

THE
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Topical Press

A FIRE IN GLASGOW, SCOTLAND



Mt. Vesuvius insists on keeping us informed that it is still in existence. One afternoon this summer, a small cone on the southeast side of the main crater sent a flow of lava nearly forty feet in width, toward Pompeii. This, however, did not prove dangerous, as it found its way into "Hell Valley," far removed from the famous and prized archaeological treasures and the many modern dwellings that have crept up the slopes of the mountain.

On adventure bound, Miss Clarence Stinnes, daughter of the late Hugo Stinnes, German industrial king, left Berlin in May, 1927, in a 45-horse-power Adler sedan for a trip around the world by automobile. C. A. Soderstrom, Swedish sportsman and motion picture enthusiast, followed, with a truck of the same make, carrying supplies and equipment. The trip took Miss Stinnes first to Constantinople, thence across Asia to Syria, then to Persia, up to Moscow through Siberia, Mongolia, China, and Japan, from where she took steamer in May, 1928, for Peru. The trip through South America took her over the Andes to Bolivia, to Argentina, back to Chile, and up to Panama, from where she took a boat for Los Angeles. Her wanderings in North America covered 10,000 miles, enabling her to visit thirty-eight cities, including Vancouver. A boat trip across the Atlantic to Paris, and a short drive home to Berlin completed her tour in a little over two years. She had driven approximately 29,000 miles over good bad, and almost impassable roads. Her average speed was 230 miles a day; her slowest day's journey was 450 feet, which took eighteen hours. She had no serious engine trouble and relatively few punctured tires.

The little island kingdom of Japan possesses the two largest cities in the Orient. Osaka, a thriving industrial centre, with a population of two and one-half million and Tokio, which follows close behind. Before the earthquake of 1923, Tokio, the capital of Japan, held first place. According to Japanese newspapers, these two cities rank sixth and seventh in size among the cities of the world, only London, New York, Berlin, Paris, and Chicago exceeding them. Recent figures, however, indicate that Buenos Aires, Philadelphia, and Moscow hold positions before the cities of the Flowery Kingdom.

"Budget your income," is the cry in this systematized age, and we all agree that this is a very good thing to do. But cannot we go just a step farther? How about budgeting our time? Careful managing may retrieve a squandered fortune, but time that is lost is gone forever. If most of us wasted as much of our income as we do of our time, we would land in the poorhouse in short order. Sit down some day, and figure up how much time you lose every day, and then, nine guesses out of ten, you will not sleep that night until you have worked out a budget system for your twenty-hour hours per day salary.

The Arabs are noted for hospitality, but—listen to this bloodcurdling tale which comes to us from interior Arabia: The sheik of the Ajmann tribe visited the sheik of the Jelawahs, at El Sarar, Nejd, and received every possible courtesy which one Arabian gentleman could show another. But after he had started on his homeward journey, the visitor and his retinue of tribesmen were attacked by the host of a few minutes previous. A battle immediately followed, in which both sheiks were killed, and about two thousand of their tribesmen.

Russia has decreed that by 1924 every person in its domain must be able to read and write. No small task indeed is this that the great northern republic has set before itself, for there are at present 15,000,000 illiterate adults in the Soviet States.

The famous Great Wall of China is still one of the world's famous wonders after existing more than 2,250 years. It extends from 98 degrees to 120 degrees east longitude, and its total length is 1,500 miles. The first section of the wall was built in 326 B. C., but it owes its design to Shi Hwang-ti of the Chin dynasty, who had its construction in charge in the ten years from 214 to 204 B. C.

We learn from *Popular Science Monthly* that Leonardo da Vinci, the famous artist who painted "Mona Lisa" and "The Last Supper," was also the inventor of such useful, everyday things as the wheelbarrow, the rotating smokestack that turns with the wind, the flexible roller chain used on bicycle sprockets, and the plus and minus signs used in arithmetic. The plans of Da Vinci, who lived in the fifteenth and sixteenth centuries, for an airplane, are well known, and as military engineer he planned a canal from Pisa to Florence, diverting the waters of the Arno, which two hundred years after his death was constructed exactly as he had projected it. Mechanic, this versatile artist and musician called the "paradise of sciences," and tired from his painting, he frequently sought relaxation in his tools, and in devising new machines.

Our household friend, the bat, has been greatly maligned. He is a bird, some folks say; he brings bedbugs into the house if allowed to roost in the attic; he is a filthy creature, and he is blind, declare others. All of these charges are untrue. In the first place, he is an animal, not a bird. Second, after examining hundreds of bats, naturalists declare that they have never found a bedbug on one of these animals. Again, a bat takes a bath every day, using its wing as a washcloth, and teaches its young to do the same. And last the only reason we get the idea that a bat is blind is because our day is his night. In the dark, when we are unable to distinguish objects, his keen eyes are serving him to good advantage.

An unusual collection of miniature books has been on exhibit in the public libraries of several cities during the past year. This Lilliputian library, as it is called, belongs to "The LXIVMOS" (pronounced sixty-fourms), a society of book collectors and librarians who are interested in miniature books. The smallest book in the world which is included in the collection is an edition of the Rubaiyat of Omar Khayyam, published by Charles Hardy Meigs, of Cleveland. The entire volume is only five-sixteenths of an inch square and hardly an eighth of an inch thick. The tiniest illustrated book in the world is also an edition of the Rubaiyat, so small that it fits into a signet ring which is worn by its owner. Among the other diminutive volumes are a copy of the New Testament, Aesop's Fables, the Koran, the Hebrew Prayer Book, Gray's "Elegy Written in a Country Churchyard," and a one inch-square edition of Robert Burns' poems. Books of practically every variety from Sanskrit to shorthand are represented, and range from Bibles to dictionaries and from textbooks to cookbooks. No book in the collection is more than four inches tall, and some of the "tomes" are so tiny that they may be worn in a locket.

The Chemist and the Cigarette

By Otho C. Godsmark, M. D.

IN a recent article published in these columns, I made a statement to the effect that, after years of the closest study as an examining physician for some of our largest life insurance companies, I was free to say that nothing, unless it be the morphine habit, is so destroying the mentality of our manhood as is the smoking of cigarettes, whisky and other forms of smoking not excepted. This is a strong statement, I know, and it may be met with disapproval; but let us study it from a biological and chemical standpoint.

We present herewith two sketches, one showing the relative position of the gray matter, or cellular part of the brain, to the white matter. The white matter is composed of thousands of minute fibres, whose origin is in the cells of the gray matter, which forms the outer portion of the brain,—that part lying next to the skull. From this part of the brain these delicate nerve fibres form into bundles, or nerve trunks, and, leaving the brain at the *foramen magnum*, pass on down the spinal cord, and terminate in the different organs of the body, which they control.

The second sketch represents a highly magnified section of gray matter, showing the nerve cells in their relation one to the other. It will be noticed that some of the brain cells have nerve fibres passing out from them, uniting them with other cells. From these united cells, the fibres go to the distant parts of the body. It will also be noticed, in sketch Number One, that the larger number of these delicate nerve fibres, in leaving the gray matter, pass forward and downward past a point just back of the upper throat, palate, and nasal passages, to which fact reference will be made later on in this article.

It was once supposed that intelligence depended upon the amount of gray matter one possessed, since the gray matter represents the number of nerve cells, or *bioplasm*, of the brain; but

later research seems to show that intelligence is not measurable by the size of the brain or by the amount of gray matter contained therein; one may possess both in abundance, and yet be distinctly slow of comprehension and sadly lacking in what is commonly called intelligence. It is not the number of cells a man has in his brain that determines his degree of intelligence; but the number of cells he has so connected up with his great central nervous system that, when he wants to use them, they are ready to respond to his call.

Perhaps one of the best illustrations we can give of this is to imagine a recently constructed office building, advertised as ready for occupancy. We go through the building and find that its hundreds of offices are equipped in the most modern way. Each office has a telephone, which is supposed to be connected, through the central system, with the outside world as soon as the offices are rented and occupied.

This looks good; but we find, later on, when we try to do business in that building, that but few, very few, of those fine rooms have ever been occupied; and that but few of the phones in all that telephone system have ever been connected up; so, no matter how fine an appearance that building may present on the outside, its inner workings are, for some cause, far below what they might and should have been.

When a child is born into this world, like the office building in our illustration, he has many vacant cells, or rooms, in his brain, which, as he develops, will be brought into activity, or leased out to occupants, either good or bad, just as he may choose. Just as a telephone is absolutely worthless in any office unless it is connected up with the central system, so the cells in the gray matter of his brain are of no use unless he connects them up with his central nervous system, where they can be of use to him.

Again, suppose that some particular cell has



The gray matter of the right side of the brain and the nerves leading to the other parts of the body

become connected up with the other nerves and has become a real, living, acting part of the intelligent functions of the mind. Suppose that, through its feelers, or rootlets, it is drawing up nourishment and is feeding that portion of the brain; and then, because of the introduction of some drug or chemical into the person's system, it should be found that these little rootlets, or nourishment gatherers, became withered and ceased to function aggressively and normally. What, in your opinion, is the condition of that individual, as compared with his former state?

Destroy the terminal bud at the end of a fern leaf, and that leaf may not die, but does cease to grow and to unfold. Destroy the terminal bud on the end of a rootlet in the ground, and that rootlet may not die, but the growth stops where it is. It no longer reaches in search of more food and nourishment for the tree or plant of which it is a part.

Now, our biologists tell us that that is exactly what seems to happen to the little tentacles, or rootlets, that go out from the brain cells in search of food and sustenance, when a boy smokes cigarettes. They tell us that the terminal buds, if it be proper so to speak of the active ends of these cell feeders, seem, in some way, to be blasted.

Whether our biologists and microscopists are correct or not in their findings, the simple fact remains that nothing outside of morphine so stops the mental development of a growing boy as does the smoking of cigarettes. It seems as if the cells in his brain lose their power to become further connected up one with another, and with his central nervous system. He may develop into a well-built man physically; but so many of his brain cells remain isolated that he has but a partially developed brain. This part of his anatomy has not developed in accordance with the rest of his body. Many a woman has told me, with tears in her eyes, that her husband was merely a grown-up boy with boyish ways, and not a man like other men. He had smoked cigarettes since he was a child; and that was where it had left him. These are terrible statements to make, but they are true.

The Lamed Bowel

By L. L. Andrews, M. D.

LIFE is a form with matter flowing through it. The form is varied to meet the exigencies of the type and scale of life.

The purpose is always the same; namely, to take the highly complex compound molecule of matter, reduce it to its constituent elements, then absorb these elements, and by assimilation build them into its own cell structure—a highly complex molecule.

In the functioning of the cell its molecules are

oxidized, energy is released, and the by-products of combustion of the particular molecule are eliminated as waste and poison; thus the chemical cycle is complete, and abundant and exuberant life, rejoicing in the consciousness of achievement and volition, is the result. The Almighty God that spoke our system into existence, is still sustaining it—chemical law reigns, and how beautiful and peaceful and joyful the life that obeys His mandate.

But it needs no seer nor doctor to-day to make known that life is anything but peaceful; that its efficiency is 20 to 50 per cent below par, and that pain and sickness and turmoil of body and soul are the common lot of man. Think of it as we may, regret it as we must, strive to relieve it as we do, there is but *one* answer to this ever-increasing, stupendous problem,—this problem that is so world-wide that it is rare to find a well person,—namely, chemical and biologic laws have been and are being violated.

This violation of law leaves its mark in every tissue of the body, but especially is it felt in that structure, the bowel, specifically designed by its Maker, to transmute the raw intake into the living, conscious entity called *yourself*; and so terrible is this breakdown and so far-reaching the consequences in the myriad activities and faculties of man that we do well to pause and consider intently the problem of the lamed bowel which has become almost universally the heritage of men.

This highly organized and specialized tissue is a structure of some thirty to thirty-five feet in length. It is a chemical laboratory of marvellous and wonderful capacity, yet so nicely adjusted in its function that emotional states of joy, of fear, of irritability accentuate its activity or paralyze its action. It is dominantly alkaline in its secretions, yet specifically acid in two of its sections, the stomach and the colon.

Its dominant purpose is to accept what is presented and make the best possible out of it; and so great is the margin of safety packed away in this specialized tissue with its highly developed glands, that it will stand a world of abuse, and yet return with a smile to the service of its master. But time and forbearance will at last consume the margin of safety, be it ever so great, and the master will awaken to the consciousness that something is wrong. Instead of the joy and the satisfaction incident to the intake of proper food, there are the distress and pain and turmoil of gas rumbling, or the lack of appetite, vomiting, and dire foreboding of gastric or duodenal tumours, or that mental disturbance ranging from irritability to melancholy and epilepsy which are so much more conveniently spoken of in the conventional terms of constipation and auto-intoxication, but which are in reality self-poisoning and plain internal uncleanliness. We need but to step into the presence of a sufferer with such trouble to recognize the terrible havoc that has been wrought in the wonderful laboratory God gave him to (*Turn to page 25*)



Cells greatly magnified: some connected with nerves; others unconnected.

The Seventh Sign—Pestilences, Earthquakes, and Storms by Land and Sea

By Carlyle B. Haynes

AMONG the signs spoken of by our Lord to precede His second coming, were the following:

"There shall be.....pestilences, and earthquakes, in divers places." Matt. 24:7.

To this agree the words of Isaiah, who was shown in vision the future day when "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isa. 24:21. In connection with the scenes of that day he said:

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:19,20.

Speaking of the same time, Ezekiel wrote:

"All the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.....And I will plead against him with pestilence and with blood; and I will rain upon him.....an overflowing rain, and great hailstones, and brimstone." Eze. 38:20-22.

Joel, also, prophesied similarly of these great signs:

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel 2:30.

Luke records the prophecy of Christ thus:

"Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11.

From these passages it is plain that evidences in the earth itself, which is represented as groaning and travailing in pain while waiting eagerly for its redemption, will be given of the approach of the end.

Earthquakes and pestilences and destructive storms have rapidly increased in number and violence during recent years.

"Fire, and hail; snow, and vapours; stormy wind fulfilling His word." Ps. 148:8.

These are constant reminders of the insecurity and instability of all earthly things. There is nothing quite so much calculated to

solemnize the thoughts and compel serious consideration of the eternal things of God, as to have the solid earth tremble under one's feet, and witness the collapse of the works of human hands. This point is strongly presented by Samuel Kneeland, A. M., in his "Volcanoes and Earthquakes," page 207. He writes:

"There is something preternaturally terrible in the earthquake, when the earth, which we think the emblem of solidity, trembles under our feet, and geological convulsions, the most destructive agents of the past, threaten us in the present. The sensation is so beyond experience, and the feeling of powerlessness so overwhelming, that amid the crash man looks hopelessly around, and can simply bow the head in silent, motionless despair, as if expecting every moment to be buried in the ruins. With the cries and groans of the terrified peoples in the houses and in the streets, are heard the dull sounds of falling buildings, and appalling subterranean rumblings, and the thoughts of all are turned, where they always are instinctively in times of unexpected, inexplicable disaster, Godward. When the earth is thus moved by invisible hands, each moment seems a year, and as when death appears suddenly imminent, the events of a lifetime pass in an instant before the eyes of the soul. It is a novel and a terrifying sight to behold houses reel like a drunken man, as the earth waves reach them; it is more like the disturbed dreams of fever, or the scenic display of the drama, than any conception of reality.

A list of all earthquakes from 577 A. D. to the present time, not including the most destructive of all, the Japanese earthquake of September 1, 1923, in which about 300,000 lives were lost, as given by the New York *Tribune*, shows a loss



Effects of an Earthquake in San Francisco, California A Building in Ruins

in the thirty-one disasters listed, of 1,328,000 human lives. The list is as follows:

Place	Year	No. killed
Constantinople	577	10,000
Catania	1137	15,000
Syria	1158	20,000
Silicia	1268	60,000
Naples	1456	40,000
Lisbon	1531	30,000
Naples	1626	70,000
Vesuvius	1631	18,000
Calabria	1638	10,000
Schamaki	1667	80,000
Sicily	1693	100,000
Yeddo	1703	190,000
Algiers	1716	18,000
Peking	1731	96,000
Lima and Callao	1746	18,000
Cairo	1754	40,000
Kashue (Persia)	1755	40,000
Lisbon	1755	50,000
Syria	1759	20,000
Central America	1797	40,000
Aleppo	1822	20,000
Calabria	1857	10,000
San Jose de Cucuta, Colombia	1875	14,000
Krakatao (Strait of Sunda)	1883	36,000
Island of Honda, Japan	1891	10,000
Sanriku, Japan	1896	27,000
Martinique and St. Vincent	1902	40,000
Messina and fifty-four towns in Italy	1908	164,000
Central Italy	1914	12,000
Central Java	1919	10,000
Persia	1923	20,000

In fulfilment of this prophecy given by Christ, statistics issued by the British association for the Advancement of Science reveal that there has been, during century after century of the Christian era, a most striking increase of destructive earthquakes. Not including small earthquakes, but only those which have caused destruction of life and property, these statistics give the number of destructive earthquakes from the first to the twentieth century. Beginning with fifteen in the first century, there is shown a gradual increase to 115 in the thirteenth century. From that time the list is as follows:

Fourteenth century	137
Fifteenth century	174
Sixteenth century	253
Seventeenth century	378
Eighteenth century	640
Nineteenth century	2,119

Certainly these figures bear out the prophecy of our Lord. And they do not include the frightfully destructive earthquakes of this present century, such as those of San Francisco and Japan.

Storms of extraordinarily destructive power,—tempests, hurricanes, tornadoes, cyclones, "the sea and the waves roaring" (Luke 21:25),—all these are becoming more common and more severe. They fulfil God's word, and are precursors of that great storm of His wrath which will close human history.

Pestilences, waiting on the footsteps of famine, have also increased, and have become one of the sources of acute distress to great populations. The epidemic of Spanish influenza, a few years ago, slew millions of people. Typhus fever and other plagues periodically carry off other millions, sometimes in China, sometimes in Russia, sometimes in other countries. No advance of civilization, no development of science, seems to be able to prevent the occurrence of these terrible epidemics, even in the most highly developed countries.

And in all these things we see the fulfilment in our own day of the prophecies of Christ and His Word and we want to learn from them the lesson that they are designed to teach, that lesson spoken of by Jesus when He said:

"So, likewise ye, when ye see these things come to pass, know ye that the kingdom of God is at hand." Luke 21:31.

John Biddolph, in a poem on the Lisbon earthquake, written in 1755, said:

"Who can with curious eyes this globe survey,
And not behold it tottering with decay?
All things created, God's designs fulfil,
And natural causes work His destined will.
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should
come,

Preludes and prologues to the general doom.
But not the Son of man can tell that day;
Then, lest it find you sleeping, watch and
pray."

The Eighth Sign—Capital and Labour

Arising from another direction than the signs already discussed, there is additional trouble in prospect for the inhabitants of this world in the bitter relations existing and growing ever more acute in the situation between capital and labour. This situation is also a subject of Bible prophecy. This is the prophecy:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:1-6.

From this passage it is clear that "the last days" are to be marked by an unparalleled heaping together of wealth and treasure. Men then were to amass wealth as never before in the history of the race. This wealth in some part was to be amassed unjustly, unfairly, by defrauding "the labourers who have reaped down your fields," or in other words, who are producing the wealth of the world. These labourers were to be treated wrongfully. "Ye have condemned and killed the just." The wealth thus gathered was to be used

for "pleasure" and wantonness. And all this is with reference to "the last days."

To this agree the prophecy of Paul:

"This know also, that in the last days perilous times shall come. For men shall be... covetous." 2 Tim. 3:1,2.

Covetousness is a discontented, unsatisfied grasping desire for the things of this world. It will especially characterize "the last days." It will lead men to practise all manner of injustice in order to pile up the gains of dishonesty. This is the age pointed to in the prophetic picture. Never before in human history have such vast accumulations of wealth been known as to-day. Never before has there been such a mad rush to make money quickly. The millionaire and the multimillionaire are much in evidence to-day. There are colossal fortunes, some reaching the billion mark. There is an unprecedented hoarding of treasures. There are unparalleled accumulations and combinations of capital.

And on the other hand, there has been a remarkable increase in poverty. The wealth of the world cannot be gathered into a few hands without producing want, suffering, and misery among myriads. And many of those who are the beneficiaries of the hoarded wealth are indifferent to these sufferings. "Ye have lived in pleasure on the earth, and been wanton." With no

thought of their responsibility to their fellow men, they live only for the good time they can obtain for themselves. Nothing is quite so rapacious and heartless as greed and covetousness. The rights of others are disregarded, the welfare and sometimes even the lives of men are given no consideration when merciless schemes and intrigues can be made to yield large profits.

Hence the labouring men, in order to obtain rights which are not voluntarily accorded them, and to secure an adequate return for their labour, are compelled to organize to protect themselves. This they do by forming labour unions, with resulting strikes, boycotts, and lockouts. Labour is organized. Capital is organized. And they are locked in a titanic struggle for the supremacy. Never before was labour so powerful as it is to-day. Never before was organized capital so gigantic. And each grows stronger daily. Certainly this is one of the factors which, together with international, inter-racial, and inter-religious hatred, will bring all the world ultimately—and before long—to Armageddon.

God's people, to whom these things constitute a sign of the times, should stand apart from all this maneuvering for place in the onrushing Armageddon. They have no part in these combinations and federations. God's counsel to them is this:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8:12.

Instead of being afraid of man or the strength of man, God says to His people:

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Verse 13.

The people of God have no need to fear at this time, even when they be ground between the upper and nether millstones of capital and labour. God is their refuge, and for just such a time as this He gives this word of counsel:

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and bath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Yes, "the coming of the Lord draweth nigh." That is the meaning of these developments that we see on every hand. And the time of the deliverance of God's people is nearly here.



Policemen Trying to Push Back a Mob During a Strike and Cause Them to Disperse

What Made the Difference

An old lady fond of reading had on several occasions tried to master the contents of a book which had been given her by an acquaintance. She did not read it through, but condemned the story for its dryness and obscurity, and denounced the author in emphatic fashion. Some months later a friend was very much surprised to find her again reading the despised book, and doing so with evident pleasure. On being questioned regarding her change of opinion, the old lady said, "During the holiday season I had the fortune to be introduced to the gentleman who wrote the story, and do you know, it makes all the difference in reading the story when one has met the author of the book?" I am sure that all lovers of the Word of God can subscribe to the old lady's statement. It makes all the difference when one has met the Author of the Holy Book.

—SEL.

The Modern Treatment of Cancer

By John O. Bower

THE relationship between patient and physician has changed markedly in the past decade or two. In the past the family physician when called in to see a patient could examine, prescribe and leave the patient with a word or two relative to her condition or comment briefly on the outcome to the family. Now the physician must not only examine, prescribe and attempt to foretell the outcome but he must state the cause, describe the course of the disease, mention the possible complications and at times describe action of drugs or outline the rationale of treatment.

This is as it should be. In keeping with the increase of knowledge of the physician is the increase in knowledge of men and women. Dignified reticence will no longer cover a lack of knowledge regarding a patient's true condition.

The high school graduates of to-day know almost as much about the physiologic processes of the body as our graduates of medicine did twenty-five years ago. This effacing of the mysteries of medicine by a universal enlightenment has benefited the public and strengthened the confidence of the patient in the physician. With one or two exceptions the foregoing is true of all diseases. One of the outstanding exceptions is cancer.

The cause of cancer is not known. All medical men and the majority of lay men and women know this. It is also generally known that advances in the treatment of diseases have been preceded by the discovery of the cause of facts relating to its development. This explains why our position with the public has not been strengthened with regard to cancer. We have been on the defensive; the management of disease has been questioned because our methods of treatment have not been uniform. This is unfortunate, because modern methods have increased the percentage of cures.

The tendency among those who use modern methods is to treat cancer as an infection despite the fact that it has not been proved to be caused by germs. It is not the purpose of this talk to enter into detail regarding the arguments in favour of this procedure. An attempt will be made, however, to compare the management of cancer with the method used in the management of common infections.

Let us, for example, take the most frequent infection that affects the average man of to day, an infection of a hair root on the back of the neck. The germ enters through a break in the skin usually by the rubbing of the collar. It results in the formation of a drop of pus in the centre of which is a solitary hair. The proper method of treatment is to apply iodine or mercurochrome and pull out the hair. Now the improper method is to let the hair remain, to disregard the use of antiseptics and to squeeze it, all of which may result in the development of a boil or carbuncle or even in a general in-

fection and death. Further, let us consider the most common infection in women, an infection of the neck of the womb, a cervicitis. This not infrequently follows an injury of childbirth, or it may be due to an excoriation followed by an infection. In either instance if properly treated the disease remains local; if improperly treated it may result seriously.

Now what analogy is there between the acute infection just described and the management of cancer? In the case of infection of the hair root we have not mentioned the most important part of the management, which is prophylaxis—the prevention of infection by preventing a break in the skin, the using of soft collars, cleanliness, and the patronizing of a careful barber.

In cancer prevention the same prophylaxis holds good—prevention of irritation in order that the defensive covering of the body, the skin or mucous membrane, may be kept normal and intact. One should avoid jagged teeth, irritating artificial dentures, pyorrhoas, root abscesses, excessive irritation from nicotine and ill fitting glasses. Women should prevent infection by having wounds caused by childbirth repaired or infections, previously acquired, cured.

Thus the prophylaxis of infections and cancer is the same and the treatment differs but little. We do not squeeze or irritate growths no matter where they may be situated or how large or small they may be. An antiseptic is applied and they are removed just the same as we remove the hair. If we squeeze or irritate them they spread as an infection spreads and they cause death in the same way. In the treatment of women, the unhealthy tissue in the infected area in which cancer may develop is removed. This tissue is examined under the microscope to determine its character just as we examine pus to determine the character of the infection.

There are many things that infections and cancer have in common in addition to those mentioned. In acute tonsillitis, for instance, the lymphatic glands of the neck become enlarged; acting as filters, they prevent germs from entering the main lymph streams and spreading through the body. The glands are usually large and tender and if the patient's resistance is normal the disorder quickly disappears usually within a few days.

There are cases in which the infection in the tonsil is not so severe, a subacute type in which the lymph glands become enlarged more slowly and are usually smaller, harder and less tender. Then there is the third type, in which the infection in the tonsil is chronic. Here the lymphatics cannot be felt; when they can, they are small, hard and painless.

Cancers correspond closely to these three types of tonsillitis—acute, subacute and chronic. The acute cancer acts quickly. (Turn to page 28)

What He Has Done, is Doing and How He Does it

By E. Hilliard

SATAN, that old serpent the devil, has been wonderfully successful for nearly six thousand years in turning men from ways of righteousness into paths that lead to misery and eternal death.

He committed the first sin in heaven, that of pride, and he has inspired kings and rulers with the love of power and dominion, until battle fields have been strewn with the dead, and the earth crimsoned with blood, has echoed with the groans of the suffering and the dying.

He has succeeded in deceiving the greater portion of every generation to the present time. He caused the Sodomites to regard Lot's message as a false warning—an intended scare—until the threatened wrath burst upon them in a shower of fire and brimstone. He deceived the generation that listened to Noah, while for one hundred and twenty years he faithfully warned them of a

coming flood. Only eight out of the entire population of the world escaped his delusive grasp. Stubbornly they rejected the God-given message, and willingly gave themselves over to vileness and worldly pleasure, until the ark, the object of their ridicule, triumphantly rode over their sunken bodies.

What he is Doing

Many and various are the avenues through which Satan works to deceive and destroy the souls of men. Those who are unwilling to accept the plain truths of God's Word are ready to accept his pleasing fables, false doctrines, and false systems of religion, presented through human instrumentalities. The words of Satan spoken to Eve in Eden, "Ye shall not surely die," are proclaimed from pulpit and press as truth. To-day the majority believe the arch-deceiver's lie. But God's words of warning to our first parents, "In the day that thou eatest thereof thou shalt surely die," embodying the divine sentence, "The soul that sin-

eth, it shall die," are interpreted to mean, the soul that sinneth it shall never die. See Ezek. 18: 4, 20. Why are men so credulous concerning the words of Satan and so incredulous in regard to the words of God?

After the fall of man God guarded the tree of life with a flaming sword, cutting off man's access to its life-giving fruit, lest man should "eat and live forever." Gen. 3: 22-24. Therefore no man on earth is in possession of an immortal soul, be he saint or sinner.

How he Does it

One of the most deceptive ways through which the enemy of all righteousness works to destroy the souls of men is the popular teaching that the law of God was nailed to the cross and is no longer binding upon the children of men. This abolition of the law and the false doctrine of immortality opens wide the gates of sin and leads to the soul destroying doctrine of

modern spiritualism. Through this double avenue Satan deceives millions who, to avoid obedience to the divine precepts and plain requirements of God's Word, readily yield to his artful and slyly laid snares. He works "with all deceivableness of unrighteousness in them that perish." And the only reason given is, "Because they received not the love of the truth, that they might be saved." See 2 Thess. 2: 9-12.

Spirit mediums have made a covenant with death and the grave, and hid themselves under Satan's lie, "Ye shall not surely die." Isa. 28: 15; Gen. 3: 4. Their pretended communication with departed spirits of the dead is but the mutterings of devils personifying the deceased who are unconsciously resting in their graves. When invited to attend their seances, we can confidently answer, "It is written," "Should not a people seek unto their God? for the living to the dead?" The divine precepts uttered in majestic grandeur and with power that shook the sanctified mount, notwithstanding they have been (*Turn to page 15*)



Lot and His Daughters Fleeing Out of Sodom.

Tonsils—In and Out

By Emanuel Krinsky



ATONSIL is a specialized form of fleshy tissue, almond shaped. It is situated in the throat and is known as a gland. With the exception of bone and cartilage, all tissues of the body are fleshy; that is, they are soft. But fleshy tissues from different parts of the body vary in appearance, in toughness on cutting, in the amount of blood they contain, in their duties in the body and in various other ways.

2. What is a gland?

A gland is a special type of fleshy tissue, which is different from other fleshy tissue, such as muscle or fat or tendon in structure, in its duties in the body, and in various other ways. The purpose of a gland is mainly to manufacture or to secrete certain fluids that normally are of benefit to the body. For instance, when a person cries the tears that are manufactured come from a small piece of soft tissue situated beneath the upper eyelid. This tear gland was not built by Nature for the purpose of tear production; this function is incidental. The real and important purpose of the tear gland is to keep the eye moist. In some disease conditions in which this gland fails to act or is destroyed, the eye is dry and appears glazed as in death. On the other hand, too much and constant tearing is irritating to the eyes. The same principle applies in all other glands. It is only when too much or too little secretion or fluid is expelled that they cause disturbance of the body.

Some glands do not secrete fluids but merely absorb or drain material from secreting glands, or from poisonous deposits. For instance, when the tonsil, a secreting gland, is diseased, the glands of the neck frequently absorb or drain the poisons from the tonsil and hence become enlarged.

3. What types of glands exist in the body?

Among the glands are the liver, the thyroid, the pituitary and numerous other technically named structures. When these glands act normally, or are of normal size, we forget they exist. For instance, goiter is more than a swelling of the neck. It is an enlargement of the thyroid gland which normally does not produce visible swelling.

4. Of what use to the body are the tonsils?

Certain structures of the human body have been placed there without benefit to the body. The best example of this is the appendix. One would naturally infer that the tonsil falls in the same class. But this is not usually the case. Surgeons know

from experience that in certain persons indiscriminate removal of the tonsils may cause annoying dryness of the throat, which is apt to remain permanently. From this one may conclude that the tonsil in a good number of cases helps to keep the throat comfortably moist and lubricated.

5. How is the tonsil supported in the throat?

The tonsil is hemmed in, front and back, between walls or pillars which meet in a pivot or angle. The tonsil fills up this angular space. The only part of the tonsil that is not supported is the part that one sees by inspection of the throat.

6. How is the tonsil attached to these pillars?

The tonsil is fortunately so constructed that it is not attached to the rest of the throat as the skin is to the tissues beneath. Its attachment is loose and may be compared to the loose connection between an orange and its covering, the rind. For this reason, proper surgical removal is really a shelling out of the tonsil from its bed, and it is only by a proper shelling out of the tonsil that we can expect a minimum of hemorrhage.

If inflammation repeatedly develops in the throat, this attachment of the tonsil to its shell become firmer, and the shelling out process is then likely to become more difficult.

7. What is a diseased tonsil?

A diseased tonsil is one that has been repeatedly inflamed. It is a tonsil that is infected throughout its length and breadth. A tonsil that is attacked by diphtheria is not in the strict sense of the word a diseased tonsil, because antitoxin is effective in combating this type of infection.

8. What causes a tonsil to become diseased?

This question should be discussed at length. A logical explanation of this question would demand a consideration of certain factors, such as: (a) the causes of colds; (b) the effects of colds; (c) the nutritional upbringing of the patient in childhood, and (d) the effects of diseased teeth.

In general, it may be said that a child is born with tonsils that are not diseased. A child may be born with a diseased heart, with paralysis or with any other manifestations of disease, but the birth of an infant with diseased tonsils has never been reported. In fact, during the first few months of life an acute inflammation of the tonsil is practically unknown. So that the extraneous factors after birth, such as colds, rickets, general lymph gland enlargement, poor ventilation and sudden



1. Adenoids 2. Patch on tonsils

changes of temperature, are contributing causes of diseased tonsils.

The adenoids, which are located above the tonsils, enter into a vicious circle with the tonsils. The adenoids, which drain the infected matter coming through the nose, drop their discharge on the surface of the tonsils, and sooner or later this infection penetrates the tonsil with serious results.

Certain types of delicate children without any known reason develop large glands throughout the body, and, incidentally, the tonsils are infected. These children are really afflicted with an hereditary taint.

9. *What are the harmful effects of diseased tonsils?*

The most harmful effects of diseased tonsils are: (a) diseases of the heart; (b) rheumatic affections of the joints; (c) St. Vitus' dance; (d) increased susceptibility to contagious diseases, and (e) increased susceptibility to kidney trouble.

10. *Is there any way of preventing the tonsils from becoming diseased?*

We may educate our children in the proper use of a tooth brush for the prevention of pyorrhœa, even though a tooth brush will not prevent the teeth from becoming diseased. We may prevent diphtheria by suitable injections. But to speak in the same degree of certainty with reference to tonsils is well nigh impossible. The only thing we can say at present is that a healthy body is the best protection against tonsillar infections.

Bottle babies, who in many cases become subjects of rickets, seem more likely than breast-fed babies to suffer from a glandular diathesis, or susceptibility, with concomitant enlargement of the tonsils. A breast-fed baby although not proof against tonsillar infection, has a better chance of avoiding tonsil trouble later. Moreover, the prevention of colds, the proper attention to infected teeth, the insurance of pure air passing freely through the nose are the best safeguards against tonsil trouble that can be enumerated at the present time.

11. *How does a tonsil produce disease in other parts of the body?*

The most common way for tonsils to produce disease is for the infection in them to be transmitted by the blood stream to certain organs or tissues. Rheumatism does not have its origin in the knee; the infection was carried there from some other part. Once the tonsil becomes diseased, it is always diseased (with but rare exceptions), and the infected matter is therefore constantly produced and shipped to other parts of the body, such as the heart and joints.

In a number of cases, the person is constantly swallowing the pus from the tonsils and is a sufferer from stomach trouble.

12. *What are the relations between diseased tonsils and diseased adenoids?*

In a child it is common to find the adenoids affected at the same time as the tonsils. When the tonsils are badly diseased, the adenoids are usually diseased also. There are instances in which children have very large and diseased

adenoids with little affection of the tonsils and vice versa, but these cases are less common.

In the adult, the story is different. The adenoids have shrunk to such an extent that operation is rarely employed. It is safe to assume that in the adult diseased tonsils are not accompanied by diseased adenoids, except rarely.

13. *What are the relations of teeth to tonsils?*

In the child, except for the fact that large adenoids are productive of malformed jaws, no relation is found between bad tonsils and bad teeth.

In the adult, however, when pyorrhœa and pus pockets are common, we can conceive of this pus, as it is being swallowed, bathing the surface of the tonsil and producing tonsillar disease. In the early stages, proper attention to the teeth would help to prevent further disturbance of the tonsil.

14. *What effect has the presence or absence of tonsils on the quality of the voice?*

Voice originates in the vocal cords, two bands that normally vibrate in unison like the strings of a violin. The vocal cords are situated behind what is commonly known as Adam's apple.

Of the violin and the viola, the violin produces a higher-pitched sound because the air box, or resonating chamber beneath the strings, is smaller in the violin.

The child has not the large roomy throat cavity or resonating chamber of a man. Therefore, his voice is higher pitched. The throat cavity, not to mention the vocal cords or strings, is larger in a basso singer than in a soprano; hence the lower pitched voice of the basso. When tonsils are enlarged, they diminish the size of this air box and produce a higher voice.

A demonstration of this fact is as follows. Fill a jug of water gradually. As the water is pouring into this container, a musical sound like the notes of a musical scale is elicited; and when the water reaches the top of the jug, the note is highest. When the jug is empty of water, it has a large resonating chamber; as the water gradually fills this container, or air box, the pitch becomes higher.

MANY parents believe that because children's temporary teeth are soon to come out it is not necessary to keep them in good repair. Decay of the temporary teeth is of the utmost importance because if these teeth are lost prematurely they fail to hold the spaces needed for the permanent teeth. Dr. F. H. Richardson explains in an article on the teeth in *Hygeia*.

Especially is this true of the first permanent or six year molars. If spaces for these important teeth are not held or if after they come in they are allowed to decay and to go untreated under the impression that they are temporary rather than permanent teeth, the whole "bite" of the child's mouth is deranged. The painful results that ensue from this necessitate the expensive and long drawn out efforts of the orthodontist if there is not to be permanent deformity of the face, the physician warns.

Evolutionary Geology and the Sabbath

By George McCready Price

IN THE former two articles of this series I have shown something of the relationship between the evolution doctrine and the Sabbath. A greatly increased interest in the Sabbath of creation is one of the marked characteristics of our day. The evolution doctrine is also one of the outstanding characteristics of the present age. The Sabbath and the evolution doctrine are antagonistic to each other. And I have shown that the revival of interest in the Sabbath is very timely in view of the widespread teaching at present throughout the world regarding the origin of things, which teaching we sum up under the general head of the evolution doctrine. Quite evidently the Sabbath and the evolution doctrine are pitted against each other for the attention of the world in these last days.

I have also shown how there could have been no great interest in the idea of a completed creation, of which the Sabbath is a memorial, until sufficient scientific discoveries had been made to make the problem of the origin of things one of widespread interest. The Greeks and other people in ancient times had little curiosity regarding the problems of origin. All down through the centuries until well past the Middle Ages not even the most intelligent of the leaders of Christendom seem to have given a thought regarding how the world and the animals and plants must have been brought into existence. Of course, they believed in creation; that is, they believed what the Bible said about God's having created everything in the beginning. But they accepted this general fact in the same unthinking way in which a child accepts the statement that the world is round or that there was a man named Abraham who lived in the long ago. By this I mean that they accepted the general fact of creation purely as an act of faith, and without connecting this general fact with any objective fact with which we have to do here in this world. If there was such a thing as a scientific attitude of mind down until after the revival of learning, we have hitherto found little trace of it. But if there had been people during this period with a scientific attitude of mind, they would not have made any connection between the scientific fact of the world around us and that great primal fact of the origin of things. In other words, these matters did not trouble them at all. They lived in two worlds,—the world of reality, concerned with their eating and drinking and the general problems of life, and the world of religion, which was for them emphatically a purely ideal world, consisting, it is true, of certain rounds of ceremonies and observances, but with practically no connection with their ordinary daily life. And everything connected with the subject of creation belonged with this esoteric world of religion. Accordingly, there was no way by which the great facts

of existence and of every day life could be shown to have a bearing on the subject of creation.

But with the revival of learning, which, as I have said, was more particularly a revival of interest in the study of nature, we see a gradual development of a very different attitude of mind. Astronomy and physics first attracted the attention of the more profound thinkers. Copernicus and Kepler developed the thought that the sun is the centre of the solar system, and that the earth, with the other planets, circles about the sun as a centre. Galileo also put to the practical test of experiment various physical problems. By thus experimenting, he was flying in the face of the universal practice of his day. Hitherto men had asked on all such points, What did the ancients say about it? Specifically, they always asked, What did Aristotle say about it? Galileo did not care a fig what Aristotle or the ancients said about certain physical facts. But he went to the top of the leaning tower of Pisa and deliberately dropped balls, one of lead and another of a much lighter substance, to see whether heavy bodies always fall much more rapidly than light bodies. The results proved that both bodies reached the earth in essentially the same time. This famous experiment is often pointed to as the beginning of the modern experimental study of nature. Certain it is that from about this time we find a greatly increased interest in every department of nature study.

Galileo died in the year 1642. By this time many had also become interested in the study of plants and animals. The curious-looking things found in the rocks were also the objects of interest. By the year 1700 a good many books had been written dealing with the subject of the fossils. And by this time two very distinct ideas were taught regarding their interpretation. Some said that these curious things found in the rocks were not really shells, or fishes, or leaves of plants, or bones of animals. They were mere freaks of nature, formed in much the same way as concretions. They developed quite an elaborate scheme as to how the plastic forces of the earth might make all sorts of things underground which might quite closely resemble shellfish, leaves or even bones of animals. But the advocates of this theory maintained stoutly that such appearances were wholly deceptive. They declared that these things had never really been alive, but were mere examples of the wonderful powers of nature to make things resembling living forms.

On the other hand, there were many people who declared that the fossils represented things that were once alive. And when they found the remains of sea creatures in the rocks high up on the mountains, they declared that the sea must once have prevailed over these regions. Nobody at that time thought of the world as being very

old. They attributed the great changes which were indicated by these fossils as having been due to the great universal Deluge recorded in the Bible. They took the Bible record as an actual narrative of fact; and they very naturally referred whatever changes appeared to have taken place in the land and the sea to this great world event. Several books published about the year 1700 took this view. One of the best was that by John Woodward, published in 1695, of which I have a copy. Altogether it is a very well written book, and gives about all that was then known regarding these matters. But a catastrophic interpretation of geology was also taught down until well along into the nineteenth century. And all such people, of course, always interpreted the fossils as having been buried by sediments at the time of the Deluge, these sediments having since hardened into rocks as we find them now.

About the middle of the nineteenth century there was much discussion of these subjects. Hugh Miller, a Scotch geologist and general writer, argued very strongly against the view that the fossils were mere sports of nature. In refutation of Chateaubriand he said that there was no more need of the Lord's having created wrecks of shells and other signs of antiquity in the rocks than there would have been for His having created old ruined castles and half-buried cities. And he argued that persons who, like Chateaubriand, refused to trust the plain evidence of their sense, could never properly sit as jurymen in either a coroner's inquest or in a trial for murder, because in these circumstantial evidence and the rules of common sense must prevail. It was by such arguments as these that this theory was gradually laughed out of court, so that by the middle of the nineteenth century it seems to have disappeared from all serious literature.

It was about this time that the theory of organic evolution began to attract the attention of the world. Contemporaneously we also find a strong revival of interest in the subject of the Sabbath. These two ideas are really parallel in their development. But it would be important for us to show the part which geology plays in these matters.

As has been pointed out, a catastrophic interpretation of the record of the rocks prevailed until along in the nineteenth century. Charles Lyell (1797-1875) early in this century began a campaign to prove that all of the geological facts recorded in the rocks could be interpreted as having been accomplished by causes now operating in our modern world. He travelled quite extensively in England, France, Italy, and other parts of Central Europe. He even made some visits to the eastern part of the United States. Because he was a charming writer, and because he had attained as complete a knowledge of the rocks of Europe and America as was then available, he speedily won the recognition of the learned world.

Lyell's doctrine of geological uniformity as it was usually called, was in effect saying exactly what had long ago been predicted by the apostle Peter, that certain people would arise in the last

days saying that "all things continue as they were from the beginning of the creation." Peter goes on to say that these last-day uniformitarians are "willingly ignorant" of the tremendous changes that took place at the time of the universal Deluge. No clearer statement of the causes of this uniformitarian belief could be given than Peter gives in this third chapter of his second epistle. And history shows that the doctrine of geological uniformity came about precisely because men were disposed to deny the fact that there ever was a great universal Deluge.

We are speaking of the period just before and just after the year 1840. At this time there were in England various prominent preachers who believed very fully in the doctrine of a universal Deluge, though in a somewhat modified way. Sedgwick at Cambridge and Buckland at Oxford were both advocates of the idea that there had once been a universal world catastrophe, and many others also taught the same doctrine. But Lyell's teaching of geologic uniformity came with such persuasive plausibility that by the year 1860 it might be said that catastrophism was dead and geologic uniformity was being taught throughout the civilized world.

But by this time a new chapter had been opened. Charles Darwin issued his "Origin of Species" in the fall of 1859. Darwin's theory was merely extending the idea of uniformity so as to include the origin of plants and animals. He merely undertook to show how the various types of living things might have arisen and become differentiated by means of processes now going on. *Thus he was extending the ideas of scientific uniformity back to the very beginning of creation itself just as was foretold by the apostle Peter.* Lyell had denied any divine intervention so far as the world itself was concerned; Darwin merely extended this idea to include the origin of the plants and animals. In this Darwin was quite logical; for, as Huxley has pointed out, "consistent uniformitarianism postulates evolution as much in the organic as in the inorganic world." Huxley also in this same connection points out that Lyell had been "the chief agent in smoothing the road for Darwin," so far as the educated people of that time were concerned.

From the middle of the nineteenth century onward, men of science have been largely concerned in trying to check up and verify these ideas taught by Lyell and Darwin. If there is no sign of agreement between them as to the methods by which plants and animals have originated, and no agreement as to what present-day processes are to be appealed to as interpreting the geological changes of the long ago, this only proves that organic uniformity and geologic uniformity are both bankrupt. For if the origin of plants and animals can not be explained in terms of natural processes, it is self-evident that some supernatural process must be invoked to explain their origin.

And this very failure of uniformity is now focusing the attention of the entire world upon the great truth of a universal (Turn to page 20)

The Backward Child

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

RECENT years have witnessed a rapid increase and a wide dissemination of knowledge concerning the mentally defective; and there have been included in the class such well-formed, comely appearing, and bright-acting persons, that one is inclined to wonder how much we must know, must be able to feel and understand, and do intelligently, in order to be classed with the mentally normal.

Of course, no definite line can be drawn between the mentally normal and the feeble-minded, any more than one can draw a line separating the yellow and the orange in the rainbow. The shading from one to the other is too gradual. But after much study of those of inferior intelligence, it has been generally agreed to call all persons feeble-minded who do not arrive at any intelligence higher than that of a normal twelve-year-old child.

Where mental development has been arrested after twelve years of age, the individual seems to be able to take care of himself, though he may be commonly regarded as of hardly ordinary intelligence. The fact that a person has only a ten-year-old intelligence does not make it impossible for him to make his way when surrounded by favouring conditions. Many persons with an eight-year-old mentality, or beyond, when well supervised and protected in good homes and simple communities, with opportunities for activities suited to their capacity, have lived fairly useful and orderly lives outside of special institutions.

According to the tests for mentality given to the young men, the average soldier had the degree of intelligence, the native capacity for understanding, feeling, and will-power possessed by the normal boy between thirteen and fourteen years old. If one is inclined to question this finding, he should remember that mingled with many of ordinary or superior intelligence, there were several hundred thousand men who lacked sufficient mental capacity and ambition to learn to read and write. This average soldier, it is true, with his greater physical development and wider experience, had during the ten years or more that he had possessed this thirteen-year-old intelligence, learned to do many more things than any normal thirteen-year-old boy has time to learn during the one year that he remains at this intellectual level. With training, drilling, and supervision, he had learned to do automatically many things which he does not do intelligently or with understanding, just as any child can do if he has sufficient time. But this man of thirteen-year-old mentality will not learn to do anything understandingly that the normal thirteen-year-old boy cannot comprehend and do—except it be something beyond the boy's physical power. When we remember that the average man lives for thirty years or more after his intellectual capacity ceases to increase, and during all this

time may be increasing in knowledge, experience, and skill, we can better understand how the adult with a thirteen-year-old mentality seems to know more than the normal youth of that age.

Army officers found that men of as low mental level as ten years, if they were manageable, could be made into useful soldiers. When properly supervised, they did well with the drudgery of camp life; but they contributed largely to the awkward squads, the petty offenders, and the like.

If we realize that these young men, called to the colours, were a fair sample of the intelligence of the whole country, and grasp the fact that a large proportion of them have a mentality that fails to develop beyond that of mere children, we may understand at once the great predisposing cause of a large proportion of the pauperism, inebriety, and sex offenses, and of the faults and failures of so many ne'er-do-wells.

The fact has been generally recognized that a person can never be trained to do intelligently any task requiring intelligence of a higher order than that which he has attained. We readily admit that a man may make a good carpenter or a successful manufacturer, and still be doomed to failure as a statesman. Witnessing the failure of some earnest, energetic man, the public sympathetically, but wisely, concludes that the job was too big for him. But we hesitate to admit that for a normal person there may be something beyond his power of accomplishment, provided there is back of it sufficient will-power.

For a long time we failed to comprehend why so many youths who had done excellent work in the lower standards lost interest in their high school studies. We did not sense that their brain capacity had ceased to develop. And we were just slow to understand why some men, pushed through college by hopeful and ambitious parents with the aid of complacent teachers, and established in some vocation or career chosen for them by others, failed at everything until they settled down to some occupation within their grade of intelligence. The man with one talent was not condemned because he failed to make five talents or two talents, but because he failed to make the best use of the one talent. There is a limit to every man's mental capacity,—lower in some than in others,—beyond which it is absolutely impossible for him to accomplish anything, and beyond which all effort is futile.

Teachers of the feeble-minded have demonstrated the absolute impossibility of teaching an imbecile with a mentality of four years to do things that can be done only by a child with a mentality of six years. They succeeded in making defective children happier and more useful, not by trying to teach them things that more fortunate children enjoy learning, but by training them to do things with their hands; and by exercising their

childish activities upon tasks within their capacity, and drilling them into useful habits.

Children who fail to keep up with the book work of the public schools, should be given the advantage of manual training suited to their capacities, including training in art or music, if they are inclined that way, and their interest in the applied sciences should be encouraged. With this class, rote work—learning by doing—is about the only education that is beneficial. Since the subject of mental limitations has been understood, many of our best schools are doing special work for these special classes.

Fortunate is the man or the woman who is not born into, and does not get into, an environment which requires more intellectual capacity than he or she possesses; for otherwise, failure is inevitable.

What He Has Done, Is Doing, And How He Does It

(Continued from page 9)

set aside as obsolete by popular teachers, are the test against this terrible delusive doctrine of modern spiritualism which is now assuming a religious garb and gathering adherents by the millions. The Word of God says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa. 8: 19, 20.

Our only refuge from these fatal deceptions is the word of God studied faithfully and prayerfully in contrition of soul, under the influence of the Holy Spirit which can be had for the asking. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16: 13.

Think of penance, with its famishing hunger, long, weary pilgrimages, bodily punishments, in every conceivable heart-sickening form, inaugurated by Satan through human agents, to destroy health and shorten life. And all this pain of body and soul is endured to gain the favour of heaven. Such vigorous treatment is a violation of the laws of nature, consequently a transgression of the laws of God. The favour of heaven is not gained through the agency of self-destruction. The Lord does not want us to injure our health and shorten our lives to save our souls. Listen to His words: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3 John, verse 2.

To-day millions are sleeping in the world's cemeteries whose lives were shortened by rigorous bodily punishments,—victims of Satanic deception. Anything that injures health, be it through religious ceremonies or otherwise, is sinful and has its origin in the deceitful, fallen foe. It is Satan's work to deceive and destroy in every possible way. But the mission of Christ to the world is expressed in His own words, "I am come that they might have life, and that they might have it more abundantly." John 10: 10.

Fly Caught in the Honey

G. G. Lowry

A fly finding a pot of honey lighted upon it. After it had eaten as much as it could it decided to fly away, but found that it could not get away. Its legs had stuck fast in the honey and it was impossible to get them out. The more it tried to pull its legs out of the honey, the deeper they went in until its whole body was covered and it was choked. All its own efforts proved in vain. If some one who was stronger than the fly had come along and, standing on the outside of the pot of honey, had helped it, it would have been saved.

As this fly got caught in the pot of honey, so man has got caught in sin. Sin is like the honey. It is sweet to the taste and man is tempted to partake of it as much as he can. Many people reason like the fly that was caught. When they are warned against sin, they say, let us alone, we will enjoy this sin for a while and then we will leave it off. We will not always remain in sin. But, as the honey was sticky and caught hold of the fly's feet and would not let it go, so sins catch hold of people and will not let them go. No matter how much they try in their own strength it is impossible for them to free themselves. They are like the fly, the more they try to get away the further they go into sin. And the only way for them to get away from sin is for some one that is stronger than they to come and help them out. Who is able to help us? Who is willing to lift us up out of the depths of sin into which we have fallen? There is one that is able and willing to help us out. That one is Jesus Christ. He came to this world and lived among men who were sinners, but He never partook of sin. He stayed as it were, on the outside of the pot of honey and did not get caught. So he is able to help those who have fallen into it.

All will be ready to ask a question. And that is, "Is He willing to help every one? and what must we pay Him in order to get Him to help us out?" Yes, He is willing to help all who allow Him to do so, and He does not ask us to pay Him anything for His help. It is all free for the asking. Here is what He says, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103: 9-13. We see from these words that God is full of pity toward us, and that He is ready and willing to remove our sins from us and make us clean if we will but fear and worship Him.



IN the history of mankind there can not be found a more glaring paradox than the parallel movements towards world militarism on the one hand, and toward world peace on the other, during these first twenty-eight years of the twentieth century. After the Franco-Prussian War, 1870-1871, all the European powers except Great Britain followed the example of Prussia, in requiring all able-bodied young men to enter the army for two or three years, after which they were sent into the reserve to be instantly available in the case of war. Rigorous, severe, and unintermittent was the military training to which those hosts of young men were subjected. Accordingly, when the great war burst upon the world in 1914, the leading nations of Europe had seventeen million men under arms. During the thirty years immediately preceding the World War the great powers of Europe spend untold billions of money in multiplying and rendering more deadly their weapons of war.

Great Britain relied mainly upon her unrivalled navy for protection. The German kaiser, William II, early in his reign, inaugurated an intensive campaign of naval construction. Germany soon became the most aggressive and dangerous rival of England in the building of all classes of battleships and naval appurtenances. The kaiser repeatedly declared that his country's "future lay upon the ocean." England, fearing for her supremacy at sea, began, with unprecedented energy and expenditure, to increase the number and size of her warships.

Spurred by the example of Great Britain and Germany, the other European powers began to add to the crushing cost of their armies vast naval expenditures. So often were the words, "Europe is an armed camp," heard during the years just preceding the great war that the people forgot their sinister significance. No observing person even thought of challenging the oft-repeated statement that, during the opening years of this century *militarism* preponderated immeasurably over every other interest of mankind. And, as we shall see later, the history of the ten years since the signing of the Armistice is largely a narrative of world-wide *preparation for war*.

The World Quest for Peace

The prodigious cost of armaments, combined with the growing horror at the thought of a war in which multiplied millions of disciplined soldiers would be fighting, equipped with such terrible weapons as present-day science supplies, led many thinking people to seek ways and means of abolishing war altogether. The older readers of this journal of course remember that one of the first outstanding movements toward devising means for lessening the cost and size of armaments was organized at the instance of Czar Nicholas II of Russia, when in 1898 he proposed a great conference of the powers at The Hague to study and discuss the problem. Owing to the opposition of Germany, the Conference, which convened in 1899, did not succeed in limiting armaments. The greatest achievement of the Conference was the founding of the Permanent Court of Arbitration, at The Hague, to which international disputes "involving neither honour

nor vital interests" might be submitted. At the second Hague Conference, in 1907, certain rules were adopted in regard to the bombardment of unfortified towns, and the rights of neutrals in time of war, etc. (Any good history of modern Europe will afford a detailed account of the two Peace Conferences, as they are technically named.) Representatives from forty-four nations constituted the second conference. The achievements of both Conferences were contemptuously ignored at the outbreak of the World War.

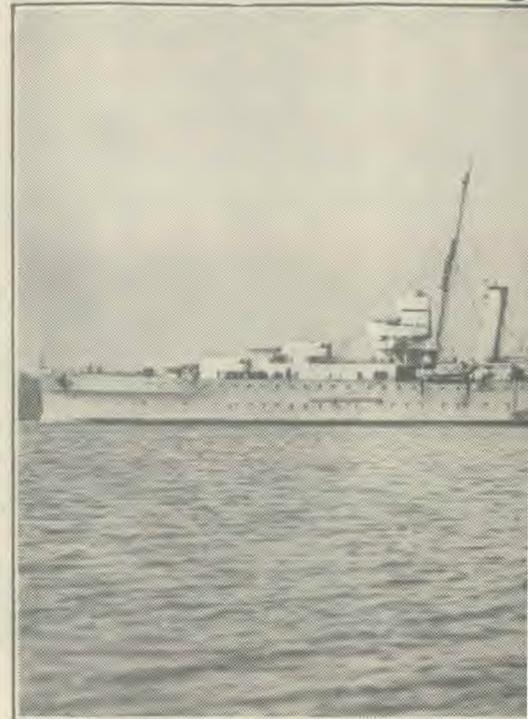
The Peace Palace, at the Hague, a magnificent edifice, was formally set apart, in 1913, as a centre for the peaceful settlement of international disputes. The Palace was the gift of the late Andrew Carnegie, and cost him the sum of £300,000.

More than one hundred thirty treaties were made between nations, within a decade after the first Hague Conference, tending to the conservation of peace by voluntary arbitration. During the half century preceding the great war, eighteen international peace conferences were held in as many European cities. At the outbreak of the World War upwards of three hundred peace societies, dispersed over the whole civilized world, had come into being. Every one of them had for its one distinct objective the ultimate extirpation of war. Many of these societies were international in scope.

PREPARING FOR ING FOR

The Meaning of Postwar Peace

By G.



H. M. Devond

WAR; WORK-PEACE

...s in the Light of Bible Prophecy

Rine

"The War to End War." Like thousands of other lovers of their brother men, Mr. Wells felt sure that the heffable horrors of the war would inevitably unite all civilized peoples into one all-conquering movement to make *another* war forever impossible. Somewhat later President Wilson declared that the war was destined to destroy irrevocably every vestige of autocracy and imperialism, and, in consequence, to "make the world t for democracy."

Millions of young men of brain and brawn enlisted in the armies of the Allies, inspired by the conviction that they were fighting for the highest conceivable social, political, and ethical ideals. They were convinced that their toil, sacrifice, and suffering would end in smiting the war god Mars hip and thigh, and would forever bury him in the inferno of oblivion.



Plymouth Sound

Topical Press

... which their armies were equipped in 1914. Two thirds of Europe is armed to the teeth, with armies as numerous as they ever were before the great war, . . . while the other third is at the mercy of the strong man, armed, who is their neighbour."

According to the yearbook of the League of Nations, the yearly cost of armaments throughout the world is now seven hundred million pounds. It is equal to two pounds a family for the entire human race. In the face of the fact that Germany has been compelled to destroy her navy and maintain an army of only 100,000 men, this amount of money thrust into the lap of the god of battle has never been equalled in human history. Both Japan and the United States possess vastly greater navies to-day than they did fourteen years ago. Assuredly, then, Mars is to-day ruling a kingdom more vast and powerful than ever before. "The present size of the armaments in Europe is a gross breach of faith on the part of the nations, who entered the war primarily to uphold the sanctity of treaties," declares Lloyd George. Said an eminent statesman recently: "The familiar American notion that Europe is uniting under the aegis of the League of Nations, to create a new and peaceful world, to ban war, and banish arms, is pure moonshine." Mussolini, "the most powerful individual in Europe," as an English Member of Parliament has characterized him, speaking on May 27, 1927, stated: "Everybody is arming. Italy must arm. Italy must be able to mobilize 5,000,000 men and to arm them, . . . and our air force . . . must be so numerous that the surface of their wings must obscure the sun over the land."

Space limitation precludes any further attention to the multifarious peace agencies functioning up to the explosion of 1914. We venture to add, however, that during the decade immediately preceding the war, there appeared a multitude of magazine articles and books, purporting to prove that another international war was—because of its prodigious cost—forever impossible. (Imagine the burst of disillusionment about August 1, 1914!)

Soon after the war had been precipitated, and almost all Europe had become enmeshed in the cataclysm, the inimitable story-teller, H. G. Wells, wrote a booklet under the title,

Postwar Pacifism Paralleled by Postwar Militarism

But those high hopes were destined to be dashed into the dust of despair. In December 1927, Lord Rothermere wrote: "What most of all alarms the careful observer to-day is the recrudescence of the military spirit throughout the world: Europe is once again an armed camp." According to the witness of Mr. Lloyd George, there are now in Europe one million more men under arms than in prewar days. Lord Rothermere declares that there is no escape from the conclusion that we are once again drifting into the position of fourteen years ago, which made a conflagration inevitable. The editor of the *Manchester Guardian* (British), in a late issue, wrote: "Europe has not since the days of Napoleon been under a military domination such as France and her allies are to-day. The military system of France has been expanded far beyond the prewar limits, and is now almost synonymous with the *nation in arms*." That system, he declares further, is being imitated in Russia, where, at the instance of the government, boys and girls are learning how to handle and use the rifle.

England's yearly expenditure on army, navy and air force is now over £116,000,000 as compared with £105,000,000 three years ago (1925). In spite of a nonexistent German fleet, Great Britain is spending £39,000,000 more per annum on her navy than in *ante bellum* days. Regarding the allied powers, Mr. Lloyd George declared not long ago: "They have weapons infinitely more formidable and destructive than those

Did space permit, how easy it would be to adduce from current history further facts tending to prove indisputably that the world is to-day groaning under a weight of militarism unprecedented in the annals of man!

The World War ended in a decisive triumph for the Allies, November 11, 1918. On that day the memorable Armistice was signed at Rethondes, in the forest of Compiègne. The historic Peace Conference at Paris and Versailles soon followed, convening in January 1919. On May 5, of the same year, the peace pact, known as the Treaty of Versailles, was signed by the plenipotentiaries of all the Allied nations, and proclaimed to the world. The treaty was practically created by the "Big Three," President Wilson, Prime Minister Lloyd George, and Prime Minister Clemenceau.

Mr. Wilson had ardently hoped that a treaty would be negotiated which would consistently embody his famous "Fourteen Points," and, in consequence, would virtually insure the future peace of the world. But his European collaborators were wanting in President Wilson's idealism. They were diplomats of the old school, and were determined to humiliate abjectly the defeated powers, and therefore refused to build the Treaty on and around those "points." Hence the Treaty of Versailles, instead of proving itself an angel of peace to a distracted world, as so many millions of the best people of the nations had hoped it would, has ever since been a thorn in the flesh of Europe. The Treaty was ostensibly an agency of peace; in reality it is an international irritant.

The outstanding achievement of the Conference was the creation of the League of Nations, with its permanent home in Geneva, Switzerland. The fundamental objective of the League was to prevent, if possible, all wars especially wars of aggression; to work for disarmament; and to educate the nations for peace.

The British Foreign Minister, Sir Austen Chamberlain, not long ago declared respecting the League: "In many minor questions it has played a most useful part, but at present and probably for years it will be unsafe to count upon its authority being sufficient to restrain a great power in any case in which that power considers its vital interest to be at stake."

In his latest report to President Coolidge, the American Ambassador to Great Britain, Mr. Houghton said: "The League of Nations, far from becoming an international instrument for the organization of peace, is moving toward a revival of the alliance of 1815. The powers of the European Continent do not genuinely wish to disarm."

In a book, only a few months from the press, bearing the title, "Peace or War?" by J. M. Kenworthy, member of the British Parliament, one of nineteen chapters is named, "The Failure of the League of Nations." In that chapter the author enumerates almost a score of international disputes, in the attempted settlement of which the League proved itself hopelessly impotent.

The Permanent Court of International Justice, located at the Hague, was created by the League

of Nations, and functions under that body. But the Court is shorn of much of its power by the fact that the submission of international controversies to it for adjudication is *not* compulsory. In the laconic phrasing of Mr. Kenworthy, "The League of Nations has its World Court, but the trouble is that no one will use it." The reader will probably recall that when the American nation was invited to join the other forty-eight member nations of the Court, she conditioned her acceptance by so many reservations that the member nations refused to receive her on the ground that her drastic reservations would virtually emasculate the Court.

Beside All Waters

By May Carr Hanley



IN 1882 there was a stir over the establishment of a college at Healdsburg. Mr. and Mrs. Granger went to hear Mrs. White talk on the importance of Christian schools.

"Mrs. White kept looking at me and the children all during her talk," said Mrs. Granger to herself. "I know I'll never be needed in the school work. It is too high and sacred a calling for me; but I will stay at home and care for my children."

The next day a neighbour called to Mrs. Granger, "You are going to lose your hat."

"My hat?"

"Yes, Mrs. White said you looked so neat, and she wanted your hat for a model."

A few days later, as Andrew was pumping the water and his mother was watering the cabbage patch in the yard where they were renting, Mrs. White drove up to the gate. She put her head out of the carriage and called, "How long will it take you to get dinner for three, Sister Granger?"

"A few minutes, if you'll eat what I have prepared," answered the amazed little woman. The thought flashed through her mind, "Well, anyway, I have good bread. I suppose she wants to see about the hat."

Mrs. White followed her hostess into the kitchen as she hastily made ready the meal. She laid her hand upon Andrew's head. "This child understood every word of my talk. He never took his eyes off me. Your children are well trained." She looked about the modest little home with evidences of economy on every hand. After the simple meal had been enjoyed, she said, "You are wanted, Sister Granger, in our new college at Healdsburg, along with your husband."

Awed by the responsibility of the task, Mrs. Granger responded humbly, "I love teaching; but I have my little children."

"Yes, that is true. We have thought of that. Have your work done. Physical labour can be performed by others less competent. God has given you a gift for teaching, and we need you."

A dying infidel said, "Gather up my influence and bury it with me." But can it be done? I am very sure that if every student who ever sat under the instruction of Elder and Mrs. Granger in their

work at Healdsburg College were asked that question, they would each say that influence never dies. It spreads and bears fruit, and only eternity will reveal how many souls were saved by the untiring devotion of this loyal, consecrated man and his wife.

Elder Granger resigned his position as president of Healdsburg College to offer himself as a missionary to Japan. I copy from "Early History of Our Work" in "An Outline of Mission Fields," the following:

"Elder W. C. Granger of California, accompanied by Brother T. H. Okohira, a native of Japan, went to Tokyo in 1896. They began work by conducting a school for the natives,—the Shiba Bible School,—which soon had an attendance of sixty or more young men. A year later, Elder Granger's wife and daughter joined him. Other workers followed during the next two years, among them Brother W. D. Burden and wife,—son-in-law and daughter of Brother Granger. The first church was organized in Tokyo, in June, 1897, with a membership of thirteen. There was an attendance at this time of sixty or more at the Sabbath school, many of the day students attending. During this month the workers began to publish a monthly Japanese paper, *Owari no Fukuin* (*The Gospel for the Last Days*). It was supported at first by the profits derived from the sale of health foods. This little paper is still an important factor in acquainting the Japanese with the truth. Elder Granger died in October, 1899, and he was laid away to await his coming Lord, in the land of his own choosing."

Nor does it end there. Mr. McCulloch and his wife, in their faithful self-supporting work in our sister republic, Mexico, sowed the seeds of truth, literally, *beside all waters*, for they conducted ship-missionary work.

Mr. McCulloch once boarded a ship from China. The captain was surly, and refused him permission to visit the sailors with his literature. As he talked, his eye caught the title of the roll of papers Mr. McCulloch carried in his hand. "What's that?" he ejaculated. "*Signs of the Times!* Why, there is an old, old man in Hongkong, China, who comes on my boat every time I make the port, with that very same paper. Fine old man, the boys all love him. Sure, go ahead and distribute your papers!"

Talk about influence, when it reaches from California to China and then to Mexico!

Mr. McCulloch wrote home: "Lately I boarded a ship in the harbour of Tampico, Mexico. I approached the captain and explained that I was a ship missionary, and offered him a roll of papers. He opened them and glanced at the title of the paper and exclaimed: 'We have that paper in England! There is an old gentleman by the name of Richardson, who used to bring us this paper every time we were in Liverpool. Fine paper; I'm always glad to get it.'"

Mr. McCulloch continued in his letter; "Praise sprang to my lips as I thought of that little company in California—thirty years ago, so full of

love and zeal for the Master, which, thank God has not diminished in all these years. Who of that little company could for a moment think that faithful Brother La Rue's work was in vain? He laboured for eight years without a word of encouragement, although he was ridiculed, scorned, despised,—but will there be any stars in his crown? We are happy in this work. My children and even my grandchildren are distributing thousands of pages of literature like the leaves of autumn."

Mr. La Rue remained at his regular work until college at Healdsburg was established; then he went to school, and took a course of Bible study. He reminded one of a patriarch as he, perfectly white-headed, mingled with the younger students. On his sixtieth birthday the matron of the school made him a birthday cake. Mr. Granger begged to be allowed to ice and decorate it for him. He was very much touched by the honour shown him.

His ambition was being realized. He decided to work among seamen. "My own people," the old sailor called them. Allow me to quote again from "An Outline of Mission Fields":

"In 1887, Brother A. La Rue, who had worked in Honolulu, went to the British city of Hongkong, as a self-supporting missionary, earning a livelihood by selling our English books on ships and in the city of Hongkong, and by the sale of imported dried fruits and health foods. Some Chinese were deeply interested in the truth, and translated several tracts, which Brother La Rue printed. A number of young men in British naval service accepted the truth in these years. Elder La Rue died in 1904."

Mr. La Rue visited the Grangers in Japan. The Chinese Christians, who loved him, rejoiced with him when he left to visit his beloved friends from California. They wanted to express their love also, so they brought jars of preserved fruit to send to "the truth brethren in Japan."

Mrs. Granger had heard through others how Mr. La Rue denied himself all the comforts of life in order to do more for the people among whom he had cast his lot. She noticed how he seemed to enjoy resting in her little sewing rocker. Quite often the weary little old man would be found fast asleep in the comfortable chair.

"Gertrude," said Mrs. Granger to her daughter, "I'm going to give Brother La Rue that chair."

"Mother," the girl protested, "it is the only really comfortable chair that *you* have."

"I'm younger than he," Mrs. Granger answered with characteristic firmness.

"If you can sacrifice, then I can too," decided Gertrude; so it was that when Mr. La Rue returned to China, he took with him a comfortable rocking chair and a warm steamer rug.

Mrs. Granger heard a rap at her door. She was surprised and startled to find two English naval men, decked out in red trappings, standing at her door.

They introduced themselves and said, "We have been wondering as we came along, Mrs. Granger, how you would receive us. We will explain our mission."

"Wonder no longer," exclaimed Mrs. Granger

(Continued from page 13)

heartily. "Come inside, and tell me about it."

"It was this way: There was a sailor boy on board our boat, Her Majesty's ship 'Terrible,' who became a Seventh-day Adventist under the teachings of a Mr. La Rue in Hongkong. He began to teach the rest of us after we left port, and now thirteen of us have accepted the Bible as our standard of life. Our sailor brother said Mr. La Rue told him if he ever came to Tokyo to be sure to hunt up a Mrs. Granger, and here we are."

The tears were streaming down her cheeks. "The dear old man is still sowing the seeds of truth *beside all waters!*"

"We wanted to see you and learn more of this blessed truth, so we all prayed constantly that if it was God's will He should direct our captain to come to Yokohama, that we might come on to Tokyo; again we say, Here we are! Our God answers prayer."

A refreshing season of interesting experiences and communion with God took place in the missionary's little parlor.

"Where are the rest of you?" she questioned eagerly. "Where are the eleven? I mean the twelve, for we must not forget the faithful one who taught you this blessed message."

"We thought that we might frighten you if we all came at once."

"Oh, I want you, every one. Can't you come to spend the Sabbath with me?"

"Yes, we'll be most happy to be allowed to come," they answered sincerely.

"Come Friday evening, and stay all night," she suggested.

"Can you manage?" they asked with a questioning look about the modest home.

Manage she did. Every available piece of bedding was put into service, and beds were made on schoolroom benches and the floor. All was in readiness for the invited guests.

Their stay was a feast of spiritual things. The youngest boy was a lad of but seventeen years, and his prayers touched all hearts, and especially the tender mother heart of Mrs. Granger.

The ladies visited the "Terrible," and were cordially received by all.

Mrs. Granger had a long, serious talk with the captain, explaining to him the religious convictions of her sailor boys.

"I shall never be discouraged," she told him with heartfelt sincerity; "I can not be discouraged when God will raise up monuments like these young men for Himself in the midst of the sea."

My endeavour: To be true—first to myself—and just and merciful. To be kind and faithful in the little things. To be brave with the bad, openly grateful for good, always moderate. To seek the best, content with what I find; placing principles above persons and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.—*Leigh Mitchell Hodges.*

deluge, and, back of this, upon the fact of a literal creation in the beginning.

For more than a hundred years, with steadily increasing interest, the world has been concerned about the great problem of the origin of things. Learned men have thought that they could explain not only the origin of our plants and animals, including man, but even the origin of the world itself, in terms of natural processes now going on. The utter failure of natural science in all these attempts is becoming more and more pathetic; but it is instructive. Modern science, both in its biology and in its geology, has developed a striking negative demonstration that the making of the world did not occur by any gradual and long-drawn-out process of development from the low to the high and by processes similar to what is now going on; and Darwinism has been merely one of the by-products in this demonstration. A hundred years ago it was thought quite scientific to speculate along these lines. Now we are beginning to see that such speculations are outside the realm of science, and can really get us no whither.

It is important to make this point clear, for it is the very gist of modern science, the net result of all our study. What we have observed, what we know, is science (Latin, *scio*, to know). But when all our investigations only impress us the more deeply with the conviction that we do not know anything and can never hope to know anything in a scientific way of *how* the world was made or how life or the species of animals and plants came into existence, the conclusion is inevitable that creation was something different, essentially and radically different, from what is now going on. The central idea of the evolution doctrine is *uniformity*,—that is, that what is now going on is identical with, or similar to, what has always been going on; that the present operations of nature are as much a part of creation as anything that ever took place in the past. But the net results of modern science are against all this. They teach creation, not evolution. They assure us, with words that are all the more impressive and convincing because they have been forced with the greatest difficulty from unwilling lips, that there must have been a real, direct creation at the beginning, something essentially different from anything now taking place. And the Christian remembers that the Sabbath has been given to mankind as the memorial of this very event.

Thus the Sabbath is of especial interest to us to-day, and can be appreciated by us more fully, perhaps, than by any other generation of men who ever lived.

I would rather search my Bible for permission to give up that over which my brother may stumble into ruin than to see how far I can go in the use of it without committing sin.—George Bain.

Poor Spelling Due to Defective Vision

Parents and Teachers Should Give More Attention to the Eyes of Children

POOR spelling, even among the well educated, is due largely to poor eyesight in early life. To spell correctly is truthfully to recall shapes and sizes which were photographed upon the brain through the eyes. When the material is wanted for use, the brain must give information it contains. If the eyes have not photographed a perfect likeness of the word or words, your knowledge is incorrect.

If, when you were a child at school, the word "decadence" looked like "decadance," the image on your brain showed an *a* instead of an *e*. Thus, all through your life when you wanted to spell that word, the *a* is recalled from your storehouse of pictures, your brain and you are confused as to the proper spelling.

To overcome poor spelling, proper care of the eyes should be one of the first thoughts of parents and teachers. Every schoolboy and schoolgirl should receive a thorough eyesight test, and any defect of vision be corrected. By such methods, poor spelling can be greatly reduced among children. It is too late to make good spellers out of adults.

The correction of defective vision and relief of eyestrain will promote a more efficient race of men and women, because poor eyesight, to a great extent, is responsible for many thousands of inefficient people.—*Eyesight Conservation Council.*

It Takes Courage

To live according to your convictions.

To be what you are, and not pretend to be what you are not.

To say No squarely and firmly when those around you say Yes.

To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to see in your ruins the elements of future success.

To refuse to do a thing which is wrong, though others do it, and though it is customary and done in trade.

To stay home evenings and try to improve yourself when your comrades spend their evenings having a good time.

To refrain from gossip when others about you delight in it, and to stand up for an absent person who is being abused.

Not to bend the knee to popular prejudice, but stand firmly erect while others are bowing and fawning for praise and power.

To be a real man, a true woman, by holding fast to your ideals, when it causes you to be looked upon as strange, as "nutty" or insane.

To do your duty in silence, obscurity, and poverty while others about you prosper through violating sacred obligations.

To make your own creed, and to live when that creed is unpopular, when you know that you will be ostracized because of your strange religious belief.

To be talked about, lied about, and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To dress according to your income, and to deny yourself what you cannot afford to buy, when others all about you are straining away beyond their means to keep appearances.

To stand for what you believe to be right, to spouse an unpopular cause from principle, when you know it will injure your standing in your community, or others' estimate of you.

To throw up a position with a good salary when it is the only business you know, and you have a family depending upon you, because it does not have your unqualified approval.—*Selected.*



Miss May Talks About "Catching Colds"

By Bella Wood-Comstock, M. D.

JOHNNIE, you surely have a bad cold this morning. It makes you feel wretched, does it not?"

"Yes, Miss May; my throat smarts, and my nose runs, and I have to cough all the time. I don't see why folks must have colds."

"Miss May, Johnnie's mother told me that Johnnie no more than gets over one cold when he gets another," said Mary.

"Humph! Mary's big sister said that she has just one cold a year, and that lasts all winter."

"Dear, dear, children, what can we do? It really does not seem right for boys and girls to be kept miserably and half sick so much of the time with colds. Something must be wrong."

"Miss May, I almost never have a cold. Mother says if we keep our bodies clean and strong, we do not need to have them."

"Well, Jimmie, I believe your mother is right about it. We studied in our last lesson, about keeping the body clean; and what can be more unclean than a cold? And what a time the nose and the throat have trying to get rid of all the unclean matter that gathers! We do not even like to get close to a person who has a cold, because this matter we call mucus is full of the tiny cold germs that are always growing in the nose and

throat of the one who has a cold; and if they get on us, we may get a cold too, unless our bodies are very clean and very strong.

"A person who has a cold should always be very careful not to cough or breathe in another's face. He should not touch the pencils or any of the things that belong to his playmates, for he can so easily pass his cold on to others. It would be very selfish and unkind to do that, would it not? That is one reason why it is so necessary that we remember to keep our hands clean and our fingers and pencils and other things out of our mouths; for we never can be sure where cold germs from some careless boy's or girl's mouth may be lurking. But how can keeping our bodies clean help us to resist these little enemies, the cold germs? What is it, Bob?"

"By keeping our hands clean."

"That is one way, as we have been saying. But there are other ways. The blood has many duties and a very important one is to keep the inside of the body washed free from dirt and waste. That is why drinking plenty of water and plenty of fruit is such a help to the blood. But there are foods that do just the opposite of what water and fruit do. They clog up the body, and make very difficult the blood's task of washing away the wastes that accumulate. The blood itself may become thick with these wastes, so it cannot do any of its work as well as if it were pure and clean.

"Another very essential duty of the blood is that of fighting the germs which cause colds and other sicknesses; and it certainly cannot fight nearly as well when it is so crowded with waste matter. And the boy and girl who are always eating these clogging foods are almost sure to 'catch cold' when the germs come around. I wonder if you could not guess what some of these foods are; I will name a few: rich cakes, puddings, too much white sugar, sweets, cocoa, greasy and oily foods, hot biscuits, and even white bread. Yet there are boys and girls who eat almost nothing but this kind of food; and if anyone should say to them that they ought to eat vegetables, fruit, Graham bread, and milk, they would say, 'But I don't like Graham bread,' and 'I don't like vegetables,' 'I want biscuit and butter and fried potatoes,' and 'I want some cake' and 'I don't like milk—I want some cocoa.'

"And whenever they see sweets, they think they must have it, even between meals, and they would much rather have lemon squash than orange juice. Is it not a wonder they are not sick more than they are? I am sure if any of them could understand the importance of eating the foods their bodies need, they would be glad to do so, even if it were hard at first; because there is no boy or girl who would not rather have a fine strong body than to have things that taste good just for a few minutes, but really do the body harm.

"What is it, Jimmie?"

"Mother says the way to do when we have sweets is to have it for dessert, and then a little goes a long way."

"Yes, children, that is the way to do. Any of these sweets that might clog the body, we should be very careful to have only at mealtime, and then only after we have eaten all the foods the body needs. If we do this way, we will not be liable to get enough to do us much harm. What is it, Johnnie?"

"I like hot cakes with butter and syrup. They are not any good then, are they?"

"Well, oatmeal or shredded wheat with milk, and without sugar, is much better, Johnnie."

"All right, Miss May. No more cakes for me for a while. I am tired of these colds."

"What is it, Mary?"

"I am going to have Graham bread and milk instead of white bread and cocoa."

"That is the way to talk. You are going to make it hard for the colds this winter, I can see that. And be sure not to forget the water, vegetables, and fruit. There is one other thing I want to tell you about keeping the body strong so it can fight these colds, but we will have that at our lesson next time."

MEATLESS RECIPES

Various Vegetable Salads

By Elizabeth Shafer



WITH dietitians growing almost hourly more insistent as to the necessity of vegetables, and many of them, and with my family lagging far behind the dietitians in enthusiasm, I found myself turning more and more often to the vegetable salad as a solution to my problem.

As one usually introduces several vegetables in the same salad, this method of serving is a means of gradually getting before the family's attention vegetables against which they have been prejudiced. Besides, mixed vegetable salads are at home in many types of meal. A small portion is excellent with a hearty dinner, while a large portion of a mixed vegetable salad containing some of the more nutritious vegetables may well serve as the mainstay of the summer supper or luncheon, if it is accompanied by a bit of cheese, crisp rolls and a dessert.

Cheese, incidentally, is a good ingredient to use in many vegetable salads, either diced fine and mixed with the vegetables or grated and sprinkled over the top. Peas are a good vegetable to include in a salad that is to serve as a supper main dish, as they are valuable for both calories and vitamins. The combination of diced cooked carrots and cooked peas, often used as a creamed vegetable, is equally successful as a salad. The vegetables may be mixed with either French dressing or mayonnaise but are really the most successful if they are marinated in French dressing a while, with mayonnaise added as a topping at serving time.

Diced boiled potatoes are, of course, an old standby for a supper salad. A salad that uses them in combination with many other vegetables is less nutritious but excellent for variety. Try using one and one-half cups of diced boiled potatoes, one-half cup of finely cut celery, one-half cup of shredded cabbage, one-half cup of diced boiled beets, one-half cup of diced cucumbers, and one and one-half cups of sliced red radishes. Mix these vegetables with a cooked salad dressing, to which sour cream or whipped cream has been added, or with French dressing if you prefer. In any case serve the salad icy cold on a bed of salad greens.

Well drained cooked double beans and diced boiled potatoes in equal quantities, with shredded celery and chopped onion added in small quantities, and a little shredded green pepper for colour, make a well balanced salad. It may be served with any desired dressing.

Diced boiled potatoes, peas and chopped celery, mixed with mayonnaise and garnished with sliced hard boiled eggs, make a fairly hearty salad. Use about as much mixed celery and peas as you have potatoes. The vegetables are improved if marinated a while in French dressing before they are mixed with mayonnaise at serving time.

Diced boiled potatoes combined with string beans, cooked and cut in half-inch lengths, and cooked peas are good mixed with French dressing. For one cup of diced potatoes, use about one-half cup each of the other vegetables. After the vegetables have been mixed with the French dressing, mayonnaise may be used with chopped green pepper or celery.

Cauliflower flowerets and asparagus tips are an unusually good combination if a little grated Roquefort cheese is added to the French dressing served with them. These two vegetables should be mixed gently so as not to break them. Asparagus tips are delicious used as a combination garnish and ingredient for a salad in which carrots and peas are used. Equal quantities of diced cooked carrots and peas, which have been marinated in French dressing, are placed in little mounds on lettuce leaves. Four asparagus tips, also previously marinated, are placed around each mound. The mounds of carrots and peas are topped with mayonnaise.

In combinations in which cabbage is the main vegetable it is a good idea to plan to add some ingredient that furnishes a touch of colour—green pepper, beets or carrots are nearly always convenient additions, and if these fail there is the omnipresent pimento. Diced beets may be added to shredded cabbage, in some such proportion as one-half cup of beets to one cup of shredded cabbage, with one tablespoonful of chopped pickle and one teaspoonful of horseradish added for piquancy. This is combined with mayonnaise.

Diced cucumber may be combined with cabbage in the same proportion as beets. A few chopped nuts or olives make a tasty addition to this salad, which is served with mayonnaise or a cooked dressing mixed with whipped cream.

Finely shredded cabbage and cooked carrots cut in tiny strips make a good salad to serve with French dressing. Use about half as much carrot as cabbage.

Approximately equal quantities of shredded cabbage, diced celery, diced boiled potatoes, diced cooked beets and cooked carrot strips make a salad that reaches a high point in variation. Marinate the vegetables in French dressing and serve dotted with mayonnaise.

Finely chopped sweet green peppers and red radishes combined with shredded lettuce and mixed with French dressing make a good light salad for dinner service. A little chopped green onion will improve this salad.

A good sized, well coloured tomato hollowed out and filled with some such vegetable combination as peas and celery or chopped green pepper and cucumber always furnishes an attractive salad. A little less usual is a filling of asparagus tips covered with paprika-sprinkled mayonnaise. For a change in greens on which to put tomato, watercress is refreshing.

RICE AND VEGETABLE SOUP

Rice, 1/3 cup	Onion, 1
Potato, 1	Celery, 2 stalks
Carrot, 1	Butter, size of walnut
Turnip, 1	Salt

Grind the raw carrot, turnip, onion, and celery and put with the rice into three quarts of water; salt, boil fifteen minutes, add the ground potatoes and the butter, and cook until done.

EGG DUMPLINGS FOR SOUP

Milk, 1 cup	Flour
Eggs, 2	

Beat the eggs well, add the milk, and as much flour as will make a smooth, rather thick batter, free from lumps. Drop this batter, a tablespoonful at a time, into the boiling soup.

NOVELTY BAKED CORN

Strip the husks of the corn down so that all the silks can be removed. Cut out any imperfections. Wipe with a cloth, replace the husks, and wrap the ear with twine; place in a medium oven, and bake until tender. It may be found best to place a pan of water in the oven to add moisture.

SCALLOPED BRINJALS

Brinjals, mashed, 2 cups	Butter
Tomatoes, strained, 1 cup	Salt
Sage	Bread crumbs

Mix all together, and bake.

CABBAGE STEWED WITH TOMATO

Slice and wash a good sound cabbage, and put into a stew-pan with enough chopped tomato to give it a decidedly tart taste. Season with salt. Add sufficient water to cook and stew slowly till tender. Strained tomatoes may be used if desired.

FLOATING ISLAND

Milk, 1 quart	Eggs, 5
Sugar, 1/2 cup	Jelly, 2 tablespoons
	Flavour to suit

Make a custard of the milk, the yolks of eggs, the whites of two, and the sugar. Whip the remaining three whites to a stiff froth, with a little sugar, and flavouring the same as for the custard. Cool the custard, and pour into individual glass dishes. Drop spoonfuls of the whites on the custard so as to form islands; or it may be put on with a pastry tube or paper funnel. Drop a little jelly in the centre of each island. The custard should be about the same consistency as cream sauce. Do not allow it to cook too long, or it may curdle.



The DOCTOR SAYS



"To what extent is food deficiency responsible for disease? Is it in any way responsible for germ disease?"

Your query is one that has not been definitely and finally answered. We know that dietary deficiency is the prime cause of certain diseases, such as beriberi and scurvy; probably of pellagra and sprue, though in the last two, there may be also an infection. Undoubtedly many so-called germ diseases attack those who are poorly nourished—for instance, tuberculosis. Some think that pellagra and sprue belong here, as infections attacking the poorly nourished. Amoebic dysentery seems to belong in this class, for if a number of monkeys are equally exposed to the amoebic dysentery parasites, only those will take the disease that are poorly nourished, the well-nourished monkeys being able to throw off the disease.

There is good reason for believing that many other germ diseases select their victims from among those who are not properly nourished.

The same thing is apparent in plant life. Plants which are not given adequate fertilizer and which are not otherwise cared for properly, will succumb to parasitic diseases much more readily than healthy plants.

Not only do germs attack persons who are ill nourished, but many of the symptoms supposed to be due to germ action are in reality due to poor nourishment. In typhoid fever, for instance, some of the symptoms, like diarrhoea, delirium, and the typhoid state, which were formerly supposed to be a part of the disease, have practically disappeared since physicians have learned that it is better to feed a typhoid fever patient than to starve him.

"I have been having rheumatism for five months in my hands, the joints of my fingers having noticeably enlarged. I also have trouble in the lower limbs. Would an outdoor life benefit? Would operating a typewriter make my hands more easily affected by rheumatism? Do meat and fried foods predispose to this trouble?"

Rheumatism such as you have, usually indicates some focal infection, in the tonsils, teeth, nasal passages, or elsewhere; most probably the tonsils. Your condition might readily progress until you are perfectly helpless, unless you find the infective focus and have it removed.

An out-of-door life will do you no good so long as the infected focus is permitted to remain; neither will abstinence from meat and fried foods. You should follow out these and other hygienic measures, which will help to build up your general health, but the most important step for you to take is to find and get rid of the offending focus of infection.

The use of the typewriter is not likely to cause rheumatism, but if you have a rheumatic infection, it is possible that the typewriter might cause enough irritation of the joints of the fingers to cause the trouble to settle there.

You should have a thorough medical and dental examination, with an X-ray of your teeth, in order, if possible, to determine where the cause of your trouble lies. It is much better for you to lose a few teeth than to become crippled.

"Would you consider a blood pressure of 160 high for me at forty-six years of age? Kindly give list of foods that raise blood pressure. Will peanuts or sweet chocolate?"

A blood pressure of 160 is high for your age. It may be something temporary, having some relation to the change of life, and may not be due to any food you are eating.

Worry, care, or any painful emotional condition is liable to raise the blood pressure. The foods which should be avoided are those which contain purin, including meat, tea, coffee, and in a less degree cocoa and chocolate; though I

do not think that, without some other cause for high blood pressure, these foods and drinks alone would cause it.

One very common cause of blood pressure is the presence of some infection, such as ulcerated teeth, diseased tonsils, inflamed appendix, diseased gall bladder, or something of that kind. If the cause is of this nature, the remedy would be surgery, and diet will not help it very much. In any case of high blood pressure there are many possibilities, and the case would have to be studied very carefully before one would know just the cause of the trouble.

"At what time should baby's teeth appear?"

The milk teeth usually appear in about the following order, though the time may vary somewhat:

incisors (front teeth),	lower central,	7 months
"	upper "	8 "
"	upper outside,	9 "
"	lower "	12 "
First molars,		14 "
Canines ("eye teeth," "stomach teeth"),		18 months
Second molars,		22 months

The first molars of the permanent teeth appear about the sixth year. They are usually supposed to be baby teeth, and are neglected, and perhaps lost through decay. It is important to prevent decay of the baby teeth, as decay is easily transmitted from these to the permanent teeth. Do not neglect an occasional visit to the dentist, even if there is no pain.

"Is there anything that I can do to overcome a tendency to catch cold on almost no provocation?"

You may need an operation for the removal of some nasal obstruction.

You can do much by proper attention to diet, bathing, skin function, exercise, open-air life, etc., in other words, by general hygiene.

You can do much by keeping away from those who have a cold.

When everything else fails, you may increase your resistance to the usual "cold" germs by the use of appropriate vaccines.

"What do you recommend in a very obstinate case of chronic constipation?"

Several things: First a laxative diet, including whole grains, green vegetables, and fruits. Second, abdominal exercises including movements, both standing and lying, which cause vigorous contraction of the abdominal muscles. Third, free water drinking. Fourth, the use of mineral oil, agar, or if necessary, some laxative.

"My husband—age 60; height 5 feet 8 inches; weight, 250 pounds—is bothered with drowsiness. When not in active work, he drops into a sound sleep. He has a good appetite, and is apparently well. I have tried to have him examined, but he has no confidence in doctors. What is your advice?"

An examination may show his blood pressure high.

For his own comfort and clearness of mind and length of life he ought to cut down on his diet, leaving out largely the sweets, fats, and cereals, including bread, cake, etc., and regulate his eating by the scale so that he is losing from half a pound to a pound a week. He should adhere to this diet till he reaches a weight somewhat less than the average for his height and age.

This is a hard prescription, but following it may mean a greater assurance of long life and some freedom from that drowsiness.

Teaching by Example

By Daniel H. Kress, M. D.

THE people of Israel had so far departed from God, that mere words from the mouth of His prophets failed to make any impression upon them. What could not be taught by word, had to be taught by example. The word of the Lord came to Ezekiel, saying, "According to thy ways, and according to thy doings, shall they judge thee, saith the Lord God." God then told him he should be a sign unto them, that he should live out before them what he desired to teach them later, until they should come to him and say, "Wilt thou not tell us what these things are to us, that thou doest so?" Then he was to say to them, "Ezekiel is unto you a sign: according to all that he hath done shall ye do." Eze. 24: 24.

Those who would go out as teachers of the truth must first live before the people what they purpose to teach by word of mouth. It is what they live rather than what they say will impress others. "What you are thunders so loudly," said Emerson, "that I cannot hear what you say."

Jesus "began both to do and to teach," therefore "He spake as one having authority, and not as the scribes," who said, and did not. When the officers who were commissioned to arrest Him, were asked on their return, "Why have you not brought Him?" they replied, "Never man spake like this man."

Not long ago I heard a young man sing at a religious meeting. The words were beautiful, and his voice was well trained, but somehow the song failed to make much impression upon me because I was so well acquainted with the young man's life. His life and the words of the song failed to harmonize.

Some time ago I gave some lectures in a large city under the auspices of the Twentieth Century Woman's Club. I was invited to speak in a nearby town. When I arrived at the station, I was met by a reception committee, and taken to the best home in the city to be entertained. Among the guests were the leading physician of the city and his wife, two ministers, and others. At the supper table, a large turkey was carved, and the first plate was passed to me as the guest of honour. Instead of saying, as I always had, "Thank you, I do not care for any meat," I thought I would merely place it before me and leave it there. I felt they might think less of me, and that my words would not be so well received, if I should decline, and thus make my peculiarities too conspicuous.

Soon my hostess observed that I did not partake of the turkey on my plate, and asked, "Dr. Kress, are you a vegetarian?"

Then I felt the secret was out. Like a criminal I said, "Yes, I eat no meat; in fact, I have lived on a meatless diet for more than thirty years."

"Well," she replied, "why did you not tell me? and I would not have served you with turkey. It must be offensive to you," and she removed it from my plate. Then she said, "My husband and

I are on the point of becoming vegetarians. We have studied into the subject, and it appeals to us. We eat meat only once a week. This turkey was prepared in your honour."

This opened up the topic of vegetarianism. Questions were asked, and I answered them, with the result that all present agreed that vegetarianism is rational. At the close of the discussion the hostess turned to me and said, "Now doctor, see what an opportunity you would have missed had I not inquired of you whether you were a vegetarian."

I took her words as a gentle reproof, and determined in my own mind right there that never again would I compromise as I had, but I would live before others what I aimed to teach by word of mouth, so as to be able to say with Paul, "Those things which ye have both learned, and received, and heard, and seen in me, do." Phil 4:9.

The Lamed Bowel

(Continued from page 4)

keep in order. His fetid breath speaks his delinquencies and his poisoned life to high heaven. The doctor may cloak the situation to the patient with the smooth phraseology of colitis with prolapse of the bowels and adhesions, but he knows, or should know, that the patient has received an irreparable damage. Nature will demand her "pound of flesh" for the violation of her chemical laws of intake and elimination.

In a thousand ways will she plague the life of him who so lightly regards the home in which he lives and does despite to the fiat of his Maker, in regard to the character of his daily food. That pronouncement has never been revoked, and it is as true to-day as when it was first spoken. If we would fully and truly live, our food must be the "herb of the field."

The lowered resistance due to the character of the continued faulty intake may manifest itself in the form of acute or chronic appendicitis, with its attendant results; or false openings of the bowel may be developed, constituting foci of infection feeding into the lymphatic circulation a continual stream of organisms, which in time may so break down the functioning of the bowel that its partial or complete removal may become necessary.

Acute infections, as typhoid fever, pneumonia, influenza, the dysenteries of childhood, as well as of maturity; the parasitic organisms all take their toll of vitality, and leave their mark of injury in the wearied bowel. The results of these destructive agencies on the intestinal tract can never fully be measured, but we can comprehend something of their awfulness in the marked lowered margin of safety in many of those who have been so unfortunate as to have been their victims.

How far the lamed bowel may retrieve itself is an entirely relative question. It all depends upon the margin of safety, the initial personal inheritance, the age of the patient, the length of time the offending agency has been endured, and the character and severity of the lesions produced.

When our biological and chemical laws are obeyed, vicious habits discontinued, foci of infection eliminated, and obedience to the laws of hygiene complied with, it is marvellous the comeback that nature manifests. It can be promised with all certainty that at least a measurable degree of comfort and in all cases an amelioration of conditions may be obtained in the treatment of this many-sided affliction. Intensive medication is of but little avail.

The daily cathartic is to be emphatically condemned; whatever eliminant may be selected, it should be such as will give the least possible irritation, adequate for results, to the already overwrought tissues of the bowel. Mineral oil, plain or in the emulsified form with agar-agar, if necessary in conjunction with castor oil, or the bile salts, will frequently be most helpful in aiding in full elimination. The injection of mineral oil at bedtime and the use of a waste-free diet in toxic spastic colitis will be found most helpful. The use of the moist heating abdominal girdle at night and the dry abdominal girdle in day time will also afford much comfort to the patient.

Mechanotherapy, electrotherapy, heliotherapy, hydrotherapy are all most useful and powerful agencies in aiding to restore the greatly injured bowel to function again. Discriminating judgment and a thorough knowledge of the pathology present are essential in the effective use of these powerful agencies, or great damage, rather than benefit, will result. But granting due merit to all these agencies and others worthy of mention, the one supreme factor that must be considered above all others if success is greatly to attend the refunctioning of the lamed bowel, is the modifying of the intake to comply with the chemical and biological laws of life. There must be a change of dietetic habits.

Exercises will Help Painful Feet

EXERCISES for weak and painful feet are recommended in an article written for *Hygeia* by Dr. A. M. Rechtman. The following set of exercises performed for five or ten minutes three times a day will be found helpful:

1. Rise on the toes slowly and return to position. This strengthens the calf muscle, which is the chief support of the arch.
2. Roll out on the ankle bones so that weight of the body is supported on the outer borders of the feet and slowly return to position. This attitude over-corrects the arch and stretches the contracted tendons on the outer side of the feet which aid in turning the feet out.
3. Slowly rise on the toes, then roll the ankles out and slowly return to position. This exercise is a combination of the previous two.
4. Walk along a line bearing the weight on the outer side of the feet, one foot before the other.
5. Pick up marbles with the toes.

The World's Redeemer: Is He Real?

By Theo. G. Weis

JESUS CHRIST, who was born of Mary, the bride of a humble citizen of Bethlehem, Judea, is as real a fact of history as Alexander of Macedon, Napoleon of Corsica, William the Great of Prussia, Bruce of Scotland, or Thomas a Becket of Canterbury.

No world historian omits Christ. He cannot! History begins and ends in Christ. His existence is no more fictitious than are the calendar, the stars in the sky, and the cobblestones that slip and crunch beneath our feet.

"Each victory, each deliverance, prefigured Messiah's work; each saint, each hero, foreshadowed some separate ray of His personal glory; each disaster gave strength to the mighty cry for His intervention; He was the true soul of the history, as well as poetry and prophecy, of Israel."—*An introduction to the Critical Study and Knowledge of the Holy Scriptures*, Horne.

"The Emperor Augustus had ordered a general census of the Roman Empire partly to obtain statistics of resources and partly for the purposes of taxation. Judea was then a dependency of the Roman Empire, and Augustus had probably planned to reduce it entirely to the state of a Roman Province; to secure statistics from it he also ordered Herod to take the census. In performing this, Herod followed the Jewish method. Joseph and Mary, being of the tribe of David, had to resort to Bethlehem, the seat of the tribe. On account of the throng they were forced to take shelter in a stable, and the new-born babe had to be laid in the manger."—*Neander, in "Life of Christ."*

Giovanni Papini, in his very terse way, says: "Jesus was born in a stable, a real stable, not the bright, airy portico which Christian painters have created for the Son of David, as if ashamed that their God should have lain down in poverty and dirt. And not the modern Christmas Eve 'Holy Stable' either, made of plaster of Paris, with little candylite statuettes, the Holy Stable, clean and prettily painted with a neat, tidy manger, an ecstatic ass, a contrite ox, and angels fluttering their wreaths on the roof—this is not the stable where Jesus was born. A real stable is the house, the prison of the animals who work for man. The poor, old stable of Christ's old, poor country is only four rough walls, a dirty pavement, a roof of beams and slate. It is dark, reeking. The only clean thing in it is the manger where the owner piles the hay and fodder. . . . Upon this earthly pigsty, where no decorations or perfumes can hide the odour of filth, Jesus appeared one night, born of a stainless virgin armed only with innocence."—*"Life of Christ," Papini, pages 21, 22.*

With the mind blinded by wrong habits of reasoning, men demand accurate, biological proof of the incarnation. It is illegitimate to apply ordinary scientific methods to the solution of the

mystery. No proof aside from the Biblical statements is possible.

"We have yet to show how the idea as to the person of Christ created the Christian religion. It is enough that we repeat here, that that religion is not built upon faith in Jesus of Nazareth, but upon the belief that He was the Christ, the Son of the living God. Without this belief the religion could have had no existence."—"The Philosophy of the Christian Religion," Andrew Martin Fairbairn.

The New Testament says: "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. . . . Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son." Matthew 1:18-22.

Not Surprising

It is not surprising at all that men who deny the virgin birth should also deny the divinity of Christ. Why He should even receive the unstained credit of being a great moral teacher, the light and inspiration of our generation, is sometimes puzzling. Why not smudge His life as an atrocity, and then show how, in spite of evil, He became the great sage? If He is not the Son of God, as He claimed, He is a madman. If He is not divine and His birth a miracle, He is a foundling, an unwanted child begotten by a woman who sold her body for the sensual pleasures of a moment. It makes Him the son of a temporary prostitute, and a liar of unfathomable cunning, or else violently insane. Think of the traffic in trinkets, cups, crosses, wood chips, rings, beads, waters, wines, breads, oils, paintings, sculpturings, that is carried on in His name, branded by His personality! Think of the flood of literature, books, and rubbish discussing His name! Think of the scores of ex-bishops, ex-preachers, and others who pick flaws and throw ink! What a motley crew of cynics enjoy the shelter His name affords, yet deny His divinity!

Think of the many faces that have been lighted by a "look at the cross"! Think of the millions who suffered like brutes—some intelligently, some not! Think of the sacrifice, hardship, death, in His name by individuals from every nation under the sun! Think of the blood that has dripped century after century as an expression of devotion and loyalty! Think it through, and be confounded! It is the gospel few men live.

He Loved and Died

"Love," He said. "Love thy neighbour." Matthew 22:39. And He *died!* DIED!

Through the last few hundred years He died that death an incredible number of times over. His crown of thorns has been walloped by rods, pricked by pens, riddled by typewriters. Most of Christ's critics have considered themselves righteous men doing a service to humanity. When they passed off the stage of action, a thin smoke rose to the sky and disappeared with the clouds. They were gone, but the Son of man's influence continued.

These self-styled liberal thinkers, broad-minded, sincere devotees of the "moral cause," have not improved love or invented a scheme whereby man can love more intensely, more logically, and more scientifically. Love has not yet yielded fully to research. Many an outcast, many a galley slave, human wretch, ricksha coolie, and many a lonely thief (Luke 23:39-42) upon a lonely cross still turns a penitent look of faith on Him who gave so much and gained such slander.

Must Lose Himself

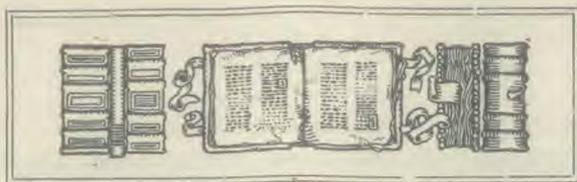
The world to-day, it seems, is too busy to remember a noble deed, too careless to return an act of kindness. Why should it be blamed if it forgets Him who died a shameful death?

"He who saves others is ready to lose Himself; He who serves others necessarily pays with His own person (that is, with the only value which is really His and which surpasses and includes all other values); it is fitting that He who loves His enemies should be hated even by His friends; He who brings salvation to all nations must needs be killed by His own people; it suits human ideas of the fitness of things that He who offers His life should be put to death. . . . The only truths which remain in the fleeting memory of the human race are the truths written in blood."—"Life of Christ," Giovanni Papini.

If by loving *he* died, how can *we* by hating live? His life is the wish of many, His love the guide star of the soul. He is the truth, the way, the life. He is the Redeemer. His life preaches a gospel that no man can live of his own power. "I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit: *for without Me ye can do nothing.*" John 15:5.

ONE writer, after describing the death of Confucius, who at the grave had no ray to cheer its dark gloom, says: "So down through the centuries have died his followers—in doubt, in darkness, in fear; for there is not a line in the Confucian classics which sheds a ray of light on the valley of the shadow of death. China still waits to hear the great message of Christ to man, 'I am the resurrection, and the life.'" Really, is anything worthy the name of "great"—so often applied to Confucian classics—in the way of intellectual learning, if at the grave the interests of the soul—the life capable of being extended to all eternity—have been overlooked, so that at that supreme moment the life goes out in gloom, in darkness, in fear, in eternal night? China needs the light of God's Holy Word pointing the soul to Jesus, the world's great Light. "There is none other name under heaven given among men, whereby we must be saved."

THERE is no kind of knowledge which, in the hands of the diligent and skilful will not turn to account. Honey exudes from all flowers, the bitter not excepted; and the bee knows how to extract it.—Bishop Horne.



My Favourite Text and Why

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" *Isaiah 43: 25.*

Gordon Oss

I THANK my Lord for this promise: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. *Isaiah 43: 25.* Blessed forgetfulness of our Lord, our sins will He not remember (*Hebrews 8: 12!*) and our needs will He never forget (*Isaiah 49: 14-16*). "Put Me in remembrance," He continues: (*Isaiah 43: 26.*) Just remind Me, says the Father, and then, companionlike, He says, "Let us plead together." Do I read aright, "plead together," my Lord and I? How can this be? Faith gives the answer. I kneel in prayer. My faltering words reach the throne of God. My heavenly Advocate receives them there. He is the very same Jesus (*Hebrews 13: 8*) who touched blind eyes, opened deaf ears, straightened crooked limbs, relieved burdened hearts, and never turned aside from any need. My need is my strong plea. I know He will not turn away from me. By faith I see Him now, as He raises His scarred hands before His Father. I hear Him pleading, "My blood, My blood." "Father, forgive" is heard as earnestly as when these words fell from the dying form on the cross.

Yes, He pleads *with me and for me.* I come when I will; He has no office hours. At daybreak, noon, or when the earth is wrapped in the shadows of night, I may come and always find Him waiting. How faithful (*1 John 1: 9*), how anxious (*John 17: 24*), how loving (*John 15: 13*), and true (*Revelation 3: 7*) is "Jesus my Jesus!" He says I may some day be like Him. (*1 John 3: 2.*) Blessed anticipation! I do not understand fully this promise, but gladly I accept it, and it buoys me up. My Gethsemanes lose their fears; I am not alone. My cross becomes lighter, for he bears it with me. Life becomes a new experience as I walk "down life's valley with Jesus."

"I heard the Saviour calling,
In accents sweet and low;
Forever calling, calling,
And yet I would not go.

"I heard the Saviour calling,
So clear above the din;
Forever calling, calling,
'Oh say, may I come in?'

"I heard the Saviour calling,
With pity so divine;
Forever calling, calling,
It reached this heart of mine."

The Modern Treatment of Cancer

(Continued from page 8)

It is so active at times that the skin overlying the growth may become red; the lymphatic glands enlarge rapidly and the patient appears to be and is very sick. The treatment of this type of cancer is similar to the treatment of the glandular enlargement associated with acute tonsillitis. Operation is not indicated; no sane surgeon would operate on these glands, for surgery would destroy nature's barrier against invasion. If the patient suffering with acute cancer is to be cured, his resistance must be preserved and enhanced if possible. Physicians attempt to do this by irradiation, the application of x-rays or radium to the growth and to its glandular extensions.

In subacute cancer as in subacute infections, the process is less active, usually because the patient's resistance is better, and the glands may not be affected. In these cases, as in acute infections, the patient's resistance determines the character of treatment—operation followed by irradiation or operation preceded by and followed by irradiation. In some instances it is advantageous to imbed radium at the time of operation.

In chronic cases, removal by operation or destruction of the growth by other methods is the proper treatment. X-rays, radium or electricity are uniformly satisfactory. This applies of course to accessible growths; growth within the abdomen or chest are usually operated upon.

Common Ailments and How to Treat Them

By G. H. Heald, M. D.

Baby's Indigestion

IF BABY shows signs of indigestion, a safe procedure is to withhold food for a time, even as long as forty-eight hours, if necessary, giving only some boiled water. If possible a doctor should be consulted. In any case, the baby's food supply should have attention. If it is a bottle-fed baby, it should have only Pasteurized or boiled milk, with a tablespoonful of orange juice or tomato juice twice a day between feedings. It has been shown that certain brands of dried milk, properly prepared, are superior to most of the fresh milk as usually served. There is another probable cause of digestive trouble in bottle-fed infants. Cow's milk is not like mother's milk, and requires some modification to make it more nearly like human milk. The quantity of milk, and the nature of the modification, will depend on the age and the condition of the baby, and should be under supervision of the physician.

If a breast-fed baby is having trouble, the cause may be want of cleanliness as regards the nipple or the baby's mouth, though oftener than not it is caused by some food or medicine which the mother is taking.

Baby Spasms

If baby has spasms, get it into a tub of water as soon as possible, having the water as warm as the baby can comfortably stand. Be careful not to have it too hot. Let the water come up to baby's navel as it sits in the tub, and support it in the sitting position. Usually this measure will give relief; but in all cases it is important to call a physician, for though the spasm may be due to some comparatively trifling disorder, it is often the precursor of grave and perhaps fatal disease.

Infantile Scurvy

Infantile scurvy, like the scurvy of adults, is brought on by improper feeding, usually by the use of Pasteurized or boiled milk. The trouble may be prevented by the use of substances known as anti-scorbutics (remedies against scurvy), such as orange juice or tomato juice, given daily or preferably twice daily in the intervals of feeding.

Pellagra

This trouble, usually recognized by the sun-burn-like rash of the skin on exposed parts, and by digestive disturbances, and often by mental change, is a food disease. That is, it is caused in persons who do not have a sufficiency of certain kinds of food. With an abundance of milk and green vegetables, one need never fear pellagra; and in case the disease is not too far advanced, it can be cured by resort to such a diet.

Backache in the Obese

This is often due to footstrain, owing to the falling of the arch of the foot; for the arch not infrequently gives way in heavy persons. Wearing arch supports, or in some other way overcoming the footstrain, has relieved many a backache. In fact, such relief may be experienced in persons who are not particularly heavy; for where there is foot-strain, there is likely also to be backache.

Headache with Eyestrain

There are many causes of headache, but eyestrain is the cause in a very large percentage of the cases. In any case of headache, the eyes should have early consideration. It is possible that the person may not be aware that he has any eye trouble. He complains of headache, and when the eyes are suggested as a possible cause, he says, "I see perfectly, and my eyes never trouble me." Yet they are troubling him all the time. He feels the pain, not in his eyes, but in his forehead or temples. So in every case of persistent headache it is wise to have the eyes examined to determine whether glasses are required.

Among the other causes of headache are fevers, various poisons, including those of auto-intoxication, arteriosclerosis, high blood pressure, anæmia, and infections of the nose and ears. In any case of headache, the first procedure should be to determine the cause; for any treatment to relieve headache without reference to the cause, is only prolonging the trouble until it will be more difficult to remedy. Above all, one should avoid the various advertised headache remedies which, though they may give temporary relief, do more harm than good.

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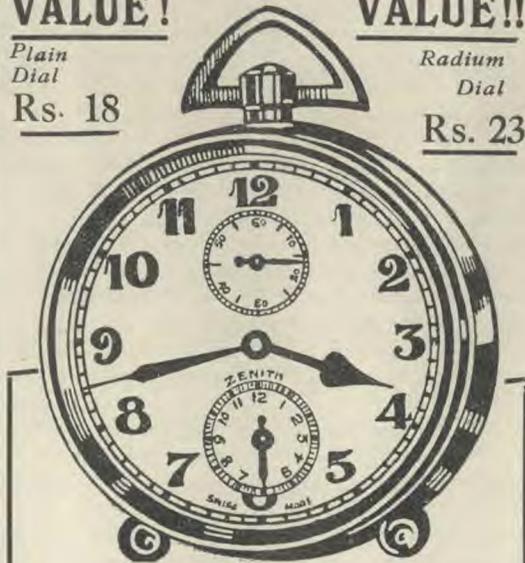
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High Blood Pressure

This unpleasant and unfortunate condition may be partially relieved by going on a low diet, avoiding constipation and the use of putrefactive foods, and of foods and drinks of the purin type, including meats, tea, and coffee; and by the avoidance of mental excitement, worry, anxiety, grief, and the like. Even worry about a high blood pressure is liable to increase the pressure.

It is not always well to attempt to reduce the pressure artificially; for often the pressure is compensatory—that is, it is a protection against something worse, so that a sudden lowering of the pressure may spell disaster. The best treatment for high blood pressure includes a quiet life with little emotional disturbance, not too much physical exercise, the removal of any focus of infection, as in the tonsils or the teeth, and the removal of any other sources of body poisoning, including alcohol, tobacco, intestinal auto-intoxication, etc. It is well to remember that an increased intra-abdominal pressure, as is caused by a rapid formation of gas in the stomach or intestines, may for the time greatly increase the blood pressure.

Often high blood pressure is without serious symptoms, and the person believes he is in perfect health until he has an examination, say, for life insurance, when the examining physician discovers the condition, and then the person begins to worry about his high blood pressure, and his troubles begin. For after that, he will notice little symptoms that were unnoticed before, and these will begin to have a sinister significance to him, until finally he works himself into a state of semi-invalidism.

Constipation

Many persons who suffer from chronic constipation might free themselves from this handicap if they would determinedly set about doing it. If

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ou are constipated, try the following :

1. Drink two glasses of cold water every morning on rising.

2. Substitute whole-grain bread or bran bread for white bread, and use only whole-grain preparations, such as brown rice. Avoid the macaronies and other pastes, and the milled cereals that come in cartons. Shredded wheat is whole wheat. Use freely of the coarse vegetables and fruits, and avoid the concentrated foods, such as cheese.

3. If this does not suffice for coarseness, add some bran to your diet.

4. Take daily bending exercises,—forward and backward bending, and sidewise bending,—rowing exercises, horseback riding, etc.

5. Practise kneading or massaging the abdomen.

6. Choose a convenient time for the relief of the bowel, and wait for it, expecting to have a movement, for the mind certainly does have an influence. The best time for this is within half an hour after taking the water in the morning. Nature may be assisted by what is known as the anal reflex. Covering the finger with several thicknesses of tissue paper, press on the anus, and make a series of rapid pressing movements, at the same time gently bearing down. Almost immediately there will be felt an inclination to move the bowel, and within a short time, if the pressing is kept up there may be a satisfactory movement.

Chapped Hands

Some persons, who, because of their occupation, have badly chapped hands, may find relief by using a lotion of glycerin and water, equal parts, applied to the affected parts at night, and encasing the hands in a pair of old gloves. The skin will become softer and smoother, and the chaps will disappear. In some cases it may be necessary to keep the hands out of water, or to avoid some occupation that proves to be irritating to the skin.

Brown Spots on the Skin

Try rubbing the spots with lemon juice. If this fails, rub the parts with a strong solution of oxalic acid, and follow this by rubbing with a strong solution of hyposulphite of soda. Remember that oxalic acid is poisonous, if taken internally.

Lumbago

This is a comparatively rare form of backache in which the trouble, though brought on by some sudden wrench or strain, is made worse because of the presence in the body of an excess of uric acid, which tends to deposit in the tendons of certain muscles, or in the joints. Eliminate from the menu all meat, tea, and coffee, and use hot full baths, hot packs, and other eliminative treatments. Drink freely of water, lemonade, and other fluids, and use saline cathartics. Hot applications locally and skilful massage may afford temporary benefit.

The Discredited Claims Made for Alcohol.

It is remarkable that claims have been made for alcohol and have found wide acceptance for centuries which are the exact opposite of the truth concerning its effects. Several instances of this divergence between claims and facts have been revealed by the scientific study of the effects of alcohol upon the body.

It has been used by the medical profession from the earliest dawn of the science of medicine as a stimulant. But it is not and never has been a stimulant. On the contrary it is a depressant.

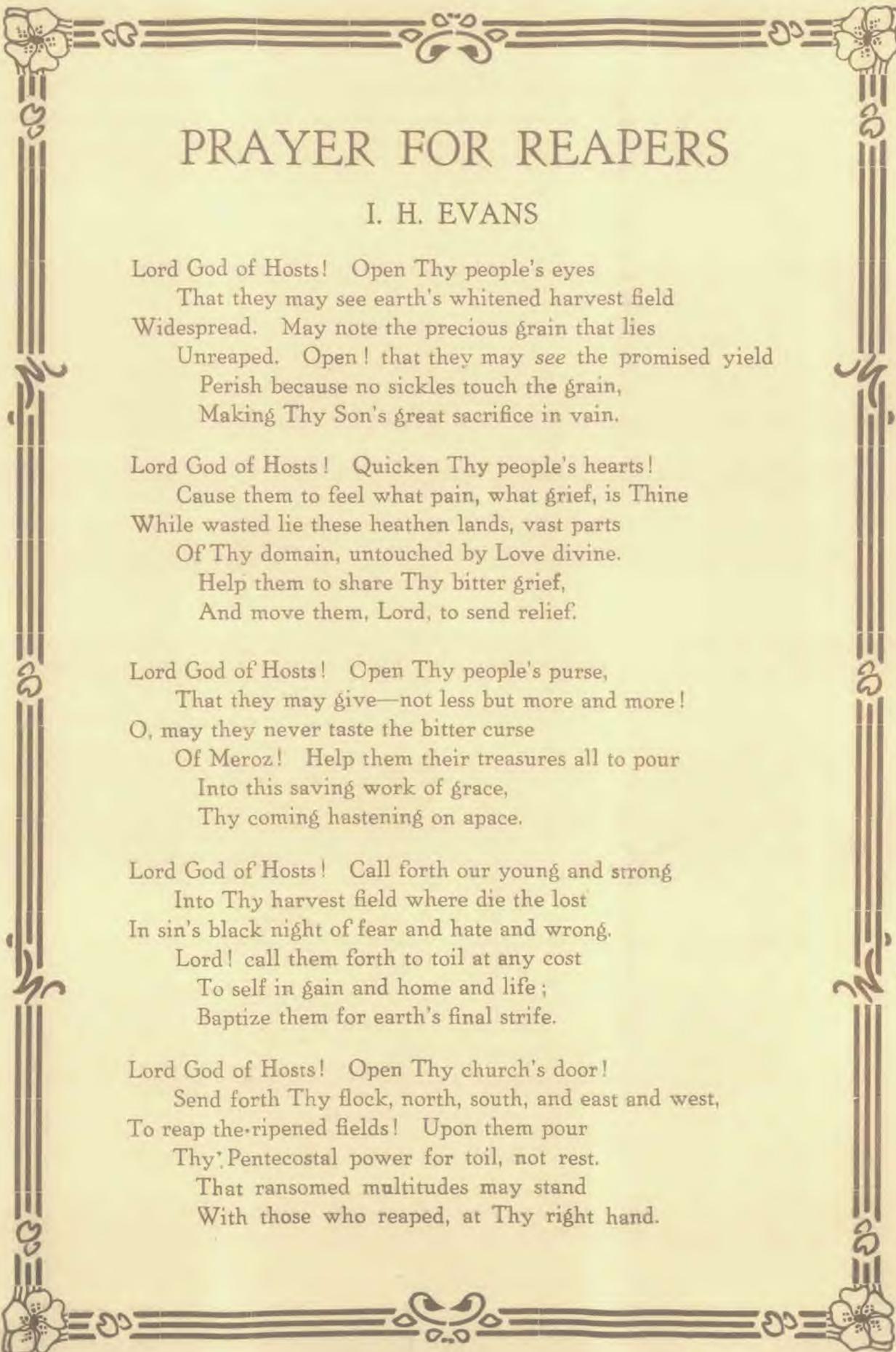
It has been called a necessity for Europeans in the tropics. Thousands of young men from England, France, Germany, and America have formed habits of drinking in the tropics because they were told that they could not live without it. The lives of hundreds have been cut short by the very thing they believed was prolonging their lives, for scientific study has shown that alcohol, which is bad for people of all climates, is worse in the tropics than elsewhere.

It has been regarded as a remedy for snakebite but a learned physician who has made a thorough-going study of the subject says that thousands of people who have died supposedly of snakebite have in fact been victims of the alleged remedy—they would have survived the snake's poison but for the effects of the alcohol.

Its effects on the mind have been as much and as badly misunderstood as those on the body. Regarded as a cheer-giver it has been one of the world's most prolific causes of quarrelling and of despair. It has been brought into parties to insure a happy time and has produced far more misery than pleasure. Authors have made use of it to encourage their flow of ideas and its only effect has been to retard the functioning of their powers of criticism, making them proud of what in their fully sober moments they would have rejected as unworthy of their abilities. Officers have given it to the soldiers in their armies to make them fight better and it has made them careless, wild in their shooting, and incapable of sound decisions in emergencies. It has often caused the defeat of armies that relied upon it to help them to victory.

The Best Thing in Life

"The best thing in life is, after all, to fight for a cause worth fighting for, and to fight thoroughly. It will aid us, I believe, to look back upon the past with satisfaction, and to the future with confidence, and though the battle be long and the forces against us many, we may rest assured that "the race is not always to the swift nor the battle to the strong," but that right and truth will eventually triumph. If we are to succeed we must deserve success, and the warrior who is to win his battle must allow no weak spot in the harness."



PRAYER FOR REAPERS

I. H. EVANS

Lord God of Hosts! Open Thy people's eyes
That they may see earth's whitened harvest field
Widespread. May note the precious grain that lies
Unreaped. Open! that they may see the promised yield
Perish because no sickles touch the grain,
Making Thy Son's great sacrifice in vain.

Lord God of Hosts! Quicken Thy people's hearts!
Cause them to feel what pain, what grief, is Thine
While wasted lie these heathen lands, vast parts
Of Thy domain, untouched by Love divine.
Help them to share Thy bitter grief,
And move them, Lord, to send relief.

Lord God of Hosts! Open Thy people's purse,
That they may give—not less but more and more!
O, may they never taste the bitter curse
Of Meroz! Help them their treasures all to pour
Into this saving work of grace,
Thy coming hastening on apace.

Lord God of Hosts! Call forth our young and strong
Into Thy harvest field where die the lost
In sin's black night of fear and hate and wrong.
Lord! call them forth to toil at any cost
To self in gain and home and life;
Baptize them for earth's final strife.

Lord God of Hosts! Open Thy church's door!
Send forth Thy flock, north, south, and east and west,
To reap the-ripened fields! Upon them pour
Thy Pentecostal power for toil, not rest.
That ransomed multitudes may stand
With those who reaped, at Thy right hand.