

10. What blessed promise is made to all who are steadfast in their service to God?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3:5.



The DOCTOR SAYS



"Once or twice in a fortnight a milk like matter passes through the urethra while I am sleeping. What is the name of the disease and what is its consequences? Please send me a prescription or the name of the medicine that will stop the discharge. Is it a dangerous disease or does it cause a dangerous disease?"

You are suffering from nocturnal emissions. These are quite common among unmarried men. When they do not exceed one a week they may be disregarded. When over frequent, say twice or more a week, there is usually irritation of the deep urethra which requires medical treatment. If you do not have an accompanying gonorrhoea no medicine is required.

In your case treatment should be directed toward keeping the mind free from erotic thoughts and elevating your physical tone. This may be done by regular exercise, cold applications to the genitalia morning and night, avoiding stimulating articles of food, late meals and the drinking of fluids just before retiring. Sleeping on a hard bed with light covers will help materially.

"I am 22 years old and very constipated due to the iron in the water in this place. I have a lump near the rectum which I am sure is the beginning of piles. Can you tell me what I can do to stop it in its first stages?"

I would advise the immediate use of some mild laxative, such as Prolaxin No. 2, gradually reducing the dose as regular bowel movements are established. With this make it a habit to drink two glasses of COLD water immediately upon arising with free water drinking between meals; massage the abdomen from right to left twice daily or oftener; include a good supply of fruits and vegetables in your diet daily with emphasis upon the Vitamin B containing foods. An adrenalin hemorrhoidal suppository inserted every second or third night will tend to reduce the size of the pile.

"What can be done to relieve gas in the stomach and intestines?"

The probable cause is insufficient activity of the colon. An enema at bedtime consisting of three or four pints of water at a temperature of 112 degrees will afford relief, but for a cure the cause must be removed by changing the intestinal flora and increasing the activity of the bowels. The bowels should move thoroughly three times a day. To secure this prompt disposal of wastes and residues the diet must be made very strongly laxative. This usually requires more than the addition of fruit to the diet and the use of fresh vegetables. The average civilized colon is so thoroughly crippled that more than the ordinary amount of roughage is required. Bran should be freely used at each meal.

Lubrication is also required. Ordinary paraffin oil answers the purpose in many cases.

A recently discovered means of relieving constipation, which is in some respects superior to all others, is psyllium seed, commercially known as Psylla. Psylla is one of the most prompt and certain means of producing bowel action with which we are acquainted. It produces large, easy, painless stools, and usually within five or six hours after taking—often in much less time.

"What are the causes of excessive acidity of the stomach?"

The immediate cause of excessive acidity of the stomach is generally an excessive formation of hydrochloric acid. There may be several causes for this. Probably the most common cause is an inactive state of the bowels, or chronic auto-intoxication. Poisons formed in the intestine and absorbed, being excreted into the stomach, over-excite the

gastric glands. Another cause is hasty eating, in consequence of which food is retained for too long a time in the stomach giving rise to excessive irritation of the mucous membrane.

The free use of meat is perhaps the most important of all the causes which can be mentioned. The soluble substances of the meat, which give to it its peculiar flavour, are most powerful stimulants of the gastric glands. Pavlov showed that the gastric juice produced by eating meat is much more acid than that produced by bread, milk and other food substances. Copious drinking at meals and the use of condiments may also give rise to acidity.

"What is the cause of guinea worms and what is the remedy against the worms?"

The guinea worm is a parasite very common in India, Turkestan, Persia, tropical Africa, and Arabia. It is also found in some parts of South America to which it has been carried from Africa. It is a very curious parasite and is believed by many to be the fiery serpent mentioned by Moses which afflicted the children of Israel. The larva of the worm develops in the water and enters the body of a small crustacean known as cyclops. Human beings become infected by drinking infected water.

The remedy consists in the killing and extraction of the worm. The native method consists in catching the head of the worm as it protrudes through the opening of the skin and tying this to a piece of wood and extracting the worm by gradually twisting it around the object to which it is attached, giving one or two turns every day. Inch by inch the whole worm is thus pulled out until finally with the exercise of much care, the entire worm, which may measure as much as three feet in length, may be extracted. Injection of a solution of bichloride of mercury 1-1000, into or around the worm, has also been recommended; likewise chloroform and cocaine. The worm may also be removed by a surgical operation.

"Does sleeping after meals hinder digestion?"

On the whole, digestion interferes with sleep more than sleep interferes with digestion.

Eight o'clock dinners are a very common cause of insomnia. A hearty meal should not be eaten within six or eight hours of retiring. Food is a nerve stimulant. The great influx of blood which occurs a few hours after eating a meal, stimulates the brain and nerves, and thus produces sleeplessness. The drowsiness which occurs immediately after eating is due to the fact that a large amount of blood is drawn to the stomach to aid the process of digestion. This lessens the blood supply of the brain, and so produces drowsiness or dullness.

Dr. Schuller, in carefully conducted experiments upon two subjects, showed that sleep during digestion greatly increases the acidity of the gastric juice, but hinders the passage of food from the stomach into the intestine. Simply resting in a horizontal position after eating, without sleeping, was observed to encourage digestion.

"Is orange juice essential in the feeding of babies?"

The juice of sweet oranges is an important, almost essential, aid in the artificial feeding of infants. Orange juice is rich in vitamins. When sterilized milk is used, orange juice is necessary to supply the vitamins which boiling destroys in the milk and which are absolutely essential for the healthy development of the infant. The observations of Holt and others show that every bottle-fed child requires at least one ounce of orange juice daily when cow's milk is used. The orange juice should be given in doses of one to three teaspoonfuls at intervals during the day.

Beside All Waters

(Continued from page 20)

"They have no creed,—just loyalty to the word of God, their motto being, 'To the law and to the testimony: if they speak not according to this word—'"

Mrs. Granger stood on the porch of the little low cabin, watching down the road. "Mr. La Rue will soon be along; he usually comes about this time. That faithful man will be glad to hear the news I have to tell him this morning," she mused.

Presently the little black pony came scurrying into sight, and the rider drew rein with a flourish.

"Good morning to you, Mrs. Granger. How would you like some more reading matter to-day?" he saluted her.

"Mr. La Rue," she began, but her feelings overcame her, and she began to weep.

He leaped to the ground. "Why, what is wrong? Is your husband sick?"

"No, I am very happy this morning, and—overwhelmed with the mercy of God. Doc kept the Sabbath, the true Sabbath of God! and if the Lord will spare me until another Sabbath, I shall observe it with him. We are a united family in the love of God."

The old gentleman bared his white head in reverence a moment. Then, with tears streaming from his eyes, he said with his whole heart in the words, "Praise His holy name!"

"And the McCullochs are ready to keep next Sabbath with us. It is the first Sabbath of the new year. Is that not a good beginning?"

"Ah, Mrs. Granger, there is rejoicing in heaven over your decision! I feel that God has indeed answered my prayers. I am greatly blessed this morning. The Word says, 'Blessed are ye that sow *beside all waters*.' I have been here for eight long years, and have prayed so earnestly to the Lord to give me fruit for my labours, but I have seen no answer to that petition until now. I am only a humble sheep herder. I have never neglected my sheep, however, to spread the literature that contains the way of truth and life everlasting."

"Do tell me, Mr. La Rue, how you became a Seventh-day Adventist," begged Mrs. Granger.

"I was a seaman until I was fifty years of age," Mr. La Rue began. "I had saved enough money to set me up in business in San Francisco, and thought to live easy the rest of my life. Evidently God had another purpose in life for me, for my all was lost in a fire. I came up here in the mountains, quite discouraged, and took up a claim. I was converted here. I think I had to be brought up here to have time to study and to listen to the pleading of the Lord to give my heart to Him before it was too late. I joined the Dunkard Church. They are a good people, and live honest, upright lives. I enjoyed my fellowship with them. I had no relatives at all in the world, so I had always been rather lonely. I had a cabin up on my claim, and did my own cooking and patching," he laughed; "and I still do."

"A Seventh-day Adventist, who owned a large sheep ranch in the valley, came through here, and left tracts and copies of the *Signs of the Times* at every house. He believed in sowing beside all waters, you see. My minister would have nothing to do with the papers and tracts, and he ordered his wife to destroy them. She, however, was interested in the good reading matter, and she gave it to me. You know how one will read anything up here where it is so quiet and far from newspapers and libraries."

"Indeed, Mr. La Rue, I know now that God brought us to this lonely place to make us long more to be like Him," added Mrs. Granger fervently.

"I believe it; at least that is what I have been praying for. I promised the Lord that I would allow no one to come in contact with me without carrying away some precious truth, either in his hand or in his heart."

"You certainly have been faithful in dealing with us. Did Mrs. McCulloch ever tell you how she first became interested in studying the Bible more earnestly? Of course, you know, we were all nominal Christians; but since we have lived in the fastness of these mountains, we have found a deeper experience in spiritual things."

"Yes, Mrs. McCulloch told me that she first read a paper tacked to the wall in an old log cabin. I suppose that, had I known my beloved papers were being treated in that manner, it would have hurt me. But that is only another lesson to teach me to do my part and leave the rest to the Lord. He knew that Mrs. McCulloch would not have listened to me then; and He used an old paper to turn her heart toward Him."

"What did your minister do when he found that you had decided to keep the Sabbath?"

"He tried to persuade me that the *day* did not matter. But I could not forget that text, Matthew 15: 9, which says, 'In vain they do worship Me, teaching for doctrines the commandments of men.' My desire was to serve the Lord fully, not a man-made creed or doctrine. I kept on studying, and found that the Seventh-day Adventists take the Bible as their creed, and that suited me; so I united with them, and have been very happy since."

"Do you have ministers in that denomination?" asked Mrs. Granger.

"Oh, yes! But California is a new state, and, quite naturally, we have not many ministers out here," he answered modestly.

"I am so anxious to hear a minister. Do you think you could get one to come here and preach to us? Doc says that the trustees will allow us to use the schoolhouse."

"Well, now, I'll try. I shall write to-day to see if they won't send some one up here. We have annual gatherings that we call camp meetings. You had better begin to plan to attend this year."

"I'd surely like to, and I'll speak to my husband about it. Where will it be?"

"In Yountville. That is down in the valley toward San Francisco."

MEATLESS RECIPES

What a delicious vegetable is the carrot. It figures high as an alkaline food too, which is so necessary in maintaining the normal chemical balance, and of course spells good health.

It is the food we eat that must help keep the even balance between an alkaline and acid condition of the body and these are classed as alkaline-producing or acid-producing foods.

A normal alkalinity of the blood acts as a resistance against disease, while an acid condition opens the avenues for all sorts of illnesses, specially so to colds and the 'flu.'

Let us build up our alkaline reserve by selecting generously from the alkaline producing foods, and carrots are one of these. I might name a few others so that we can use them freely—most of them in their raw state—lettuce, cabbage, cucumber, green peas, spinach and other green vegetables and all the fresh fruits. Baked potatoes (with their skin) and Jerusalem artichokes are good.

In preparing carrots for various dishes, scrub them well with a stiff brush and soap and rinse thoroughly. (Sunlight or other wash soap will do.) If carrot juice or raw carrot salad is to be prepared rinse the soapy carrots in several changes of cold, boiled water. Remove any part of the skin that seems rather rough, but as little as possible, for close to the skin, in fact in the skin itself, lies much of the vitamin and mineral salt content. Vitamins are called igniting powers. They are not the source of energy but enable the body to make use of food that is to be converted into energy.

RAW CARROT AND CHEESE SALAD

Grate carrots that have been thoroughly scrubbed in soap and water. Serve with cream cheese balls on lettuce and slices of tomatoes.

CARROT AND CHEESE SALAD

Boil or steam carrots until tender, cut in halves lengthwise and remove a little of the centre. Fill halves with cream cheese, cut in slices and arrange on lettuce or water cress or finely shredded cabbage, mixed with mayonnaise dressing.

To prepare fresh cream cheese use a quart of sweet milk and heat to lukewarm adding a cupful of thick, sour milk (*dahi*), mix and allow to stand for an hour. Place over a very slow fire and when thickened bring to a boil, remove from fire and cool. Strain through a muslin.

Add cream to the thick cheese, salt to taste, and make into balls or use with plain bread and butter.

Any one of the above salads with the addition of milk and whole wheat bread and butter serve as a good lunch. Use whatever green may be available in place of lettuce or cabbage for the salads.

A DELICIOUS SAVOURY

Wash and wipe the desired number of fresh tomatoes. Put into a buttered baking dish. Spread each tomato generously with Marmite adding small bits of butter and a little salt but no water. Put into a hot oven and bake for an hour or until very little of the thin juice of tomato is left. Serve on hot buttered toast or with a nut loaf. Grating sweet cheese over the top of the tomatoes before serving adds to their deliciousness and food value.

BAKED CARROT CUSTARD

Grate baked carrots, adding cream, a little milk and two eggs to each cupful of carrots. Add salt and nutmeg and bake as a custard with a thin layer of sweet cheese grated over the top.

Carrot juice from raw carrots is delicious served ice cold, flavoured with a little lime or orange juice. A mixture of juices from both raw carrots and beets flavoured with lemon and served ice cold is appreciated at lunch.

MRS. M. P. MENKEL.

When Blindness Comes

(Continued from page 11)

luring the sighted from one object to another. No one will for a moment think that the loss of sight is not a tremendous misfortune but the brave soul can be helped to use it to his advantage. Certain things he must continue to do and these are as far as possible all of the things he has heretofore been in the habit of doing.

Did he walk before he became blind? Then let his posture be erect and let him go straight on with his head bravely in the air. To stumble and halt is a mental not a physical necessity. By using his every remaining faculty it will not be necessary for him to use a cane. His friend will tell him when to avoid a mud puddle and when there is a rise or a fall in the pavement. A slight touch on the arm will be sufficient indication to guide direction. It is easy, did we but know it, to write with the eyes blindfolded. Some little auxiliaries are necessary but those who are accustomed to using a pen or a pencil can continue to do so without watching the formation of the words.

Writing without seeing the ruled lines on the page or indeed writing on paper without ruling is much more easily accomplished than one would imagine. For practical purposes it is better to use a pad with sufficient paper to make the edges readily apparent to the fingers. Vertical in preference to slanting letters should be employed.

A rubber band is passed over the pad at just such a distance as will bring the pencil point where the writing should begin. Two other light bands are passed vertically around the pad at about half an inch from each edge of the paper. As each line is completed the horizontal band is slipped down an inch. The resistance of the vertical band striking the pencil point gives warning that the edge of the paper is near but leaves sufficient space to finish the word begun. By keeping the little finger on the horizontal band (ruler will serve equally well) even and legible writing may be produced with little practice. If this practice is begun before sight wholly fails a facility may be developed that will give a degree of confidence and assurance that will help to keep up the morale when the darker days come.

The things that may be done by those with exceedingly limited sight are surprisingly numerous. It will be a wholesome and diverting exercise for the intelligent man or woman who feels that his eyes are ceasing to be dependable to devise new methods of keeping in touch with former activities.

Perhaps the most unusual exhibition of skill on the part of one with almost no sight is landscape painting. The woman by whom this is done is a gifted poetess with an artistic instinct. She has but 2 per cent sight remaining.

"When I hold things about an inch away," she writes, "the crescent of cornea that is clear lets me see, such as it is, but the focus is so bent and awkward that it would be out of all range of possibility to call this dependable sight. Mind

plays such a part in all I do. A round brown thing before me may be a blurred painting, a cookie, a cup of coffee, the top of a box or any one of a dozen round brown things, but my mind knows. It may not seem quite brown and surely not very round and yet my mind sees the more correct roundness, the more accurate brownness. I may not see the object at all but a delicate touch, the fragrance, the presence of associated people, all bring to my mind that it is time for a cup of coffee, or that the box is on the table—a mental conception which is thereby interpreted and understood."

Sometimes her interpretations are ludicrously incorrect. "I noticed some green when calling on a friend and thought it a wonderful barn. Before I stopped visualizing I could even note the paddock and I was called out of my raptures of such a fine sight by being told by my friend that she had recently dyed a frock green and that it was flapping on the line near a window. I had not seen the window nor the wall but thought myself in an open sunroom and just outside was the barn." Yet with such limited vision as to give merely a blur of colour this clever woman paints landscapes.

The late Sir Francis Campbell, who had never seen light since birth, was a most adventurous spirit and bicycled over England with a companion behind. He climbed Mount Blanc but on reaching the top the party found itself enveloped in a heavy fog. The blind man said that he alone saw the Alpine grandeur. He visualized it in his mind.

A man lost the sight of one eye in childhood and an accident destroyed the other in middle life. He stands like a soldier. No one can tell a story better than he. He keeps his associates in a roar of laughter. "How can you smile," some one asked him, "under such an affliction?" "that I may not weep!" was his answer.

When an informed opinion pronounces blindness inevitable it is better to accept the verdict as final and prepare at once to adjust oneself to the new conditions. Nothing is gained by permitting the futile experiments of quacks and fakers who hold out optimistic hopes that are actuated only by ignorance and cupidity. Certainty, even of blindness, will be followed by a degree of resignation and adaptation, and then will come the joy of the conqueror as each day sees a new achievement.

The things that make golf the most popular game are its difficulties and its hazards. The joy of life is not in doing the easy things but in doing those that tax our skill, our courage and our energy. Life itself is a great adventure in which are many obstacles to be overcome. When these are to be met in the dark the supreme test of courage is shown in the way in which they are encountered. "How did she take it?" was asked the mother of the fine surgeon taken off in the prime of life. "She took it standing," was the reply. Could a higher tribute be paid to the courageous blind?

If those who are to assume the new and greater handicap of blindness in life's struggle can learn to look on it as a challenge to be bravely and cheerfully met, it will at least help to lessen the unhappiness that such an affliction brings.—*Hygeia*.

A Modern Revival of Devilism and Sorcery

(Continued from page 9)

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

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

Inasmuch as this system is sweeping many people from their moorings out into a great overwhelming sea of deception, it is well that we study what God has to say about it. It is a most

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powerful delusion, and we cannot combat its power successfully in our own strength. God has given much instruction concerning it in His word, and this instruction will be of the utmost value to every person in meeting the lying claims of Spiritualism and overcoming them.

God said to His ancient people, the Israelites:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

The possession of familiar or controlling spirits is the very claim upon which the so-called communication with the spirits of the dead is based by spirit mediums. In the above verse God forbids His people to have anything to do with those who make such claims, and further admonishes them that any such connection will be defiling to His followers.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers." Mal. 3:5.

Sorcery was a pretended familiarity with the spirits of the dead; that is, it is one of the ancient names of modern Spiritualism. And in the passage just quoted God sets Himself against it, and declares that His witness and His judgment will be against all who practice these abominable occult arts.

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers ... for they prophesy a lie unto you." Jer. 27:9, 10.

Spiritualism pretends to be able to foretell the future accurately. This is mere pretension, for it does not know the future, much less can it foretell it. Mediums, reasoning from cause to effect, and the spirits which control these mediums, knowing vastly more of the working out of the principles of cause and effect, may surmise something of what may come to pass, and so may we all, but they have no divine knowledge of the future. If Spiritualism knew what would happen to-morrow and the next day the mediums would undoubtedly be the most successful manipulators of the stock market, for they would be able to tell whether stocks and bonds were going up or down, and thus be far in advance of their competitors. They do not know the future, but "they prophesy a lie unto you."

And it is just on this point that Spiritualism fails to establish the truth of its claim to

be a divine system of truth. God Himself has appointed a test which Spiritualism fails to meet. This test is as follows:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that they consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods." Isa. 41:21-23.

If Spiritualism desires to prove that it has not only supernatural power, but also divine authority, let it meet this test; "Let them shew us things to come." The One who proposes this test has submitted to it Himself, and the very thing which neither man nor evil spirits can do, God has done again and again through His prophets. A large portion of the Bible consists of prophecies made ages ago, which deal with the history of nations, empires, and cities, and accurately foretell that history. And as the history has unfolded through

the centuries, these forecasts have proven true, thus establishing the fact of God's omniscience, and confirming the faith of the people of God in the inspiration of the Bible.

Egypt, in harmony with God's ancient Word, has become the "basest of the kingdoms," and has not had a native king or prince

to reign over it for thousands of years. Eze. 29:15; 30; Isaiah 19. Babylon, that proud city which set itself up against God, has become a desolate heap, uninhabited, and a lair for the beasts of the desert. Isa. 13:19-22. Tyre, which once handled the merchandise of the world, has had her walls destroyed, her dust scraped from her, and become like the top of a rock, a place for the spreading of nets. Eze. 26:1-5. Nineveh, the magnificent capital of a magnificent empire, "the bloody city," the city "full of lies and robbery," has become empty, void, and waste. Nahum 3. These prophecies have been fulfilled, though the men who wrote them under inspiration have been dead for thousands of years.

It is upon evidence such as this that the Christian rests his faith. Spiritualism has never been able to produce their equal, nor does it offer us anything similar upon which to base our belief in its divine origin. Its pretensions vanish into thin air when compared with these majestic prophecies of the Word of God. The communications received through spirit mediums are no more to be



Egypt's Glory Departed.

compared with the messages of the prophets than a counterfeit note can be compared with a true note.

In place of meeting this divinely appointed test to show us things to come, Spiritualism tells us merely those things which are in the past or present. It is willing to give us the names of our fathers, mothers, grandmothers, uncles, aunts, children, the dates of their death, and the place of their burial. But all such things might be known to those in the flesh as well as to the evil spirits which roam through all creation to gather information at their leisure. Such information is open to all who may care to acquire it. Nor is it sufficient for the spirits to give us truthful accounts of happenings which are then taking place at some considerable distance, for it must be remembered that mortals have produced inventions by which information may be sent around the world like a flash of lightning. Let them show us things to come. This is the divine test. And it is a test no spirit medium has been able to endure, or cares to invite.

"A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. 20:27.

This was the ancient penalty for attempting to communicate with the spirits of the dead, and there are those to-day who never cease to deride the Bible for containing such a law. But when men talk, it is well for them to know what they are talking about; and when they take a little time and trouble to find out, they will discover that the occult and devilish practices of ancient Spiritualism not only tended, as they do now, to disease, insanity, immorality, and death, but that those who practiced these occult arts were too often guilty of the most horrible, abominable, and revolting crimes and barbarities, which in themselves were sufficient cause to prohibit the practices which gave rise to them. It is well, at any rate, to learn the estimate which the Lord places upon Spiritualism.

In the New Testament Spiritualism is also found in doubtful company, under its old name of witchcraft:

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that *they which do such things shall not inherit the kingdom of God.*" Gal. 5:19-29.

And with this statement that those who are deluded by the falsehoods, and who practice the devilish arts of Spiritualism shall not inherit the kingdom of God, agree the words of John, who, after describing those who enter the New Jerusalem, the capital city of the kingdom of God, declares, that "without are dogs, and *scorcers*, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

This, then, is the ultimate destiny of Spiritualism. It will perish in the company of those who follow Satan.

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The True Vicar of Christ

(Continued from page 30)

Back there Pentecost came when Jesus was enthroned in heaven. My personal Pentecost comes when I enthrone Him as both Lord and Christ in my heart. This is the greatest need of each of my readers. One of the great tragedies in the world to-day is the large number of professed Christians who rest their hope of salvation on mere round of forms and ceremonies and know nothing of this blessed experience of being "filled with the Spirit." Such dwell in a dry and barren land and their parched souls give every evidence of the need of the coming of "showers of blessing," the birthright of every Christian. The Christ we need to-day is this living, reigning Christ, enthroned in human hearts, ruling our spirits, and revealing in us His life and power, transforming us and making us real Christians.

That this blessed experience might be within the reach of all, Jesus was enthroned in heaven and the Holy Spirit was installed on earth. These two "Comforters" or "Helpers" are still at their post, and the humblest believer may have the infinite comfort and help that only they can bring, without the intervention of an earthly priest or other human intermediary. "If ye then being evil, know how to give good gifts unto your children; how much more shall the heavenly Father give the Holy Spirit to them that ask Him." Luke 11:13. "The Spirit recreates, refines, and sanctifies human beings, fitting them to become members of the royal family, children of the heavenly King."

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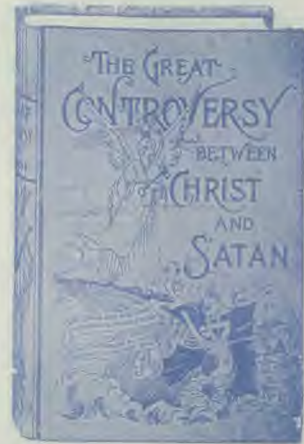
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