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The Relation of Cause to Effect

By L. A. Hansen

IN matters of health and disease it is of the greatest importance that we learn to reason from cause to effect. There is a definite appointed relation between the two, divinely ordained for our good. We may use our reasoning powers in studying this relation, and learn how to avoid that which brings suffering and to do the things that are for our benefit.

"All our enjoyment or suffering may be traced to obedience or transgression of natural law."

This statement, by one who had a keen insight into the relation of cause to effect both in matters physical and spiritual, contains a truth which, if grasped, will explain many questions concerning sickness and health. If heeded, the principle here given will serve as an infallible guide to true enjoyment of life; for the principle is one of unchangeable law.

There is not much satisfaction in trusting to chance or to the horse shoe brand of luck. Neither does belief in good fairies, in the fates, in destiny, or in other possibility of good fortune, give much real consolation. Hanging life on any peg of uncertainty is, after all, poor business.

It seems difficult for human comprehension to understand that man holds his life and its issues largely in his own hands; but he is the one who determines its weal or its woe. And in saying this we in no degree deny the near relation of God, and His interest in all that concerns man.

It is Scriptural truth that "whatsoever a man soweth, that shall he also reap," and the

law of sowing and reaping is one of certainty,— something that can be depended upon. There is one sure thing we may know about our sowing and planting: whatever we get in harvest, will be in kind according to what we sow. Turnip seed comes up turnips and not something else. Beans make beans. Corn never turns out to be anything but corn. Wheat is always wheat.

The law of reaping what we sow applies to more than the vegetable world. We reap in health according as we sow for health. Good, sound habits of living do not develop feeble, sickly bodies. Neither will careless, indulgent, or deliberate violation of health laws ever produce health. Dyspepsia, Bright's disease, tuberculosis, disorders of the heart, and all other ailments are the results of wrong living. Health, strength, energy, and soundness

are the product of good sowing.

In matters of life, the law of reaping according as we sow cannot be altered by anything that man can do, and no man need want to alter it, if he makes use of it for its beneficent purposes. Natural law need have no terror for those obedient to it, for its object is to bless. No suffering of humanity can be charged against natural law, for none of nature's laws has ever hurt humanity; it is humanity that has hurt itself by going against natural law.

There's a Cause

"The curse causeless shall not come," says the wise man (Prov. 26:2), and he states a truth



*Destroying the danger signals is only adding to the danger
First remove the cause*

that will bear close study in these days of disease. We have come to look upon sickness and suffering as something belonging to our lot. Debility and premature death seem a part of a programme that we must accept without question and carry out without any change.

Somehow man and woman have found ways to shift their own responsibility for the results of violating physical law. The commonest principles of hygiene and sanitation are often ignored, and when disease comes, the blame is placed, not on those who definitely and almost deliberately laid the way for it, but upon some indefinite and unseen agency.

A popular way of shifting the blame for physical misfortune is to charge Providence with it, accusing God of illtreating us. The facts are, God has given us every possible means of health, and He has also given positive directions for their use. Our own bodies carry upon them inscriptions, made by God's finger, that point the way to health.

The laws of health, written on our nerves and muscles and on our every fibre, tell us what we should do to keep well. Or should we say they tell us what not to do? Take it either way, or both ways. We know by the ease and comfort we enjoy when we follow health principles, that that is the way to health. We also learn by disease, the absence of ease, and discomfort, what results when we transgress health laws.

Pain is the cry of an injured part, and gives warning of the hurt that is being done. Aches exist only in abnormal conditions, and they tell us that things are not right. Fever is a symptom saying something is out of order. A corn or bunion is the result of wearing a tight or illfitting shoe.

Thus physical discomforts, ills, or ailments are an outcry of nature against something wrong which we are doing, some mistreatment or abuse of an organ or function. We may take it as a sort of protest of nature. Better still, we may regard it as a kindly warning, letting us know wherein we need to correct our conduct or habits of living. We may also regard our physical suffering as a physical penalty for some physical transgression, either our own or that of some one else.

If we reason from cause to effect, we shall see that all ills and ailments do not come by chance; we shall not look upon sickness as sent of God; we shall not even charge the devil directly with disease; but we shall recognize that our own non-conformity to natural law is the first cause of ill health.

Remove the Cause

Along with the popular idea that disease is a thing distinct in itself, more likely sent of God, goes the theory that for each ill there is somewhere a remedy, probably also given by God; all we need to do to get well is to find the specific cure and apply it. This belief gives rise to all kinds of "pathies" in medicine; various notions concerning the healing virtue of this, that, and the other thing; many short-cut methods of so-called cures; a number of practices ranging from those of the

grossest superstition to what is supposed to be the most scientific.

The general disposition seen on the part of most persons to "do something" for any and every ailment leads to dependence on remedies. It calls for the treatment of symptoms and ignores the thing of first importance,—the removal of the cause. Everything possible is done to hush the cry of the injured part and to stifle the voice of warning, and little attention is given to the cause itself.

Symptoms are an effort of nature to effect a cure. Hunger is nature's call for food, loss of appetite is nature's method of telling us food is not needed. The use of condiments or stimulants to whip the lagging appetite, does not create a real demand for food nor provide the means of taking care of it.

A headache may mean that something is wrong with the digestion,—undersleep, overwork, or some other trouble that should be corrected. Taking a drug that benumbs or deadens the nerves so that the pain cannot be felt, does not remedy the trouble. Removing the cause, will take away the headache and will do it without the drug.

We might go on and deal the same with most of our physical ills, and show that it is vain to rely on cures of any kind while cause exists. Nature does have her own medicine chest,—a world full of pure air, sunlight, good water, wholesome food, which used with intelligence, are curative; but always does she call for the removal of the cause before guaranteeing a cure.

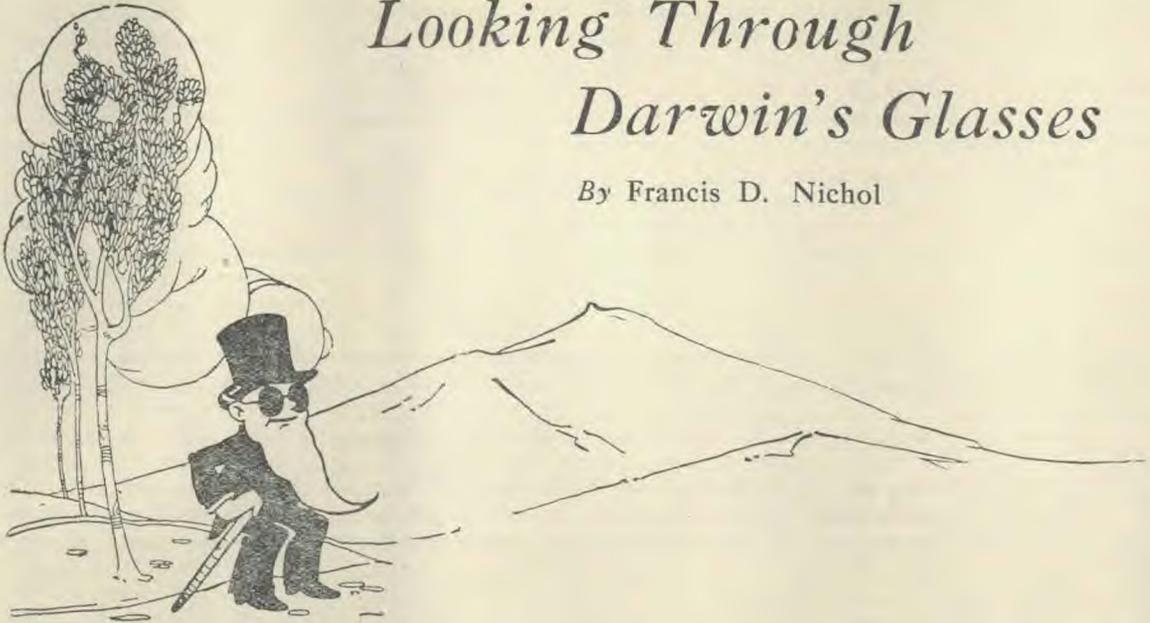
It amounts to more than a shifting of responsibility when we refuse to acknowledge our transgression as the cause of disease. It means more than a shirking when we fail to do our part toward removing the cause. It really is a question of whether we are willing to reform our course of wrong living. It is a matter of giving up hurtful practices and bringing appetite, passion, and the whole physical life under the control of a divine will working through natural law.

It is possible to over-estimate the good to be derived from the routine use of laxatives. The continual use of drugs in any form is apt to do harm, and tends to demoralize the natural forces. There are, however, some very simple remedies which are frequently most beneficial. The simplest and least harmful method of all, and probably the most effective, is ordinary, plain water taken in large quantities. Very few people drink enough water, because they do not realize the importance of and the necessity for an internal bath. It is an admirable stimulant of the kidneys, and daily doses of two pints of water between meals will often ward off a bilious attack, muscular rheumatism, and many other common ailments.

A very useful purgative is pure medicinal paraffin, which can be taken indefinitely without harmful results. But the simplest and most natural remedies are the best, and these are: Plenty of fresh fruit, plenty of vegetables, and plenty of water.—*A Harley Street Specialist.*

Looking Through Darwin's Glasses

By Francis D. Nichol



LET us now examine the effect of Darwin's theory on the various specific sciences. In a book recently published by the Yale University Press, entitled "A Century of Science in America," we read: "Previous to the publication of Darwin's 'Origin of Species,' in 1859, American Zoologists were generally inclined toward special creation, in spite of the evidences for evolution which had been presented by Erasmus Darwin (Darwin's father), Buffon, Lamarck, and Geoffroy St. Hilaire. This attitude of mind continued for some years after the publication of the natural selection theory of Darwin and Wallace." — Page 436.

We read again from the same work: "The time from 1870 to 1890 may be appropriately called the period of evolution (in the history of zoology in America), for although it commences eleven years after the publication of the 'Origin of Species,' the importance of the natural selection theory was but slowly receiving general recognition After the acceptance of evolution, although morphological and embryological studies continued as before, they were prosecuted with reference to their bearing on evolutionary problems." — *Id.*, page 410. Could anything be more explicit than this? Two of the three great fields from which present-day evolutionists draw their proofs had first to be interpreted by an evolutionary theory before they could offer the right sort of evidence. This is a clear case of tampered witnesses.

What of the third great field of science from which evolutionists draw so heavily—geology, or the study of the fossils? Says Archibald Geikie, most eminent of geologists: "The youngest of the schools of geological thought is that of the evolutionists..... The publication of Darwin's 'Origin of Species' in 1859, in which evolution was made the key to the history of the animal and vegetable

kingdoms, produced an extraordinary revolution in geological opinion. The older schools of thought rapidly died out, and evolution became the recognized creed of geologists all over the world.— *Encyclopædia Britannica*, article "Geology," Vol. XI, page 644.

There is no vagueness in this quotation. And so we are forced to conclude that the third witness has been tampered with. And it is upon the testimony of these three witnesses that the present-day evolutionist virtually rests his case: Of course, if Darwin's theory had proved true, then all this corroborative testimony would have hung together beautifully; but for something like twenty years now his theory has been discredited. Here, then, is a strange thing: Darwin's view which put life and power into the evolutionary theory has been defunct now for a score of years, and yet the evolutionary theory rides unconcernedly on. Such a phenomenon is contrary to all the laws of nature— of which evolutionists so loudly prate — and finds no parallel in the universe, unless it be in the case of the famous Ford car that ran for twenty miles after the engine fell out. It ran on its reputation alone, and that is what evolution is doing to-day.

At Variance Over Causes

In the light of these facts, we can appreciate the real force of Dr. Vernon Kellogg's words, which follow his confession that evolutionists are in complete uncertainty regarding the cause of evolution. He says: "Oddly enough the anti-evolutionists have taken little advantage of this uncertainty among the evolutionists concerning the causal explanation of evolution. They have mostly devoted themselves to affirming dogmatically, or trying to prove, that there is no such thing as evolution They could have made more trouble if they stressed more the differences of opinion among the evolutionists regarding the causes and control

of evolution. "— *"Evolution, the Way of Man,"* pages 94, 95.

Well, when your adversary is so kind as to point out the weaknesses in his armour, we believe that one ought to direct one's fire toward those weak spots.

In the light of the facts before us, what need is there for examining this circumstantial evidence? The only reason why the present generation of scientists believe they see evolution in various phenomena of nature is because they have looked at the evidence through Darwin's glasses; and now although the glasses may be gone, they are unable to see anything else. The image has become burned on their mind's eye. Darwin himself confessed that all depended on what angle the evidence was viewed from. In the concluding chapter of his "Origin of Species" Darwin said: "Although I am fully convinced of the truth of the views given in this volume..... I by no means expect to convince experienced naturalists whose minds are stocked with a multitude of facts all viewed, during a long course of years, from a point of view directly opposite to mine... But I look with confidence to the future—to young rising naturalists." *Part 2, pages 305, 306, (P. F. Collier & Son, ed.)*

The only science in this whole affair is the illustration of the scientific principle of psychology that a person generally sees what he is looking for and once having seen that, he is unable to get a different impression on his mind. Let me illustrate the point: I once took a ride up the Pike's Peak cog railway. Every little while the guide would point to some strange rock formation, naming it, and then proceed to describe the details of it so that we would get the picture in our minds. For example, he would say: "Yonder is the great bald eagle of Pike's Peak. See the wings spread out, see the long neck stretching out to the right, etc.," until we could almost hear the eagle screaming in that weird rock formation.

Desiring to perform a little psychological experiment on my travelling companion, I took advantage of the fact that the guide was talking with some one at the other end of the car, and blandly exclaimed: "Look yonder, folks, there is the famous Rocky Mountain Goat of Pike's Peak. Notice the general shape of the body. Look at those two points going up from his head as horns." They looked, and immediately burst out with loud exclamations as to how clearly they saw the resemblance. At that moment the guide looked out from the other end of the car and pointing to the very same rock formation, called through his megaphone: "Look, ladies and gentlemen, on your right is the famous Rocky Mountain Burro of Pike's Peak. See the general shape of the body. See those two long points, like ears, sticking above his head." Well, the people in that car were unable to decide whether I was trying to make a goat of them or whether the guide was endeavouring to make an ass of them. But my faithful travelling companion who had listened to my description, stuck by me to the last, crushing all opposition with the simple, withering comment; "Why anybody with

one eye shut could see that that is a goat."

Isn't the human mind a strange thing. And remember, the evolutionists are only human. It is natural that they should see evolution in the various phenomena of nature, because that is what they have been taught to see. But they should not chide us for not being able to see what they see. We have not had the same guide to point out the meanings of rocks to us — and fortunately for us, it now becomes evident, because that guide Darwin has now been discredited.

We are well aware that most evolutionists today endeavour to minimize the weakness that resides in the evolutionary theory because of the total collapse of every speculation as to the cause. That is to be expected. A person usually tries to minimize the importance of an objection he cannot meet. In fact, there is no simpler way of sidestepping an objection. But the history and logic of the case before us give the lie to the evolutionists' statement that the collapse of any "working theory of evolution" in no way affects the soundness of the general theory. In the light of the facts here set forth, we can agree with such a statement only if we are ready to agree also that an engine is of no importance to an automobile. But who knows, perhaps the evolutionists who have made such wonderful discoveries, have found the secret of perpetual motion, of how to keep going on momentum alone.

The fourth point that should be brought out is another rule governing circumstantial evidence. When we have noted this, we shall be ready to examine, as Dr. Vernon Kellogg confesses, the "curiously nearly completely subjective" evidence for evolution. (*"Darwinism To-day,"* page 18.) In 16 Corpus Juris 765 we read; "Where circumstantial evidence consists of a number of connected and interdependent facts and circumstances, it is like a chain which is no stronger than its weakest link; if any link is missing or broken, the continuity of the chain is destroyed and its strength wholly fails. Accordingly, in order to warrant a conviction on such facts, every fact or circumstance essential to the series must be proved."

It is a very curious and interesting fact that the word "character," which comes into our English speech directly and without change of sound from the Greek, signifies first the sharp tool with which a seal or die is engraved, and then the inscription or object which is cut in the seal or die.

Our character, then, is the image and super-scription which we cut upon our life; I say which we cut, for however much happens to us from outside causes beyond our control, it is true, in the last analysis, that we determine our own character.

We hold the tool which cuts the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. "As a man thinketh in his heart, so is he." — *Charles Cuthbert Hall.*

Cause and Cure of Liver Ills

Superintendent, Lake Geneva Sanitarium, Gland

By Dr. P. A. DeForest

THE liver is the largest gland in the body. It is situated below the diaphragm and its lower border is just under the edge of the costal cartilages and ribs on the right side. Wedge-shaped, with the point reaching toward the left, it passes the median line of the body overlying a part of the stomach.

A healthy liver does more different kinds of work, and does them well, than any other part of the body. It is therefore the seat of great vital activity and evolves a considerable amount of heat. It is one of the heaters of the blood, the blood which leaves the liver being generally more than one degree Centigrade warmer than when it entered this organ.

The liver is a poison-destroying organ. It stands as a faithful sentinel at the gateway of the portal system, and destroys at least half of what may be inimical to the welfare of the organism—various toxins such as may be produced in the stomach and intestines from the decomposition of an excess of albuminous food, or from the ingestion of toxic drugs, water containing lead, copper-coloured green pickles, alcohol, fiery tasting spices and condiments, vinegar, etc. In its treatment of the foes of life and health the liver is a very faithful, long-suffering organ and bears a wonderful amount of insults from its owner.

The liver makes bile. Bile is a golden yellow fluid consisting largely of alkaline waste products and various toxic pigments. Bouchard has shown that bile is about six times more poisonous than urine. It does not destroy germs but Professor Roger of Paris demonstrated that it prevents putrefaction in the intestine by favouring the growth of certain germs. Bile also serves to neutralize some of the poisons produced by intestinal bacteria. The bile is partly a secretion. The principal alkaline salts emulsify fats in the intestine and with the help of other intestinal ferments prepare them for absorption.

Various sugars are absorbed by the intestines and are carried to the liver in the portal system of veins. The liver stores up sugar in the form of glycogen, especially after each meal, and then does it out to the blood as it is needed by the system.

The liver converts an excess of protein, or albuminous substances, into urea ready to be excreted by the kidneys. In the process of dissimulation of effete matter it falls to the liver to transform protein waste matter into urea. For this reason a meat dietary, or the excessive use of peas, beans, lentils or other proteins puts a double burden upon the liver and the kidneys. The liver, in common with several other internal organs, furnishes certain ferments or substances which are essential to life and health.

We hear the expression quite often, "My

liver is sluggish," but to tell the truth the liver works as much as it is capable of working all the time. It may be overworked, or worn out by poisons and suffering from autointoxication and a dietary in which fat and meat are present in excess or even where there is overeating of good food. The absorption of poisons and improperly assimilated food into the blood stream imposes a burden which the liver cannot carry. It lets a part of the poisons into the general circulation, and then the symptoms of "sluggish liver" appear. They are the signs that the organ is overloaded or overworked. Then appear such symptoms of poisoning as: headache, nausea, furred tongue, loss of appetite, lassitude, drowsiness, muddy complexion, brown spots on the hands or face, turbid urine, inability to think sharply, etc.

The treatment of this affection consists in thoroughly cleaning out the digestive tube, and in keeping it clean, and in spurring into activity the excretory organs in general and the liver in particular. Fasting for a day or two with abundance of water-drinking is excellent and when the appetite comes back, take fruit, fruit juices, lemonade, simply prepared cereals, salads with lemon juice and a little olive oil and salt, and fresh vegetables cooked without fats and served with the least possible amount of butter. It is important that such foods as meat, beans, lentils, cheese, eggs, and other albuminous products be discontinued or at least the quantity be reduced to the limit compatible with health and strength. To secure exemption from intestinal putrefaction the flora of the digestive tube must be changed. This is quickly and thoroughly accomplished by the use of buttermilk or, better still, by free use of Yogurt.

General elimination can be increased by copious water-drinking, sweating baths and natural laxatives. Two or three stools per day should be secured, and as local stimulating measures to the liver use hot and cold applications; fomentations, hot and cold compresses, Scotch douche, hot bags followed by ice rubbing, abdominal girdle, etc. Torpid liver in many cases yields to a vegetarian dietary, abstention from tea, coffee, alcoholic beverages and the liberal use of fruit.

A healthy liver makes about twenty to twenty-five ounces (600 to 750 c. c.) of bile daily. In animals possessing a gall bladder the bile flows intermittently being stimulated by the entrance of chyme from the stomach into the intestine. It is believed that when the bladder and ducts become full of bile they contract automatically. The gall bladder holds only two to three ounces (60 to 90 c. c.) and so does not play the part of a reservoir as does the urinary bladder. Animals that do not have gall bladders (elephant, mouse) have a continuous flow of bile.

Did Daniel Write Daniel?

M. L. Andreasen

IT is Pusey who says, "The book of Daniel is especially fitted to be a battlefield between faith and unbelief. It admits of no half-measures. It is either divine or an imposture. To write any book under the name of another and give it out to be his is, in any case, a forgery and dishonest in itself, and destructive of all trustworthiness. But in the case of the book of Daniel, if it were not his, it would go far beyond even this. The writer, were he not Daniel, must have lied on a frightful scale. In a word, the whole book would be one lie in the name of God."

—Pusey's "Daniel," page 75.

These are strong words, but true. And they are even more timely now than when first written. The book of Daniel is especially fitted to be a battle ground between faith and unbelief. We are willing to rest our case on the decision of the authenticity of this book.

While there have always been doubters, it was not until the last century that concerted attacks were made on the historicity and general trustworthiness of the book. Did Daniel ever exist? Was the book written at the time first supposed, in the sixth century before Christ? How about Belshazzar? and Darius the Mede? Were they fiction or reality? And was Nebuchadnezzar ever insane? Innumerable questions were propounded and answers sought. Higher criticism took upon itself the task of being oracle. And its findings were accepted by many as the final word on the question.

Daniel was found to be nonexistent. He never lived. If proof were asked for this amazing statement, it was thought sufficient answer to say that his name had not been found on any monument or inscription.

The book of Daniel was not written in the sixth century before Christ, but in the second. Proof? The predictions in the book were fulfilled so exactly that it was thought impossible for them to have been written before the events took place. Hence they must have been written afterwards.

Did Belshazzar ever exist? He did not. For a long time no record of him was found on any monument or tablet. That would seem to settle the question. Only it did not. For last century the inscription long looked for was found! Belshazzar exists now. Higher criticism has admitted him to existence now. So we may now believe the Bible statement.

And Darius the Mede? He did not exist, either. But he almost exists now. Inscriptions have been found that permit his existence. Most critics have admitted him, but a few die-hards are still doubtful. But even from them we expect soon to get permission to believe in Darius' existence.

Was Nebuchadnezzar ever mad? If he was, he never published it to the world on any monu-

ment. The conclusion is clear, therefore, the critics say. He was not mad. The fact that there is a very pronounced silence on the monuments for the years in which the Bible records Nebuchadnezzar's insanity does not seem very conclusive to the critics.

The Critics' Embarrassment

A study of the findings of the critics does not leave a very favourable impression of their profound reasoning, their scientific approach to the question, or their modesty. Farrar may believe that Daniel never existed. But to base that belief on the fact that there is no monumental record of him seems absurd and almost childish. Such a statement can not intelligently be made until we are sure that we are now in possession of every tablet ever written, that none have ever been destroyed, and that every person that ever lived had his name engraved on some tablet.

Yet such reasoning as this held sway for decades. While there were still those who held fast to the historicity of Daniel,—such men as Niebuhr, Pusey, Zundel, Kranichfeld, Volk, Fuller, Zoekler,—the overwhelming majority rejected that book. But God has not left Himself without witnesses. For among the critics themselves, God raised up men to confound the critics. Among these stands out prominently the name of Robert Dick Wilson, Ph. D., D. D., professor of Semitic Languages and Old Testament Criticism at Princeton Theological Seminary, author of books on Syriac grammar as well as on Hebrew syntax, grammar, and composition. He started out as a critic, accepting the views held by leading scholars. He was learned and accomplished, a critic of critics. But he was soon convinced of the fallacy of the conclusion of wise men, and was astonished at their shallow reasoning. They seemed to him to build wonderfully imposing structures without foundations. As Paul was arrested on the way to Damascus, so Dr. Wilson was arrested in his course of aiding higher criticism. He turned squarely around, and became the champion of the Bible and especially a defender of the book of Daniel. His book, "Is Higher Criticism Scholarly?" struck right home. Without mercy, he strips the critics of every vestige of claim to being scholarly. It is a hard blow, but a deserved one. But it is His book "Studies in the Book of Daniel," that specially concerns us here. It is a work that could be written only by a scholar such as Dr. Wilson. His chapter on the use of foreign words in Daniel is superb, and displays his profound knowledge of the Semitic languages. He discusses the question of the argument from silence, the existence of Daniel, Darius, etc., etc.; in fact, every question that concerns the student of the Book. And when he is done, the critic is left without any ground to stand on. (Turn to page 28)

Fighting the Hay Fever Sneeze

The Stanboroughs, Watford, England

By Wells Allen Ruble, M. D.

ONE of the most annoying misfortunes that can befall a person is to have hay fever. Like neurasthenia and sea-sickness, it has the advantage that it never kills. The unhappy possessor of this explosive disease often wishes that it did. An otherwise perfectly well person suddenly becomes prostrated by a most distressing congestion of the head, running at the nose and eyes, swelling of the mucous membranes and irresistible sneezing. He is incapacitated for work, pleasure or study. Up to a certain definite time the malady continues unabated. As suddenly as it came it is gone again.

What is hay fever, or hay asthma as it is sometimes called? What is the cause and how may it be avoided and cured?

It is an intense coryza, the symptoms of which everybody knows. It is a systemic reaction to a protein substance which gains entrance to the system generally through the mucous membrane of the nose. The source of the irritating substance may be one of a very long list of irritants. Among these asthmatic irritants may be named dust, effluvia from certain animals, as horses, dogs or cats, certain kinds of food, as protein of egg, milk, meat or other foods, but especially in hay fever, the pollen of certain grasses, flowers or weeds.

In every case of hay fever, there is a definite idiosyncrasy or susceptibility to certain substances, generally of a protein nature. When this substance gains access to the system the body sets up a vigorous reaction to it in a similar way to that in which the body reacts to germs and their toxins in infectious diseases.

Taking hay fever in particular, the specific substance that causes the irritation is pollen from grass, flowers or some weeds. One of the most common causes is rag weed pollen. Common grass may be an excitant. The pollen is inhaled and lodges on the mucous membrane and produces the peculiar irritation which sets up sneezing. Pollen has definite protein reaction and this protein element poisons the system and produces still further reaction which is more or less general. The whole system reacts to it so that the disease affects the entire system. Pollen is the substance which, when implanted upon an appropriate surface causes regeneration of the particular species of which it is a part. The pollen actually germinates and grows down into the surface on which it is implanted. In fact, it acts upon the mucous membrane of the nose and other air passages much as cold germs act. They multiply and penetrate the membrane, take root, and develop there. In an effort to throw it off and to wash it away, mucus and serum are thrown out, resulting in the profuse discharge from the mucous membranes. A fortunate thing is that this growth and

reaction of pollen is of short duration. Because of this the common experience that the malady so soon clears up when the exciting agent is removed may be understood. Often a fall of rain will entirely cure the person of hay fever. A change of locality or a sea trip will do the same because the person is removed from the dry pollen that is floating in the air.

It is not necessary to go into the symptoms and signs of hay fever. Everyone knows them from a friend who suffers from the complaint. The great question of sufferers from this trouble is, "How can I cure the disease or prevent it?" First is prevention by avoiding exposure to the exciting agent. If a person is susceptible to the pollen of grass or weeds or flowers that grow in a certain place, he must avoid that locality where the particular pollen is found. Whenever a person with hay fever gets away from the irritant which causes the attacks, his trouble disappears; hence the advice to make a change in climate or to take an ocean voyage. There are some parts of the country that are known as resorts for people with hay fever. It is because they are near the ocean or a lake where the prevailing winds keep the pollen driven inland and away from the abode of the susceptible person.

Inhaling through a moist sponge or gauze, if it could be permanent, would prevent the disease. Spraying the nostrils with an oily solution containing 2% each of camphor, menthol and eucalyptus is often helpful.

Treatment on the old lines in the hope of curing the disease or even relieving the attack is quite unsatisfactory. No internal medicament or local application unless it be a local anæsthetic, is of much avail.

One of the most successful treatments that has been educed is inoculation against the affection with a preparation made from the pollen of grass, weeds and flowers. As stated before, there is a special susceptibility to the pollen in the hay fever subject. His resistance or immunity must be raised.

Whenever any absorbable substance is introduced into the blood stream, the body immediately sets about producing some anti body to exactly neutralize that injurious substance. This is the reason that one recovers from any infectious disease. The toxin of diphtheria, for instance, is gradually neutralized by an antitoxin and the person recovers. So with any other germ disease. The neutralizing substance is the product of the body cells and is specific and effectual. So with any germ disease or any disorder produced by injurious substances being introduced into the system, advantage has been (*Turn to page 29*)

You Can't Live Your Own Life!

By Edgar A. Guest

I DON'T care what people think," said a high-strung, temperamental young friend of mine the other day, "I've got my own life to live." Foolish boy! He didn't realize that he was talking nonsense. We *can't* live our own lives in the selfish sense he meant, for the simple reason that they aren't ours to live. My life belongs to my wife, to Bud and Janet, to my friends. Yours belongs to another group of persons.

Our slightest act affects those who love us and believe in us. There isn't a life on earth so humble, or seemingly so insignificant, that it does not touch some other life. Indeed, there are few individuals who aren't the most important persons in the world to somebody.

Years ago, when I was a police reporter on the *Detroit Free Press* I was attracted early one morning by a crowd gathering near a street-corner patrol box. I stepped across the street to see what was happening. I found a very much intoxicated and belligerent young man in the custody of an officer.

"Just a common drunk" said one of the bystanders as I elbowed my way into the throng.

The boy was putting up a fight against arrest. His clothing was torn and his face was scratched and streaked with dirt. Suddenly the belligerency died out of him and he began to cry.

"Please let me go home, Officer," he pleaded like a child. "I don't want to disgrace my family. This will kill my mother."

"Yeah," growled the officer; "but the trouble with you guys is you don't think about your folks soon enough."

Somebody in the crowd laughed. At this point, a patrol wagon arrived and the boy was taken to the lock-up.

It was only a trivial incident in the life of a big city, but I have never forgotten it. Probably I never shall. I have heard that cry, "This will kill my mother," countless times since. It is often the first sentence to fall from the lips of young offenders who have been caught.

But young people are not the only ones who do their thinking too late.

"I could stand the punishment myself," said a once prominent citizen of a Mid-Western town who had defaulted and had been brought to justice, "if I did not have to think of what my wife and children must suffer while I am in prison. I wish I had died before I stole that money."

He had remembered too tardily that his life belonged to others; but he was right when he suggested that his death would have been easier for his loved ones to bear than the disgrace he brought upon them. There are griefs more bitter, and hurts more cruel, than those inflicted by death. There are sore spots which never cease to be sensitive; wounds of spirit which never heal.

Sometimes we get downhearted and allow ourselves to feel that we do not count for much. In this thought lies tragedy. The older I grow, the more firmly convinced I become of the tremendous importance of the individual.

Nature's interest is not in the individual but in the species, say the scientists. And in the natural world that may be true. Certainly, nature seems to kill off the weaklings that the sturdy may thrive.

Instinct prompts animals to fight for food and their lives, but I do not believe that they know *why* they fight. Cats and lions have no desire to improve themselves or to give happiness to others. Bugs and birds and fishes have no high dreams and aspirations. They are not sensitive to shame and sorrow; memory does not perpetuate their heartaches. By a single selfish or ignoble act no beast of the field can bring disgrace and humiliation to his fellows.

With human beings it is different. Every baby comes into the world laden with a cargo far more precious than silver or gold. In its tiny, helpless fingers lie the hopes and dreams and happiness of many others. Its birth makes father and mother of husband and wife. The parents of husband and wife become grandfather and grandmother. Down the line are uncles and aunts and cousins and old-time friends and neighbours, whose lives are touched and changed by the arrival of this new life.

It is important to all these people that the baby shall grow into healthy, happy childhood, and later make of its life something in which they can all take pride. The infant does not know this, of course, nor does the child at first. Often the adult does not realize it until too late. But the truth remains that each of us is a tremendously high-powered instrument of joy or sorrow to others.

I tried to give this thought to a high-school graduating class last June. There were a hundred and thirty boys and girls on the platform and the auditorium was filled with admiring parents and friends. The scene is a familiar one, but it always takes hold of me. On this particular morning, my throat seemed to be somewhat lumpier than usual. I fancied that I knew what was passing through the minds of all those fathers and mothers out there. I could see myself sitting some day in such a throng, and my own boy a member of such a class. I wondered just what these boys and girls behind me were thinking of. By the time my name was called, all that I had *planned* to say had left me.

"Boys and girls," I began impetuously, "you are looking into the faces of your fathers, mothers and friends. To-day their faces are bright and smiling, because they are proud of you and of your achievement. You can see for yourselves how

happy you have made them. This is a great day for you; but it is a greater day for them, because it marks the fulfilment of one of their dreams for you. Presently, when you receive your diplomas, you will hear your dear ones cheer loudly, and you will see them exult.

"What a wonderful thing it is to have the power to make so many people happy! But, oh, what a tremendous responsibility such power carries with it! For if you break faith with them, if for one minute you forget that what you are and do is important to them, if for one careless, selfish moment you slip into shame and disgrace, the lives of all these happy people will be saddened. Remember this scene as long as you live. It will help to keep you faithful to the trust that rests in you."

The other day at my club, a friend who sat with me at luncheon called across the room to another friend, "Your son dropped in to see me this morning. What a fine boy he is!"

What a pity that youth could not see his father's face light up with pride and satisfaction. In that one glance, the boy would have realized how much hinges upon him. Pride in his son is the greatest happiness that can come to a man. And the lad who determines to give his father that joy will achieve much for himself.

Drunk though he was, that boy at the patrol box realized that he was important to somebody. Up to the moment of his arrest, his conduct had seemed to him his own private affair. Whose business was it whether or not he got drunk? He had his own life to live, and he would live it to please himself. But when he was brought up short by the hand of the law on his shoulder, his imagination showed him his mother's face and the truth—too late.

I am going to help my boy and girl use their imagination early in the game of life. I shall teach them to ask themselves to-day and every day, "Is this a wise thing to do, or a foolish one? Do men prosper and grow in the esteem of their neighbours this way? Are women who conduct themselves thus and so respected and admired? Is this the road to a happy, comfortable, friendly life, or does it lead to scorn and degradation?"

I believe it is one of the chief duties of parents to help their children use their imagination. The other day, I heard a fine story of a father who understands his job. This man is a house painter by trade, untutored in books, but very wise nevertheless. He had put his son through high school, and on the evening the lad came home with his diploma the father called him into his bedroom.

"My boy," he said, "the time has come for me to have a talk with you. To-morrow you are going out to look for work, and from then on you will be living by your own efforts. I have done everything I can for you. Now, this is what I want you to know: There are just two jobs in the world, and you must choose between them.

"At one of those jobs you will have to work eight hours a day, for six days a week. You will

receive a man's pay, and you will be free in the evening to do as you choose. Until you marry and have a home of your own, you may come home here, change your clothes, eat dinner with your mother and me, and if you like, go out later with your friends. You can have a sweetheart and with her go to the theatre occasionally; you can have friends, vacation trips, neighbours, and all that makes a happy, normal life. There will be days when your work will seem like drudgery; but if you take that job, you will always have freedom and the right to enjoy those things which please you best.

"The other job, which you may have heard of and which you may be tempted to take, will pay you no regular wages. You will 'get something for nothing'—but you will do it as a law-breaker. Eventually, you will be working for the state, twelve hours a day in the most miserable of the factories with the most miserable of men. When night comes, they will lock the door upon you; you will sleep upon a hard, narrow cot. You will have no sweetheart, no amusement, no friends, no father and mother to dine with, and no hope to look forward to.

"There they are, my boy—the two jobs which are waiting for you. Which are you going to take?"

And the youngster who told this to a friend of mine added:

"That's all my dad said; but that night I thought it all out for myself, and I decided that I wanted to make something of myself. I've heard the gang on the street corner talking about 'easy money,' but they never once mentioned the price you have to pay. I hadn't realized there was a price, until my dad talked to me that way."

Lack of imagination is often the father of tragedy, because it keeps us from realizing our importance—to others. Without imagination, we fail to see how many may be concerned by our blunders. A reckless boy driving a car fancies that he is alone. He thinks that if an accident should occur, he would be the only one injured. If he used his imagination, he would know that riding with him in the car are all the members of his family and his friends. He cannot hurt himself without hurting them.

Is it not possible to doom ourselves to mediocrity because we do not let our imaginations show us our possibilities? We grow accustomed to the idea that we do not count for much. We forget that our lives can be shaped and moulded by our own will to do and be.

A good name, a useful life, happiness—none of these is the result of luck. Men do not drift into high places by chance. The average clean-minded, kindly, honest citizen who has made a good job of himself has looked at life as his own opportunity. He has recognized his own importance as an individual.

When in camp, the Boy Scouts sometimes play a very interesting game. The patrol leaders give each lad a hatful of rubbish—bits of tin, nails, string, paper, canvas, anything which has been gathered up about the grounds. (*Turn to page 26*)

EDITORIAL



Rendering Unto God His Own

IN a letter addressed to the members of his diocese, and published in the *Tinnevelly Diocesan Magazine* for February, are some very interesting and enlightening comments concerning the responsibility belonging to church-members in supporting the work of the church, and the methods employed in doing it.

After expressing regret because of the reduction made in their annual budget for 1927, he prints a statistical table prepared by the Madras Representative Council, showing the amount given per church-member of a number of societies in South India. The list is as follows:

Seventh-day Adventist	Rs. 14-1
American Telugu Baptist	4-8
Wesleyan Madras Synod	3-8
S. I. U. C. Kanarese Council	2-8
Danish Mission	2-4
Wesleyan Mysore Synod	2-4
Church of Scotland	1-7
Tinnevelly Diocese	1-6
Madras Diocese	1-5
Madura Council	1-3
Mar Thoma	0-2

The Bishop then makes the following observations on the foregoing table:

"These figures require careful scrutiny and I am hoping to gain more information. . . . In our figures the large sums spent on church buildings are not included, and it may be that in the figures of other churches such monies are included. Nevertheless, making all allowances, these figures are a call to self-examination. The very high ratio among the Seventh day Adventists is only partially due to the reasons I have suggested above. The main reason is that it is a small mission where discipline is very strictly enforced and there is a rule that every church-member must give one-tenth of his income to God's work. Christians are not under law but under grace, but if Jews under the old dispensation gave not only the tenth but other obligatory offertories, surely Christians should out of a free heart give gladly as much as a Jew." (Italics ours)

We shall take this opportunity to supply the Bishop with the "more information" he was hoping to get on this important subject. The high ratio of Rs. 14-1 per church-member set opposite the name of Seventh-day Adventists, is not because it represents "large sums of money spent on church buildings," or because "discipline is strictly enforced," or "there is a rule that every church-member must give one-tenth of his income to God's work." It is because the tithing system is sound Scriptural teaching from Genesis to Revelation, and furnishes the only true means of supporting the gospel minister in his God-appointed calling; and those who faithfully return to God that which He claims as His own in a special sense, have fulfilled to them the promise, 'I will open you the windows of heaven, and

pour you out a blessing, that there shall not be room enough to receive it.'

The Lord's tithe is not to be confused with other offerings every Christian is under obligation to give. The one is a sum determined automatically in proportion to the amount of increase during a stated period of one's wealth or material possessions. On no other basis can it be increased or diminished. The tithe is to be used solely for the support of the gospel minister and his work. All other enterprises and institutions are created by means accrued in a different manner. Free-will offerings are in addition to the tithe, and may be diminished or increased according to the disposition of the giver. Seventh-day Adventists not only pay tithe, but give liberally of offerings besides.

Seventh-day Adventists have not the faintest semblance in their organization of "a rule that every church-member must give one-tenth of his income to God's work." The fundamental principles of tithe paying, which serve as the compelling power, have their primary source, not in any strict discipline or ordinance of a church or society, but in the ability of the believer to grasp the truth of the Bible teaching that God is the absolute owner of all His creation, and that we are His stewards in temporary possession.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalms 24:1.

"The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8.

"For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine." Psalms 50:10,11.

"All are yours; and ye are Christ's; and Christ is God's." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 3:22,23; 6:19,20.

Tithe paying is a concrete acknowledgement of God's ownership of ourselves and all material things that may come into our possession. It grows out of relationships brought about by an act of an Omnipotent Creator which will never change during the earthly stewardship of man. The Bishop of Tinnevelly shares the mistaken idea of many, that the tithing principle as taught in the Bible, and practiced by Seventh-day Adventists and others, belonged exclusively to the Jewish economy,

and is not for those who are "under grace," but "under the law." In whatever category he is pleased to place it, the Bishop is forced to admit that tithe paying is a great blessing to Christians, and he goes so far as to recommend the adoption of the system in his own diocese. Here are his words:

"Throughout the world earnest Christians testify to the blessing that comes into their lives when they devote their tenth to God as a voluntary offertory. If the voluntary practice of tithing were adopted at all widely in this diocese, we should have ample funds not only to meet our present expenses, but to expand our educational and evangelistic work."

This is a very clear statement to which we almost wholly agree, but we are puzzled to know why the Bishop, after stigmatizing the tithing system as being "Jewish" under the old "dispensation," and practiced by those who are under the law," immediately calls attention to the fact that "earnest Christians testify to the blessing that comes into their lives when they devote their tenth to God," and recommends his diocese to practice the same thing. What can this mean? Has the Bishop been converted to our viewpoint on this subject, or has he done what some say of Seventh-day Adventists because they follow the Bible teaching in this matter,— "fallen from grace," and turned again to "the weak and beggarly elements" of the Mosaic code. If tithe paying belonged to the Jewish dispensation, why does the Bishop of Tinnevely recommend it to the Christians in the New?

But the tithing system belongs to the true believer in all ages. It is based upon principles growing out of original relationships established between the Creator and all created things. It was not brought into God's remedial plan because of the entrance of sin, as were many of the ceremonial and typical laws of the Jews at a later period. It antedates the necessity of all shadowy or symbolical ordinances which were to point forward to a promised Redeemer, and to pass away with His coming. Tithing was practiced hundreds of years before the Mosaic economy was instituted and remained as a part of the Church's faith in apostolic times, and is still its heritage to-day.

Abraham paid tithe to "Melchisedec, King of

Salem, priest of the most high God," long years before the establishment of the Mosaic economy. His grandson, Jacob, was a believer in the same principle. Gen. 38:20-22. The present priesthood of our Lord, as He stands before the presence of the Father to intercede in our behalf, is "after the order of Melchisedec." Hebrews 5:6. This priestly order, while on earth, had no connection with the Aaronic or Levitical priesthood, and yet it received tithes and offerings from the people. When the Levitical priesthood was instituted, tithing was incorporated in it as a part of the system, being carried over from the Melchisedec.

Christ, at the time of His death on the cross, brought to an end the typical and shadowy Levitical priesthood and after His ascension, took His place in heaven as the High Priest of the Melchisedec order. To this priesthood, with Christ as its head, every loyal Christian believer still pays his tithe. In so doing he acknowledges the Lord Jesus as his Creator, Redeemer, and great High Priest.

Seventh-day Adventists believe in paying a tithe of all their increase in earthly possessions, whether of money or goods. This is done out of a spirit of true gratitude and love to God for the abundant provision He continually makes both spiritually and temporally for His people; for the wonderful provision of a Saviour Who washes and cleanses from sin by His own blood; for the gift of One Who is able to keep His children from falling in the hour of temptation, and who continually intercedes on their behalf in His office as High Priest before the Father in heaven.

in His office as High Priest before the Father in heaven.

The tenth belongs unto the Lord. It never belonged to man. It can never be made an offering by man to God. In giving the tithe to the work of the ministry, we are giving, as faithful stewards, that which belongs to God. To give it to Him out of a spirit of miserly covetousness, is to miss the blessing promised, and make it a curse instead. True tithe paying is based on spiritual principles that go down deeper into the believer's spiritual life than can any amount of church legislation, strict discipline, or man-made regulations.

What Can I Give?

What can I give to Thee,
Master divine?
Hast Thou Thyself not given me
Whate'er is mine?
Thy favours hem me in on every side,
There is no place at all for mortal pride.

Am I made rich in prayer?
Thee must I bless:
'Tis Thou Thyself in me dost stir
Divine distress
The very trust that guides me to Thy feet
Is Thine own hand outstretched mine
own to meet.

What'er in me can bless
Is but a wave
Of that vast sea of tenderness
That Thee outrave
From Thy far home a child on earth to be,
Dear elder Brother of humanity.

Thou hast all gifts, I none;
Naked I stand,
A very beggar at Thy throne,
And from Thy hand,
Daily accept what Thou dost daily give—
The spirit's food, the breath whereby
I live.

One thing remains for me—
To own that Thou
Art all, I nothing save in Thee;
Then low to bow
And offer back with clear humility
The very gifts Thyself hast given me.

—Selected.

Has Time Been Lost?

Is it Possible to Tell Which Modern Day is the Seventh Day of the Week?

By Byron E. Tefft

AT creation the Lord Himself rested upon the first seventh day. He then blessed it, sanctified it, and gave it to man.

Twenty-five hundred years later He sent His Son, who at Sinai presented an order from the Father for the observance of the seventh day in the law written on stone.

That no mistake be made, the definite seventh day was pointed out for forty years by the giving of the manna six days and withholding it on the seventh day of each week. Had the days of the week from creation to Sinai been lost, they were here plainly pointed out by miracles of twoscore years. Fifteen hundred years later the Son of God came to this earth, founded His church, and started it with the right Sabbath, pointing out the definite seventh day by His lifelong example. (Luke 4: 16.) The Hebrews kept most careful records during all their national history; still, if they had lost a day from Sinai to the first advent, Christ, who knew all things and was the Lord of the Sabbath day, would have set them right. The day they observed He called the "Sabbath day," and Luke says it was "the Sabbath day according to the commandment." The day of that commandment was, by forty years of weekly miracles, pointed out to be the same seventh day set apart by the Lord in Eden. (Exodus 16: 11-32; 20: 10, 11.)

The very efforts of the Catholic Church all through the centuries to suppress the Sabbath, and exalt Sunday have of necessity preserved the identity of these days, by keeping them in public view.

Forty years after the crucifixion Jerusalem was destroyed, and the Jews were scattered through all the world. There are about fifteen millions of Jews to-day. They are found in every country and in every clime from frigid to torrid zone. For centuries they were isolated in these countries, without means of communication; yet, wherever found, the Jews acknowledge Saturday to be the seventh day. Here are fifteen million witnesses that the days of the week have not been lost since the time of Christ!

The writer wrote to the Rev. Dr. Mendes, one of the most noted rabbis in America, and received this reply:

"New York, May 22, 1913.

"Mr. B. E. Tefft,

"My dear Sir:

"There is not the slightest doubt as to the true seventh day. It has always been observed since the days of Moses by faithful Hebrews, even if at the time there were unfaithful Hebrews who did not observe it. . . . The Jews have preserved the true Sabbath, the Seventh-day Sabbath, in an unbroken succession of the original seventh-day

Sabbath to the present day. The fact that the seventh-day Sabbath is observed by Jews in all parts of the world is sufficient evidence that the seventh day is the Sabbath. Even in communities thousands of miles apart and separated by many centuries of separate history, we find the seventh day observed; and in all our literature, in all those centuries in any and in every country, we never find the slightest questioning of whether the Sabbath observed was on the right day.

"Faithfully yours,

"H. PEREIRA MENDES."

HERE is another testimony from one of the most learned rabbis:

"There is no century in authentic history not covered by Jewish tradition. Hence, one might as well argue that Sunday is not the first day of the week, or the third after the crucifixion, or the Hebrew Bible is not the literature of the ancient Jews, or any other fact or facts, as to maintain that the Jews forgot the order of days, when the Sabbath was so holy to them. Anybody, against a fact of perception or tradition (this is the rule), has to prove it, namely, that the said perception or tradition is false. In this case, he who maintains it must prove when and where the Jews forgot the order of the days or computation of time.

"The Jews, having no names of days, called them, 1st, 2nd, etc., to Sabbath. If they had forgotten to count in any one locality where they were dispersed since 800 B. C., some would have done it in another locality, and a dispute among themselves about the right Sabbath must have occurred. But history chronicles no such dissension. From Ezra to 70 A. C., the body called first 'The Great Synagogue,' and afterward, 'The Sanhedrim,' existed in Jerusalem; and then to 300 A. C., at Jaminia, Ushah, or Tiberias. This body announced annually, in regular succession, the calendar to all Jews in the world. Then followed in authority the Babylonian Academy, from 200 to 1000 A. C., again in regular succession. When could they have forgotten the Sabbath? Those persons maintain an absurdity."—*Isaac M. Wise, Jewish Rabbi.*

The science of astronomy also testifies that no time has been lost. The writer recently wrote to several leading astronomers, making inquiries on this subject. Here are extracts from their replies:

"No time has been lost."—*Prof. G. E. Hale, Mt. Wilson, California.*

"The week of seven days has been in use ever since the days of the Mosaic dispensation, and we have no reason for supposing that any irregularities have existed in the succession of the weeks and their days from that time to the present."—

Dr. W. W. Campbell, Director Lick Observatory,
Mt. Hamilton, California.

Dr. See, A. M., Ph. D., Lt. M., Sc. M. of U.S.
Naval Observatory, Mare Island, one of the fore-
most astronomers, and the founder of the New
Sciences of Cosmogony and Geogeny, writes:

"Mare Island, California
February 1, 1914

"Mr. Byron E. Tefft,

"My dear Sir:

"In reply to your inquiry, I can assure you that no time has been lost since the days of the Chaldeans. 'The week,' as Laplace said, 'is the most ancient monument of astronomical knowledge.' It remains the same in all ages, since the Roman times and many centuries before. You know Laplace was a great authority; and the concise passage I have quoted from him is enough for you. We also know this by the study of eclipses of the moon. Ptolemy gives several in 720 B. C., the hour of the day when they occurred at Babylon. Now if any days were lost, the moon's motion as calculated backward from modern date would not agree with the observed date as handed by Babylonian astronomers and recorded in Ptolemy. But the *two do agree*; hence no time is lost.

"Yours truly,

"T. J. J. SEE."

But did not the change from the Old to the New Style disarrange the days of the week? *Answer.*—In no way whatever. The Julian Calendar made the year eleven minutes too long, and was disarranging the seasons. In 1582, in order to make the days of the month correspond with the vernal equinox, it was found necessary to set the calendar forward ten days. That was done in this way: October 4, 1582, was Thursday. The next day was Friday, and would have been October 5 only that it was called October 15. The change affected only the day of the month, not the day of the week. The change was made on Friday. What day of the *week* was it after the change was made? Was it not still Friday? Certainly. The day of the week was not changed. All that was changed was its numerical order in the month. Catholic countries made this change; but England did not adopt it until September, 1752. It was then necessary to drop eleven days. This was done on Thursday, September 3, and that day was called September 14. It was Thursday just the same after it was called September 14. Russia never made the change until 1902, twenty-four years ago; but her days of the week always corresponded with other nations. Russia found it necessary to retrench thirteen days when the change was made from the Julian, or Old Style, to the Gregorian, or New Style.

No! No time has been lost from the moment the Creator set apart the seventh day of creation week as a memorial of His creative power down to the present time. From sunset Friday to sunset Saturday is exactly the same part of the week as was observed by God Himself, and set apart for man in Eden.

Meat the Poorest Food of all

HAROLD L. GRAHAM

WHAT would you think of a man who wasted thirty-three bushels of grain every time he went to the granary to remove one bushel for food? In war time he would be a criminal; at any time he would be regarded as an undesirable member of society. If you are one of those who rely upon meat to furnish a substantial part of your diet, do not be too hasty in condemning the man in this illustration, for you are just as guilty of gross waste as he.

We cannot afford to eat meat

According to Armsby, only three percent of corn fed a steer can be recovered from the edible portions of the carcass,—which means that for every hundred pounds of grain fed to the steer but three pounds of actual food material will be available. Here is the tremendous waste, since, pound for pound, corn represent greater food value than beef.

We do not enjoy wearing secondhand clothes; neither should we be willing to eat secondhand food,—food already deprived of the greater part of its nutriment by some animal.

In these days when living costs are high and "efficiency" is the watchword, society cannot afford to eat flesh food. One hundred acres of land devoted to sheep raising will support about forty-two persons; but the same area planted to potatoes would support more than 683 persons, or sixteen times as many.

It is said that the people of Great Britain depend to such an extent upon an imported food supply that in the event of a strict blockade of three weeks duration, starvation would stare them in the face. If the English were vegetarians instead of meat consumers, they could easily raise sufficient food right in the British Isles to support the entire population. Sound economics would indicate a vegetarian diet.

That it is not a part of nature's plan that man should slay to eat is apparent from the reaction of an innocent child who for the first time witnesses the killing of a domestic animal for food. A small child will invariably choose fruits and natural foods in preference to meat. There would be less flesh eaten if the consumer had to kill with his own hand all the meat he eats. The average man or woman is filled with horror at the scenes of carnage enacted at a slaughterhouse.

This is but the natural expression of the spirit of sympathy and justice with which every human being is endowed. To be sure, by continued repression that spirit can be suppressed; but is there not danger that the evil influences from a heart hardened in this respect will be carried over into other activities of life?

There is ample reason for the discriminatory laws against butchers in many places. Why are they forbidden to hold certain important offices, and prohibited from sitting on juries in murder

cases? Because, by their transgression of natural law, they stultify and deaden the finer sensibilities of their natures and lose many of the distinguishing characteristics with which God differentiated man from other animals. Those who eat the flesh prepared for them by the butcher, in the very nature of the case share in his responsibility; and as he, though in a lesser degree, they reveal in their lives the inevitable results of continued assent to a course contrary to the dictates of their inner judgment. Meat eating from the moral standpoint is degrading and is unjustifiable.

God gave man a vegetarian diet

To those who believe in the inspiration of the Bible, and who understand the plan of God in regenerating and redeeming a race of lost and sinful men, the Scriptures furnish the strongest evidence that fruit, nuts, and vegetables are the natural food of man, and that only by the use of such a diet can man attain his physical, moral, and spiritual development.

In the beginning, unwilling to leave such an important matter to chance, God Himself appointed man's food, for we read, "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Genesis 1:19.

After the Flood, in the momentary absence of more suitable food, a flesh diet was temporarily permitted. Man, however, elected to retain meat as a regular item in his diet. That the flesh diet was wholly unnatural and exacted a fearful toll from man is apparent from a consideration of the span of life before and after the Flood. The average length of life for nine generations before the Flood, when men lived entirely upon a vegetarian diet, was 912 years. In the first ten generations after the Flood, when meat had become part of the diet, the average length of life dropped to 317 years. Each succeeding century has witnessed a steady decrease, until now the average span of life is less than forty years. Meat eating shortens life.

When we consider God's plan in its entirety, it is quite evident that He never intended that man should eat flesh foods. A vegetarian diet was appointed in the beginning. However, we find sin intruding and interfering with many of God's plans. But notice carefully, when the Lord has dealt with sin and eradicated it, man is then placed under conditions and circumstances exactly similar to those existing in the beginning. There will be no slaughterhouses in the New Jerusalem, and no flesh eaten there, for "they shall not hurt nor destroy in all My holy mountain," and "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." Isaiah 65: 25.

Flesh foods nonessential

Christ came to this world to restore the divine image in man,—the image he had in Eden, the image he will have in the new earth. It is inconceivable that God's image can be restored fully in man while he sheds blood and eats animal flesh.

The goal before every Christian is to attain through Christ such perfection that his last day on earth will be like his first day in heaven. But of one thing we may be certain: when the saved of earth pass through the pearly gates into the New Jerusalem, there will be no meat course on the menu at the great marriage supper. In the words of a nationally known advertisement, "Eventually, why not now?"

After studying this question from every conceivable angle, the candid investigator must arrive at the conclusion that the use of meat as an article of diet is contrary to nature, harmful, and indefensible. But many, while convinced that flesh foods are harmful, are fearful lest the omission of this class of food from their dietary might deprive the system of certain needful elements, and in the end prove disastrous. The experience of thousands of vegetarians proves that this fear is groundless. The testimony of the highest authorities in dietetics is that a well-balanced diet can be attained from strictly vegetarian sources.

During the World War the questions of diet and food supply were of paramount importance to the nations. The International Scientific Food Commission was called upon to decide that it was unnecessary to fix a minimum meat ration, "in view of the fact that no absolute physiological need exists for meat, since the proteins of meat can be replaced by other proteins of animal origin, such as those contained in milk, cheese, and eggs, as well as by proteins of vegetable origin."

In a Department of Agriculture circular occurs the following statement: "It is of course possible to eat meat dishes less frequently [than once a day] or to omit meat from the diet altogether, for it has been determined that all the necessary protein and energy may be obtained from other materials, if one so desires, and the diet is so arranged that it remains well balanced."

In the light of all these facts, shall we allow appetite, formed by habit or the fancies of our palate, to dictate to us our menus? or shall we let reason sit on the throne, and we confine our diet to the articles of food provided by nature for man? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

If we could trace the first "cold" sneeze we should be close to one of the chief sources of the affliction from which millions suffer. All guardians of the public health are insisting that society taboo the sneeze and demand that those who must sneeze in the presence of others protect them from it as far as possible. Thus you may help to stop the circulation of "colds." Here are some suggestions for protection:

- (1) A daily cold bath. Use a sponge if a tub gives too much shock.
- (2) Sleep in fresh, circulating air. This does not necessarily mean undue exposure in severe weather on a sleeping porch.
- (3) Keep separate—even better, burn—the handkerchiefs used by members of your household with "cold" infection.
- (4) Keep out of swimming tanks or pools when you or other frequenters have "colds in the head."



OUR BIBLE READING

"The entrance of Thy Word giveth light"



The Message of His Coming

1. *Will the Lord keep His people in ignorance concerning important events affecting them and the world?*

"Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head." Joel 3: 7.

2. *If warning was sent of the destruction of Sodom and of Nineveh, is it reasonable to suppose that, without the slightest warning, the Lord will come, and destruction will sweep the whole world?*

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" Joel 2: 1, 11.

3. *How extensively is the announcement of the coming of Christ and the setting up of His kingdom to be proclaimed?*

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

4. *How will this message be received by many?*

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 2: 3, 4.

5. *How will the Evolutionists' doctrine of uniformity be used to combat the warning of a coming world cataclysm?*

"Saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 4.

6. *When it had been proved to the satisfaction of all but one family in Noah's day that a universal deluge was scientifically impossible, were they excused for their indifference to Noah's*

message?

"As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 38, 39.

7. *Were the people of Sodom excused because of the seeming impossibility of such a fate as Lot predicted?*

"But he seemed as one that mocked unto his sons in law." Genesis 19: 14 (last part). "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Genesis 19: 24, 25.

8. *What is the lesson for us?*

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4: 12.

9. *How only may we be prepared for the coming of the Lord?*

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 2, 3.

Have We Found Time to be Alone To-day?

HAVE you and I
Stood silent, as with Christ, apart from joy or fear
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time, in thought, our hand to lay
In His and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me.—Selected.

IN order that we may understand the meaning of the cleansing of the sanctuary, we must study the ministration which took place in the earthly sanctuary. The ministry of the sanctuary was divided into two particular services. One may be called the daily ministry, or the ceremony of forgiving sins. The other may be called the yearly ministry, or the ceremony of blotting out sins. Every ceremony in the earthly sanctuary had its counterpart in the heavenly sanctuary. (Hebrews 9: 1-12.)

The tabernacle equipment, arrangement (verses 2-5), and services (verses 6, 7) were all figures for the time then present (verse 9); for Christ, our High Priest, has entered a "greater and more perfect tabernacle" (verse 11), and has become a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Hebrews 8: 2. We have also seen how these services are but "the example and shadow of heavenly things." Hebrews 8: 5. Thus we understand that the daily and yearly services of the earthly sanctuary have their counterpart in the heavenly sanctuary.

The priests went always into the first tabernacle, or holy place, accomplishing the service of the Lord. (Hebrews 9: 6.) This refers to the daily ministry that was performed in the holy place. In the court there was the daily burnt offering (Exodus 29 : 38-41), a type of the slain Lamb standing before the throne of God in heaven (Rev. 5: 6). In the holy place, there was the continual burning of incense (Exodus 30: 7, 8), a type of the merit of Christ, Who stands beside the throne of God. (Hebrews 9: 24.)

Not only do all these services centre in Christ, but He also is the High Priest who officiates at these services. (Heb. 8: 1) Besides the burnt offerings, there were the sin offerings of the people as recorded in Leviticus 4. Those who desired to be forgiven of sin were to bring a lamb without blemish, confess their sins over its head, and then slay it before the altar. (Verses 28, 29.)

These sin offerings were divided into four classes,—for the priests (verses 3-12), for the congregation (verses 13-21), for the rulers (verses 22-26), and for the common people (verses 27-31). The blood of these offerings was disposed of in two different ways. The blood of the offerings for the rulers and the common people was sprinkled upon the horns of the altar and poured out at the base of the altar. (Verses 25, 30.) The blood of the offerings for the priests and the congregation was taken into the holy place in a basin, where the priest dipped his finger in the blood and sprinkled it seven times before the veil, placed some upon the horns of the altar of incense, and then came out to the altar of burnt offerings and poured the remainder of the blood at its base. (Verses 5-7, 16-18.)

The difference between these two ceremonies is very significant. As the priests bore the sins of the people into the sanctuary, it was necessary for the blood of every offering to be taken into the sanctuary, and sprinkled before the veil. The priests ate of the flesh of the sin offerings of the people, whose blood was not brought into the holy place. (Leviticus 10: 17, 18; compare Leviticus 6: 30.) Thus they bore the sins of the people daily into the holy place.

By the ceremony of the eating of the flesh of the sin offerings of the rulers and the common people and the sprinkling of the blood of the sin offerings of the priests and the congregation before the veil, the sins of all the people were transferred to the sanctuary. Though the people had been forgiven, yet their sins were simply laid aside and stored in the sanctuary. Thus the daily ceremony went on for 359 days in the year, but on the tenth day of the seventh month, the last day of the sacred year, the ceremony was altogether different.

Once a year the high priest went into the second tabernacle, or most holy place (Hebrews 9: 7), to make full and complete atonement for the sins of the people. During this ceremony, the sins of the people were blotted out and cast from them forever. The Jews called this the judgment day, for upon this day they would be judged whether they were worthy to be called God's people, or whether they would be "cut off." (Leviticus 23: 29.)

"In the seventh month, on the tenth day of the month, ye shall afflict your souls. . . . for on that day

The Cleansing

By



The High Priest confessing the

the Sanctuary

Lee

Here lots were to be cast upon the goats, one lot for the Lord, and one lot for Azazel (verse 8), which represented the author of sin.

When it had been determined which goat represented the Lord, and which, the scapegoat, Azazel (by which name the devil was known among the Jews,) then the high priest took the Lord's goat, which was the offering for sins (verse 9), and slew it before the altar (verse 15). He then took the blood and entered into the most holy place, where he sprinkled the blood seven times before the mercy seat in the presence of God. In this act, the sins which had been transferred to the sanctuary during the year, were atoned for. (Verse 16.) After this ceremony, the high priest, bearing the sins for which he had made atonement, left the most holy place and came to the door of the tabernacle. There the live goat representing the devil stood awaiting the last ceremony of that great day. The sins which had been brought out of the sanctuary were then confessed upon the head of the scapegoat (verse 21), representative of the author of all sin; and the goat was led off into the wilderness to wander until his death (verse 22), typical of the final destruction of the devil at the end of the thousand years (Revelation 20).



People on the head of the Scape Goat

But even though our sins may have been forgiven, the account of our lives has not yet been settled. In the earthly sanctuary, the sins of the people were only stored up, as it were, in the sanctuary, pending the final judgment. If every sin had been confessed up to the day of atonement, then the person was judged acceptable. If every sin had not been confessed, then the sins which had already been confessed would return upon the person, and he would be cut off from the congregation. (Lev. 23: 29.) Thus it is in the heavenly sanctuary.

As in the type there was a day of cleansing, or a day of settlement, so in the heavenly service there is to be a day of reckoning (Luke 20: 35), which is the day that God has appointed for judging the people of the earth (Acts 17: 31). As in the day of the earthly atonement a goat was chosen unto the Lord to make a final atonement for all sins, so in the end of the world, Christ has "appeared to put away sin." (Heb. 9: 26.) And as all men must die, so must all men appear before the judgment seat. (Heb. 9: 27.)

In vision, John saw the temple of God opened into the most holy place, where he beheld the ark. (Rev. 11: 19.) It was the time when "the nations were angry," and when the dead were to be judged (verse 18), and the kingdoms of this world were to become the kingdoms of our Lord, and of His Christ (verse 15). Daniel also had a vision of this time when "thrones were cast down, and the Ancient of Days did sit . . . the judgment was set, and the books were opened." Dan. 7: 9, 10. The work is now transferred from the holy place to the most holy place. John saw the work of Christ in the holy place in his vision of

shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus 16: 29, 30. The day of atonement, or the day of blotting out sins, was a very solemn occasion. Upon that day, two goats were to be chosen and brought before the door of the tabernacle. (Leviticus 16: 7.)

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Thus the camp was fully cleansed of past sins; and all such as had confessed their sins, and had them transferred to the sanctuary before this day, were free from condemnation. By this ceremony, the sanctuary is also cleansed. As the earthly sanctuary must be cleansed, so also must the heavenly sanctuary be cleansed. (Hebrews 9: 23.)

The service in the holy place of the heavenly sanctuary began when Christ ascended to the right hand of God as our High Priest (Heb. 8: 2; 9: 24), and also as our sacrifice (Heb. 10: 12; 9: 11, 12). We are told by the apostle that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2: 1, 2.) There is then the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

By confession, by accepting the sacrifice of the Lamb of God, and by the ministry of the High Priest in the heavenly sanctuary, our sins may be transferred to the sanctuary above. This is the work that has been going on in the heavenly place by Christ Jesus. (Rom. 3: 25.)

Revelation 4 and 5. Now the work is before the ark, the throne of God in the most holy place. Here is where the work of cleansing, or the judgment, takes place, even as in the earthly sanctuary.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The cleansing of the earthly sanctuary took place once a year, at the close of the sacred time. The cleansing of the heavenly sanctuary takes place once only in the history of the world, at the end of earthly time. Daniel was given the date of this cleansing, which we have seen is A. D. 1844. On that day, the High Priest of the heavenly sanctuary left the holy place and went into the holy of holies, there to take part in the investigative judgment then begun by the Ancient of days.

Startling message! Alarming fact! The judgment day has come! As in the time of the earthly sanctuary, there was a day of warning before the time of the cleansing, when there was a blowing of trumpets (Lev. 23: 24), so before the antitypical day of cleansing, a message of warning went forth, "The hour of His judgment is come" (Joel 2: 1; Rev. 14: 7). How gracious of God that He should send us this message of warning, and give us time to prepare for the greatest event in the world and in our individual lives! May we heed the warning contained in this message.

Behold, He Cometh

HE cometh, He cometh; His coming is nearing,
When they shall be like Him who love His appearing;

When suddenly out of our lives shall be driven
All care save a care for the favour of heaven;

"When infinite comfort or awful despair
Shall break on the mass of humanity there.

Oh what will it be to be waked from our slumber,
To see what we've thought upon times without number?

To have—though a multitude surgeth around us,—
No thought but the thought that Jehovah hath found us?

He cometh, He cometh; oh, how will it be,
My children, my children, with you and with me?

And who shall dare say that He comes without warning?

The words are familiar from memory's dawning:
"Behold I came quickly; watch, watch and be ready;

Your loins girt about and your lamp burning steady."

The church—like the world seems the fact to ignore,

Though all things betoken the Judge "at the door."

Oh! strange that our thoughts for one moment
should wander,

Or cease Thy momentous appearing to ponder;
And strange, if we hope 'mid the world's dissolution
To lose these vile bodies of sin and pollution,

That sleeping or walking our hearts should not be
O'erflowing with gratitude, Jesus, to Thee.

—Mrs. M. A. Chaplin.



My Favourite Text and Why

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work."

Mark 13: 34.

ETHEN A. MANRY

THE ambition of the Master while here upon this earth was to finish the work that God had given Him. In the prayer recorded in John 17, we read in the fourth verse, "I have finished the work which Thou gavest Me to do." All the power of evil men and satanic hosts could not change the purpose of the One Who came from heaven to make it possible for man to be saved.

He exemplified in His life the value of a soul, and the work given to each individual will result in furthering the triumphs of the cross. First of all, "Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." Zechariah 8:16. Secondly, we are counselled in the third chapter of Ezekiel to warn the wicked of the solemn judgment hour when all flesh must stand at the judgment bar of God. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Verses 17, 18.

No matter what our vocation, the principal thought of our lives is to be not only how to live the righteous life but to be constantly reaching out after souls. This is the special work that the Son of man gave to every one of His followers.

Soon He will come again, and we are living in the generation that is witnessing the signs showing that this coming is "even at the doors." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing." Matthew 24: 33, 44-46.

"GOOD works can never purchase salvation, but they are an evidence of the faith that acts by love and purifies the soul. And though the eternal reward is not bestowed because of our merit, yet it will be in proportion to the work that has been done through the grace of Christ."



OUR HOMES



There Were Liars in the Land

LAMONT THOMPSON

WHILE Mrs. Mack, a neighbour, and I were talking, the five-year-old boy pushed himself into the conversation by inquiring, "Mrs. Mack, is Mr. Mack in China to-day?"

"Yes, honey, he left early this morning. You know he works there. He'll be home, though, for dinner."

"It seems like China'd be pretty far to go to work. I don't see how he could go so far every day. I never saw any trains that went that fast."

To me she said, "Isn't he just too *cute*? You know Mack tells him he goes to China, and he can't understand it. It's just killing to hear him ask questions about it."

The Boy looked at her in perplexity. He knew enough about the world, and had travelled enough, to know that something was wrong about the idea of a man's going to China and returning every day. What he didn't understand was that grown-up people would lie to little boys just for fun.

Once before, when he was three years old, the lesson had forced itself on him, but he had not remembered it. A woman who lived across the hall from us, and who "just loved children so," and ostensibly this one in particular, had been the culprit. The Boy had been playing in the hall. The woman opened her door, and invited, "Come and see me, won't you? I've got some sweets." What an argument sweets are to little boys even between meals. But I don't believe one ought to eat between meals. But the Boy did; he went in.

Presently something went wrong. Perhaps he had put sticky fingers on the piano—crimes in some childless homes! Or maybe he had dropped sweets on the floor. At any rate his hostess was irate. Above the boy's plaintive wail we could hear the strident tones of the woman, "I'll put you in the closet if you don't quit, and there is a big old bogie man in there."

We had rescued him. His mother had smilingly told the neighbour, "You know we never lie to him," and we had showed him that there was nothing to fear in the closet. Most lives are cursed with foolish fears, and we were determined to lay this bogie that our boy might not thus early be handicapped.

But now this lie of Mr. Mack's had brought the time to teach him that some grown-up people lie.

The neighbour woman went her way, and the Boy and I sat down on the porch steps.

I opened with a question, "Laddie, do you think Mr. Mack really goes to China every day?"

"He *says* he does, but it seems like it'd be awful far," came the answer, and the perplexed look was still there.

"Some people think it's funny to tell lies to little boys," I told him, "and Mr. Mack has not been telling you the truth. He doesn't go to China. You are right; China is too far away. It would take a long time to go there."

Silence followed. The little boy looked off into space. He was readjusting. Presently he said, "But, Daddy, *why* does Mr. Mack think it is funny to tell naughty stories to me and laugh at me?"

"I can't tell you, my boy, why any one would do that. Maybe he doesn't know it's wrong."

"That would be too bad, wouldn't it?" Then after a moment he looked up and said, "But I am glad you and Mamma tell me the truth."

"You can count on us, Sonny," I replied with more than usual earnestness. "You can count on us."

Mary's Lamb

SALLY was writing poetry—in school, too! But the teacher had said she might make up a verse about what was to happen that afternoon in their room and put it on the blackboard for the other children to see. So Sally was hard at work, her tongue clamped between her teeth, her freckled forehead screwed into a knot, and her plump fingers tightly gripping the yellow pencil that was having such a hard time with the rhymes.

A brand-new poem was beyond her. She was, instead, changing the words of "Mary Had a Little Lamb" to make it fit the present occasion. Even that proved difficult.

"Sally had some little rats"

she wrote, for a first line, and then frowned at it, realizing that it wasn't strictly true. "Her" white rats in reality belonged to "Doctor-daddy," who allowed his three children to feed them for him, while he studied what foods suited them, in order to tell his patients more about what they should eat.

Correct or not, she let the line stand and began on the second:

"Their fur was white as snow,
And everywhere that Sally went
She talked about them so
The children asked their teacher one day—"

The yellow pencil stopped short. There was something wrong about that line. It didn't rhyme "right".....But, after a puzzled pause, the pencil moved on again....

"If it wasn't against the rule,
And if they wouldn't laugh or play,
Could they have the rats at school?
And their teacher said, "Yes. If you'll promise to pay
Attention, the Doctor will bring them to-day!"

Which is precisely what the Doctor did, smiling at the squeals and giggles of excitement that greeted his arrival with two square cages, containing visitors also squealing with excitement. Bobbed heads and curly ones, cropped heads and be-ribboned ones bumped into each other about the cages. There were noisy exclamations:

"Oh! Look at that one! . . . Gee isn't he skinny? . . . This little one's a fat darling," (from some girl.) "This'n's a runt" (from a boy.) "Well," (from another) *this'n's* not. By jiminy, look at *him*, boy! A'int—I mean isn't—he a beauty? What's his name, Doctor? What'd you feed him?" And so forth, quite forgetting that they had all promised unlike "Mary's" schoolmates, *not* to "laugh and play, to see the rats at school."

Fifty homes heard all about those rats that evening. Fifty mothers looked somewhat more thoughtful than usual that night. Their children had given them some new things to think about.

"Mother, do I eat enough vitamins in my food every day?" one child inquired, and her Mother sat up half the night with a diet book about milk and eggs, brown bread, fruit and green vegetables.

One parent guiltily sneaked out of sight a box of chocolates she had brought her boy on hearing him remark at the supper table that he "didn't want to be scrawny and have punk teeth like that little old rat named Algernon they had at school to-day that was fed on bread and jelly and cake and sweets and not much else"—believe *him*, he was "going to stop" some of this sweet stuff he'd been eating so much of, and eat dates and raisins and figs, and things, instead!

In one household a youngster put her bewildered Daddy through a regular food catechism: "Daddy, what must you eat every day to keep well?" And when he floundered, among potatoes and cabbages, in his effort to answer her, she calmly told him all he ought to know—all about proteins that build flesh and muscles, iron that makes blood, lime foods that make bone, fats and starches that serve as fuel to heat the body and give it energy, and vitamins without which people weaken and wither. She had it all down pat. Her father stopped at the public library on his way to his office, next morning, grinning broadly, at his own expense, to look it all up for himself!

And—by the way—you, who read this story: why don't *you* do the same thing?

❧ For the Children ❧

Lonely House

BY SAMUEL SCOVILLE, JR.

THE Band was on the march. There was First Lieutenant Trottie, and Second Lieutenant Honey, and Sergeant Henny-Penny, and Corporal Alice-Palace, all desperate adventurers, besides the Captain, who

in civil life had been known as Father. There were no privates.

As they left the Cabin in the heart of the Barrens, the gray-green cedars along the stream showed like dark plumes against the blue, blue sky, and the pitch pines along the path were all luminous with the pale-gold winter sunshine.

Overhead in the afternoon light swung the moon, a half globe of alabaster, white as frost, while frozen pools lay here and there among the marshes like platters of old silver.

Once they heard the "dee, dee, dee," of a Carolina chickadee, smaller and gentler than his northern brother, and again the caw of a passing crow came down from the cold sky. Except for these sounds, nothing broke the utter stillness of the Barrens.

At Lily Brook, whose brown water in summer is all starred with pond lilies, the Band had to cross upon a single tippy log. The Captain, as befitted his high rank, went first, and, although he teetered perilously in places, reached the other side safely much assisted by the cheers of his companions. There he found a long pole, which when stretched out at full length above the log made the going easier for the others. Only Sergeant Henny-Penny proudly refused any such help. He was almost across when he lost his balance and finished with a wild leap that landed him in a foot of icy water. The rest of the Band laughed like anything, but the Captain said that the exploit reflected great credit on the Sergeant's courage.

In the dimming light the moon deepened from frost to gold and was mirrored in a pool whose still water seemed stained a wonderful translucent green.

"Like a yellow pearl set in jade," murmured Trottie as they all stared long into the wonderful water.

"I wisht, I wisht I could find one like it," sighed the little Corporal.

"Well," said the Captain, "I can't promise you a pearl, but perhaps we can find a moonstone," and he showed the Band a drift of the many-coloured pebbles which are found all through the Barrens. It was enough. With one accord they all dropped on their knees and began to hunt for hidden treasure. Corporal Alice-Palace had not scrambled through the smooth stones for more than a minute before she gave what was probably the loudest squeal ever heard. Bedded deep in the sand, like a plum in a pudding, gleamed a perfect Kobinoor of a moonstone, larger than an English walnut. Its bubbled surface fused by forgotten fires, glowed like white flame in the fading light. For long and long the Corporal examined it from every angle with that joy which only successful treasure hunters may know. Then it passed from hand to hand and her twin, Sergeant Henny-Penny, was very loath indeed to let it go. He felt strongly that it would make a scarf pin befitting his high military rank. The Corporal, however, had already planned precisely just how it was to be cut and pierced and hung on a platinum chain for a dingle-dangle to go with her very bestest dress.

At last, no other moonstones appearing, the Band followed a half-hidden trail through the silent pines, their feet making no noise on the matted, blood-brown needles. Suddenly, just ahead of them, a flock of large birds flew silently up from the trees. It was impossible to see them distinctly in the fading light, but the last one of all could not resist giving a single loud chirp as he flew.

"Robins!" shouted the Band in unison, and knew that in spite of snow and ice Spring was on her way.

Beyond the pines they came to a road of white sand bordered with long ochre-coloured grass which waved in the wind like a woman's hair, and deepened first to amber and then a tawny gold in the rays of the setting sun. On the other side of the road lay an abandoned cranberry bog. The cranberry leaves showed crimson-like against masses of cinnamon-brown sweet fern and pewter-coloured patches of ice. Fringing the bog were silver birches, slim and straight with wine-red twigs, and bayberries all drake-green and tawny, mingled with the violet-bronze leaves of the inkberries, those poor relations of the holly, and the carmine canes of the cassandra.

"It's like an Oriental rug," said Honey, "the great big Persian one in grandfather's study."

"No," corrected Alice-Palace, "it's a magic carpet, the one that the Prince used in the Arabian Nights."

With the going down of the sun the dark began to spread like a slow stain across the marshes. The frost lay like silver on the amber leaves and tea-coloured trunks of the post oaks as they hurried by the bog and through the woods beyond.

Then, suddenly, Lonely House loomed up before them, bleached like a bone by a century of suns and storms and abandoned by humans for full fifty years. Crowned by a quaint-capped chimney where swifts nested in the spring, its weather-beaten clapboards were drilled full of round holes by optimistic flickers who evidently took the house for some great, gray tree. The little clearing was gnawed at from three sides by the woods, which each year crept a little closer. By the house stood the bare bole of a dead apple tree, so vast that it must have been planted when the house itself was built. On the fourth side and in front of the low threshold lay a lonely marsh.

When the Band on one of their walks had first discovered this deserted dwelling they at once christened it "Lonely House," for as Sergeant Henny-Penny said, "What's the use of discovering places if you can't name them?"

Never was there a better title. To-night as the violet dark flooded the Barrens and blotted out one by one the pines marching in sombre rows across the white sand, that wasteland stretched away still as sleep without another house for miles and miles.

To-night, as the Band stood and gazed out over the marsh, there suddenly sounded in the distance a ghostly call, "Who, hoo-hoo, hoo, hoo," it came faint and far away, yet with an indescribable sense of menace thrilling through it.

"It's the great horned owl," whispered Trottie, who was the ornithologist of the Band, his big, velvet-black eyes shining with excitement. "The second note is doubled, and it doesn't go down on the last one like the barred owl does."

The little Corporal didn't like the call.

"He says, 'Who? Who?'" she objected, "and spos'n it should be me he wants," and she snuggled up quite close to the Captain and seized upon one of his hands.

"Poon," bragged Sergeant Henny-Penny, "I'll take care of you. I'm not afraid of any old owls."

Even as he spoke a dark shadow, from whose depths two dreadful eyes flared like fire, drifted through the white moonlight, and the next moment a great bird alighted on a limb of the appletree close where Henny-Penny was standing. It was nearly two feet high, and was black and gray and tawny, and had a white collar and an angle of black feathers on its forehead which gave its face such a fierce scowl that the Sergeant, in spite of his boastful words gave a loud squeak and dived for the Captain's unoccupied hand just as if he were not seven going on eight. At the sound the fierce bird drifted away again across the Barrens, a shadow of death for all the brown bunnies he was hunting that night.

As he disappeared from sight the Band entered the deserted house. In one corner, built of that lustrous, rose-red brick of which the secret was lost a hundred years ago, stood a fire-place. The last time the Band had been there they had left a store of wood laid all ready for a friendship fire. There was dry scrub oak which burns with an intensely hot, scented flame, black gum which glows redly for hours, swamp maple and dry sassafras which kindles at a touch, with a couple of post oak back logs. Climbing the stairs, the Band trooped through the empty room above and carried down, to stand in front of the fire-place, a broad settle with curly legs which they found there and which was long enough to hold them all in a row.

"Let's light the fire and have a nice talky time in front of it before we go back," suggested Honey, who loved to curl up like a pussy cat in front of a fire.

"Let's," agreed the rest of the Band, and in another minute they were all seated cozily before a blaze which roared up the vaulted chimney as in the days when Lonely House was Happy House and some forgotten family had lived and loved and worked and played there. After carefully considering the question, the Band decided that there must have been lots of boys and girls in that family. The Corporal was sure that one of the girls—the nicest one—was named Eunice, while the Sergeant felt positive

that the biggest and bravest of the boys was without doubt called "Henry."

Finally the talk died away. The owl no longer hooted, the wind had gone down with the sun, and only the whimper of the flames in the fireplace broke the stillness that had fallen upon the room. Then suddenly a dreadful thing happened. From the room overhead came the sound of a step. Once, twice, and three times it broke the silence, sharp and staccato, yet always ending with a curious little shuffle. The members of the Band stared whitely into each other's faces. Nothing human could be in that room, and if not human, what was it? Even as the horror of the thought crept over them, the sound began again just overhead yet not one of the warped and shrunken boards of the flooring creaked or strained as they would under the weight of a man.

Straight to the head of the stairs, shut off from the living room by a closed door, the steps moved slowly. Then down, down the stairs they came, one step at a time, and the sounds seemed to pound on the very hearts of the listeners. The little Corporal retired well to the rear and, though shaking all over, Sergeant Henny-Penny placed himself in front of her. Honey's sleepy blue eyes for once were wide and alert. Trottie who was past twelve and a Boy Scout, unsheathed the scout axe that he always wore at his belt, and fell in behind the Captain who had stood up and was facing the closed door. Nearer and nearer came the steps. Involuntarily all the members of the Band braced themselves to meet what would appear when the door opened. It might be some shape of horror or, almost worse, there might be nothing there at all. At last the dragging footfalls reached the last step of all.

"Who's there?" shouted the Captain, so suddenly that they all jumped.

For an instant there was no answer. Then suddenly from the other side of the closed door came a strange grating, grinding noise.

"Ool!" wailed the little Corporal. "It's gritting its teeth at us."

"Like Giant Despair in Pilgrim's Progress," whispered Trottie, literary to the last.

Suddenly the Captain strode forward and swung open the door, while the rest of the Band involuntarily braced themselves to face the worst. There, seated upon the last step of all, blinking at the sudden firelight which streamed in upon him, sat a red squirrel all tawny and gray with his fluffy tail arched over his back and holding in his paws a black walnut so large that he had dragged it with difficulty across the room above and down the stairs. For a moment he sat motionless, and then, with a startled look about him dived into a convenient hole in the wainscoting, abandoning the nut that he had been gnawing.

Anything after such an experience the Band felt would be an anticlimax. Moreover, the adventure had given them all enormous appetites. Wherefore two minutes later they were homeward. By hidden ways and short cuts the Captain guided them, until in a wonderfully short time the great stone chimney of the Cabin loomed up before them. As they hurried along the winding path, suddenly the front door flew open, letting out an appetizing smell of things cooking, and there, silhouetted against the yellow firelight, stood the Quartermaster General of the Band, sometimes known as "Mother."

"Hurry up, darlings," she called, "supper's ready."

WHEN mother drops things on the floor,
My father asks me, "Who
Should always pick them up for her?"
And so I always do.
He says I haven't far to reach,
And that a gentleman
Must do things for his mother
And be helpful as he can.
But mother bends down, just the
same—
She has to, don't you see,
For after she's said, "Thank you,
dear,"
She stoops and kisses me."

— Our Little Ones.



The DOCTOR SAYS

"Can piles be permanently cured without operation?"
I think not.

"Is it true that tinned salmon is very nourishing?"

It is true in the sense that fat pork is nourishing. It is rich in heat-producing food—the oil. But, like fat pork, it is difficult to digest.

"Jestingly, could it be possible that the manna provided Israel, was lacking in the required amount of vitamins, and thus became the reason why those travellers longed for the leeks and onions of Egypt?"

Regarding this question, I imagine the manna had about the effect as any monotonous diet would; but more important than this was the disposition on the part of the children of Israel to growl at something.

"What is the value of rhubarb? Should it be classed with fruits or vegetables?"

Rhubarb is rich in oxalic acid, which is not used in the body, and is more or less injurious. The body does not have an unlimited capacity for excreting this acid, and one who eats too much of the foods containing it, may have trouble. Normal persons can use a limited amount of rhubarb without apparent injury.

As a food, I should class it with the fruits, rather than with the vegetables.

"Is fish a flesh food?"

Webster's definition of flesh is: "2. Animal food in distinction from vegetable; meat; especially, the body of beasts and birds used as food, as distinguished from fish, and sometimes excluding fowl."

It would seem, then, to be used in three senses,—(1) the edible portion of beasts, birds, and fishes, (2) of beasts and birds, and (3) of beasts. It is even used of the soft, pulpy parts of a fruit.

Fish is a flesh food according to one definition of flesh.

"If one is a light salt user, would there be any harm in taking a teaspoonful of salt to a pint of hot water early before eating, for a stomach cleanser and for bowels?"

I do not know that there would be any particular harm in using that amount of salt in hot water, but I think you would get better results from using two glasses of cold water, without salt, before eating in the morning. In some cases, this has a marvellous effect, sometimes giving a result within five minutes.

"What can I do for an intolerable and persistent itching about some of the openings of the body?"

While some local condition, as the presence of lice, may cause this condition, it is more commonly caused by some general disturbance, such as gout, diabetes, or kidney disease. First in importance in treatment, is the removal of the cause, then the local treatment. For the latter purpose various local applications are made, such as ointments, salves, or lotions. Try bathing the parts with water containing a teaspoonful of baking soda to the pint, or with a two percent carbolic-acid solution.

Itching about the opening to the bowel often indicates pinworms, and can be relieved only by getting rid of the worms.

1. "What are vitamins? 2. What do they do? 3. Where are they found?"

1. I do not know. Nobody knows the composition of the vitamins. They exist in such minute quantities that they cannot be analysed. We recognize them by their effects, or rather by the effects which follow if they are not in the foods.

2. Vitamins, when present in the foods, prevent certain forms of disease. One vitamin prevents beriberi, another prevents scurvy, another prevents rickets. Some promote growth. They doubtless have other functions.

3. The vitamins are found in complete foods as they occur in nature. It is man's attempt to improve on nature by robbing some foods of their important constituents that largely removes vitamins. But the use of alkali and heat are potent factors in destroying vitamins. This occurs in the making of soda biscuits.

"What is a Hydrocele? Can the water be drawn off without the knife?"

In simple language, a hydrocele is an abnormal accumulation of fluid within a cavity of the scrotum. There are several varieties of hydroceles, but for all practical purposes the above definition will suffice; The fluid gradually accumulates and the scrotum may become several times its normal size. Generally no pain is complained of; only a heavy, dragging sensation.

Yes, the water can be drawn off without the knife being used, and frequently this is the first thing that patients submit to, as they fear to undergo an operation for the correction of the difficulty. The water is drawn off by means of a trocar and cannula. The fluid frequently reforms after a variable period averaging four to six months. In adults the fluid reforms in about eighty percent of the cases.

The only satisfactory treatment for hydrocele is surgical. This is relatively simple, and generally known. The operation can be done with local anaesthesia. There is little danger attached to the operation. As a result of the increased pressure which is produced within the scrotum by the accumulation of the fluid, the testicle on the affected side sometimes shrinks or atrophies, in which case it becomes useless. For this reason it is advisable not to let a hydrocele become very large before it is attended to.

In infants hydroceles are sometimes seen, and are generally associated with hernia, (rupture) which is congenital in origin. They disappear at times without any surgical or medical attention.

"What is an anemic condition, and what can be done for it?"

Anemia is thinness of the blood,—watery blood,—not enough of the red corpuscles and iron in the blood. There are different kinds of anemia, caused by different conditions. The first problem is to determine the cause—internal bleeding, hookworm, a destruction of blood by the malarial parasite, or failure of the blood-making organs.

Much can be determined by a blood count and microscope examination of the blood, in a well-equipped clinical laboratory—perhaps at your nearest hospital.

The remedy would depend on the conditions found present.

"What is a good method for destroying the nits of head lice?"

The following has been highly recommended to kill lice and nits within half an hour, when thoroughly applied. Every insect and every nit that comes in contact with the mixture is destroyed. Ask your chemist to put up a three-ounce mixture of xylene, alcohol, and ether, equal parts. It should be marked "poison."

As it is highly inflammable, it should not be used near a fire or light, other than an electric bulb. As it evaporates rapidly, in order to retain the fumes, it may be worth while to cover the head with a bathing cap after the application.

Full strength xylene may be used if desired, and is very efficient, but it is somewhat irritating and painful to the skin.

HEALTH NEWS AND VIEWS

From "Hygeia"

Avoid the Four P's and Sweets if you Have Acne

The underlying cause of a bad complexion, that condition which causes so much unhappiness and mental suffering, is the disturbance responsible for the overactivity of the tiny sebaceous glands that secrete the skin oil, states Dr. Frederick Damrau in *Hygeia*. This oil hardens, becomes coated on the surface with soot and dirt and a comedo, or blackhead, forms. A pimple is an infected comedo.

Since the skin is always covered with microbes, these clogged follicles are easily infected and reinfection occurs from the habit, common to most persons troubled with acne, of fingering the eruption and then touching healthier parts of the skin. Thus the eruption is spread. The most important cause of the oversecretion of the sebaceous glands is youth and the most consoling thing about acne is that it seldom persists after the age of thirty. The eating habits of youth play a part in causing an outbreak of facial eruptions. While an excess of starches and sugars probably does not cause acne, it does aggravate the eruptions, and adolescence is the sweet age.

The person with acne should avoid sweets altogether and also an excess of the four p's, meaning pastry, potatoes, pie and pudding.

Smallpox Vaccination Cannot Cause Syphilis

One of the most absurd of the anti-vaccinationists' arguments against smallpox vaccination is the claim that syphilis is caused by these inoculations. The story probably arose from the fact that in the time of Edward Jenner and previous to his discovery, the only protection against smallpox was inoculation with the disease from some other person. Since there was little protection against syphilis, it may have been transmitted in this manner.

At present, however, the vaccine material is prepared from the calf instead of from human beings and syphilis is a disease confined to human beings alone. During the last ten years a total of almost 11,000,000 persons have been vaccinated without a report anywhere of a single case of syphilis.

Diet is Big Factor in Care of Mental Patient

Because mental illness is a disorder of the entire individual and not merely of the mind, the diet should be prescribed with the same care concerning proper balance and vitamin content as in physical illness, declares Dr. L. D. Hubbard in *Hygeia*. Mental defectives, even idiots, do not appear to suffer greatly from dietary errors.

Celebrate Lister Centennial April 5

On April 5, 1927, was celebrated the centennial of Sir Joseph Lister, the great surgeon and scientist whose discoveries in antiseptic methods have definitely contributed to the enjoyment of an increased span of human life.

To appreciate fully the importance of Lister's work, it is only necessary to consider the absolute cleanliness of the modern operating room and to contrast it with some phases of hospital practice of sixty years ago, writes Elizabeth Chapman in *Hygeia*. Because of the prevalence of blood poisoning, known as "hospital gangrene," the hospital then instead of being a benefit was actually a menace.

Lister believed that infection could be prevented by the method of allowing no germs to enter open wounds, whether through the surgeon's hands or through instruments, and that infection could be corrected by carbolicizing the exposed part. In discovering a way to prevent decomposition of wounded tissue in a living body he incidentally opened the way to the preservation of tissue in a dead body for use in the laboratory and dissecting rooms. It was this incidental discovery that enabled modern surgery and medicine to develop the knowledge of anatomy to an almost unlimited scope.

To this as to many new discoveries the public and even the medical profession were slow to grant recognition. Lister's methods were criticized by many and failed to find acceptance in his own country until long after they had been accepted abroad.

Spare the Soap, Ruin the Skin

The daily care of the skin is a matter of great importance. "Spare the soap and ruin the skin" may well be the motto of persons afflicted with acne, regardless of the superstitions concerning the supposed harmful effect of soap on the skin.

Every night the face should be washed thoroughly with plenty of soap and warm water; then the soap should be rinsed off and a final cold rinse given. The purpose of the soap is to cleanse the skin. The best soaps make no further claims. For the person whose skin is studded with pimples and black-heads, cleanliness is indeed next to godliness, declares Dr. Frederick Damrau in *Hygeia*.

Tells How Bone Mill Aids the Hunchback

The hunchback is one of the many sufferers to whom aseptic plastic surgery has proved a boon, declares Dr. Fred H. Albee in *Hygeia*. By means of the bone mill it is possible to insert a bone graft into the substance of the spine or by the Hibbs technic to fuse the vertebrae so that absolute loss of movement takes place without compressing the chest or interfering with respiration. This is of especial importance because bony tissue affected with tuberculosis heals so slowly and must be kept in position by plaster casts and braces for so long a time.

The bone mill also may be used in restoring extensive loss of bone resulting from war injuries or industrial accidents. The length of the graft is only limited by the length of the bone from which it is removed.

Aseptic surgery has made possible the transplantation of muscles and tendons. This has brought most remarkable results in rehabilitation of patients recovering from infantile paralysis. Muscle training must complete the work of the surgeon and should be carried out under his supervision.

Another great accomplishment from the point of view of the patient's happiness, comfort and future efficiency is the discovery of light substances such as duraluminum for braces.

Abstinence is Only Sure Cure for Alcohol Habit

The only cure for the alcohol habit is total abstinence and the building up of courage in the personality to face the great adventure of life, declares *Hygeia*. The only drink that counts with any man, when he has drunk to excess, is the first drink, all the others are nothing but logical sequences.

The alcohol habit is not a disease; it is simply an emotional expression of the person in his determination to absorb a sufficient amount of narcotic (for alcohol is nothing but a narcotic and is not a stimulant) to enable him to face a more or less disagreeable situation.

Youth drinks to inhibit restraint that he may enjoy undisturbed all the emotions he wishes to. He does not desire drunkenness, for it interferes with his enjoyment. Age, on the contrary, drinks that he may get drunk and forget both his emotions and his unhappiness, his fear and unwillingness to face things.

Vitamin E to Control Assimilation of Iron

Vitamin E, known to be present in wheat germ oil and to be associated in some way with the prevention of sterility, has now been found to be associated with iron assimilation in the body, reports *Hygeia*. When appropriate amounts of vitamin E are given during pregnancy the death of the unborn does not occur. An interesting fact in this connection is that liver, which has recently been found valuable for the control of anemia, is rich not only in iron but also in vitamin E.

MEATLESS RECIPES

STUFFED EGGS AU GRATIN

Eggs as required, white sauce, grated cheese, chopped parsley, 1 teaspoonful MARMITE (more if required), oiled butter, seasoning, and white sauce.

Hard boil the eggs, cut in half lengthways, take out the yolks and mix them with the other ingredients, with the exception of the cheese and white sauce. Fill the eggs with the mixture, and put them, cut side down, on a well-greased baking-dish. Sauce over with the white, and sprinkle the grated cheese on top. The surface of the eggs should be nicely browned when the dish leaves the oven.

WELSH RAREBIT

4 oz. Cheddar cheese, $\frac{1}{2}$ oz. butter, 2 or 3 tablespoonfuls milk, 1 teaspoonful MARMITE, mustard, pepper, salt, and hot buttered toast.

Cut the cheese into small thin pieces, place these in a saucepan with the butter, milk, half a mustard spoonful of mustard, salt and pepper to taste, and stir by the fire till creamy. When thoroughly hot, stir in the MARMITE. Pour on to squares of hot buttered toast, brown slightly in a sharp oven, and serve as hot as possible.

SAVOURY EGGS

2 eggs, 1 teaspoonful MARMITE dissolved in a table-spoonful boiling water, hot buttered toast, and seasoning to taste.

Beat up the eggs and put them in a small saucepan with the dissolved MARMITE and seasoning to taste. Stand saucepan in stewpan of boiling water and beat up the mixture until it thickens. Spread on the buttered toast and serve hot.

STUFFED TOMATOES WITH RICE

6 even-sized and fairly ripe tomatoes, 2 oz. of boiled rice, 3 teaspoonfuls of grated cheese, a few breadcrumbs, and 1 teaspoonful of MARMITE.

Cut a small slice off the top of each tomato, scoop out the pulp, and put it in a stewpan with the butter. When quite hot, add the rice, cheese, MARMITE and seasoning to taste. Fill the tomatoes with this, sprinkle breadcrumbs over the top of each, and a little oiled butter. Place them on a baking-sheet and bake in a fairly hot oven for about 20 minutes. Garnish with parsley and serve hot.

EGGS SHIRRED WITH TOMATOES

Peel and cut in halves fresh tomatoes; saute in a little butter and arrange each half in an individual baking dish; sprinkle with salt; drop an egg over tomato and bake (with dish set in hot water) fifteen minutes.

ORANGEADE

3 cups orange juice	Grated rinds of 4 to 6
3 cups sugar	oranges
salt	5 cups water

Grate the yellow rinds of the oranges. Add to the sugar and water with a pinch of salt; boil ten minutes; strain; cool. Blend with the strained juice. Chill and serve with a bit of orange pulp for each glass.

SPINACH CROQUETTES

1 $\frac{1}{2}$ cups boiled spinach	1 teaspoonful salt
1 chopped hard boiled egg	1 egg, well beaten

Drain and chop the boiled spinach. Add chopped, hard boiled egg, salt and egg, well beaten. Mix thoroughly, form into flat cakes, cover with crumbs and brown in hot butter in moderate oven. Serve with onion sauce.

ONION SAUCE

1 cup milk	2 tablespoonfuls flour
3 tablespoonfuls butter	1 cup chopped boiled onion

Melt butter, add flour and combine thoroughly. Add hot milk and beat constantly until thick. Add chopped boiled onions.

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You Can't Live Your Own Life!

(Continued from page 9)

A prize goes to the boy who makes the most ingenious article from this unpromising material. The finished objects are judged both for workmanship and for usefulness.

I witnessed the judging last summer, and I was impressed by the variety of things which can be made from practically nothing. It occurred to me, as we examined the trinkets, that we were finding out not only which were the best articles but also which were the boys who knew how to make the most of their opportunities.

Life is like that Boy Scouts' game. It gives us bits of joy and sorrow; it hands us friends, hopes, disappointments. And we prove our worth by what we make of all these things.

The accident of birth puts us into this world, and the miracle of death takes us out of it. But between age and youth, we are in the main the shapers of our own destinies. Any number of things can drag us down, but only one thing can lift us up. And that is the will to make the best of the opportunity life has given us.

It is impossible to measure the influence of any individual.

"I knew him when . . ." is a very human utterance. It represents the desire of every man and human to express partnership in the life of another. If the boy who delivered groceries at our door twenty years ago is now the head of a great business, we take pride in the thought that once his feet ran across our little patch of lawn. We even like to think that perhaps something which he caught from us is reflected in his achievement.

As the triumph of one we have known delights us, so also does the failure of another grieve us. The most casual of acquaintances can cause us a twinge of sorrow. Perhaps we read with little feeling about an accident which has stricken down a total stranger, but let a name we know ever so slightly appear in the record, and the whole thing takes on a different complexion.

It is impossible not to take an interest in others. Once they have crossed our paths, they become a part of our lives. Let the tramp at the back door commit a crime, or save the life of a child, and the neighbours will all be out to talk about him. If he has outraged decency, those who have fed him will shudderingly regret the fact; if he has made a hero of himself, all who have seen him or fed him will boast of the fact.

What you do and what happens to you mean much to your friend. You can prove this by considering for a moment what your friend's life means to you.

Once you have said of another, "He is my friend," you have admitted that he is important to you. You are interested in his welfare; his happiness becomes your happiness and his sorrow your sorrow.

If a man is your friend, he can make you break your business engagements, keep you from

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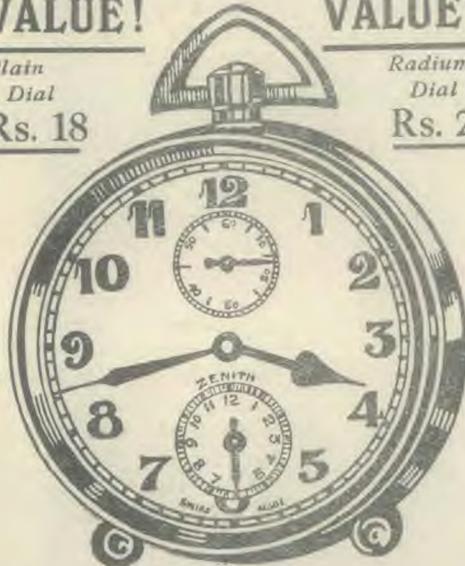
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your golf game, or interfere with your vacation. You may wake in the morning determined to follow to the letter the programme you have mapped out for yourself, and yet within an hour you may find that your friend's need of you is greater than your need for selfish gain or glory. Let the word come that he is ill or in trouble, and you close your desk with a bang and fly to his assistance. Is there a death in his family? You are at his side, and you remain there until there is nothing further you can do to comfort or aid him.

What are all these big home-comings and rejoicings about? Why did the people of Atlanta carry Bobby Jones on their shoulders when he returned to them with the British golf championship? To hundreds of those who gathered about him and shouted and cheered, the championship was merely the excuse for celebrating something far more important. Had Bobby Jones been a victorious tennis player or horseman, or had he written a prize-winning song or book, the rejoicing would have taken place just the same. The joy was in the boy!

Bobby Jones of Atlanta! Their Bobby Jones! Bobby Jones, their playmate and companion; Bobby Jones, the youngster they had watched grow up, the son of their friends, and the school-fellow of their sons and daughters! This lad had triumphed over the golfers of the world! And, in doing so, he had made them all proud and happy.

"Did you hear about young Jack?" said a friend to me the other day.

"No. What's happened to him?"

"They've promoted him and given him his second raise in salary, and he's been with the firm only about a year. His dad's tickled to death."

"You seem to be pleased about it, too," I said.

"I am," said my friend. "I'm as proud as if he were my own boy. His folks were neighbours of ours a few years ago and I took quite an interest in Jack. Fact is, I got him his first job. He's making good. He'll be a big man some day!"

Now, I didn't get Jack his first job, and I don't know him as well as my friend does; but I do know his mother and father. And his success has made me happy, too.

It is not often that we smile or weep alone.

Several years ago, when I was a reporter, fire destroyed a shoe factory and two workmen were burned to death. It fell to my lot to break the tragic news to the bereaved families.

I remember vividly the scene as I walked along the narrow little street on which one of those men had lived. The children were playing on the sidewalks in the summer sunshine. A woman was hanging out her washing. A group of housewives were standing at a wagon bargaining with a peddler for his vegetables. Another woman across the way was working in her garden, and watching her from the veranda next door was a gray-haired old woman in her rocking chair.

It was a peaceful and happy little street when I entered it. But when I left it a few moments later, it was in a turmoil of tribulation. The shriek

of grief from the stricken widow instantly changed the aspect of the whole neighbourhood. The huckster quit haggling over the price of his vegetables to find out why a woman had swooned on her front porch. The children stopped playing, and neighbours poured out of their houses to learn what had happened. Not until many days later did laughter ring again on that street as it rang the afternoon I ventured into the neighbourhood with my sad news.

We owe it to our friends to be loyal to the faith they put in us.

Years ago, when I was first beginning to publish my verse, I got a letter from a friend in Grand Rapids, Michigan. Some line of mine had caught his fancy and he was moved to write me a word of appreciation.

"Eddie," he closed that hasty note to me, "I want you to know that I think so much of you that should you ever do anything to lessen my opinion of you, it would hurt me beyond reparation."

No doubt my friend has long since forgotten that sentence; but I shall never forget it. I have always felt that I am important to that man; that I can never afford to disappoint him.

The self-indulgent life and the wise one do not travel the same road. For one, you must abandon the other. You'll seldom find Wisdom sitting on Folly's doorstep. Old Man Afterthought sobs, "What a fool I've been!" Better listen to Forethought's whispered warning, "Don't be a fool!"

Bill Brown (and that isn't his name) would give everything he owns to-day to recall one foolish hour. Up to a few months ago, Bill was a respected citizen. Happily married, the father of three fine children, successful in business, he was admired by all who knew him.

But Bill had one mighty foolish idea tucked away in his head. He thought that it didn't matter much what he did so long as he himself was sure that he was doing no wrong. And in that spirit, one night Bill joined a gay party. There's no harm, argued Bill, in getting a little hilarious now and then.

But when an automobile crashed at two o'clock in the morning, and the young driver and a woman were killed, and another woman and another man and Bill were taken to the hospital, even Bill couldn't convince himself that he had done the wise and right thing.

Physically, Bill eventually recovered; but his wife and children are still paying the price of his folly. They have been hurt beyond recovery. And all because lovable, sweet-natured Bill had not found out that his life was not his to live!

THE path which leads to the mount of ascension does not lie among flowers; and he who travels it must climb the cold hillside, he must have his feet cut by the pointed rocks, he must faint in the dark valley, he must not seldom have his rest at midnight on the desert sand.

—HENRY GILES.

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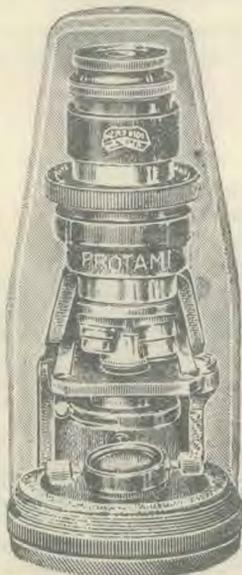
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Did Daniel Write Daniel?

(Continued from page 6)

Daniel is Authentic

If these articles were intended to prove the historicity and trustworthiness of the Book of Daniel, liberal extracts would be made from Dr. Wilson's book. He, however, has done the work so well that the reader is referred to him, with the definite conviction that no one can read Wilson with an open mind and remain unconvinced of the complete authenticity of the Book of Daniel. Hence, we begin our study of the book itself.

The first chapter of the book of Daniel deals with the history of Daniel and his three brethren, who had been taken captive and carried to Babylon. This was in the third year of the reign of Jehoiakim, king of Judah. Nebuchadnezzar, king of Babylon, had besieged Jerusalem and taken a large number of captives into the land of Shinar, or Babylon. Among these were Daniel, Hananiah, Mishael, and Azariah. These young men "belonged to the royal family and the nobility; youths who had no bodily blemish, who were good-looking, intelligent in all branches of knowledge, adepts in learning, accomplished scholars, and competent to take their place in the king's palace. They were to be taught the literature and the language of the Chaldeans. The king ordered them a daily share of the delicacies he ate and of the wine he drank. For three years they were to be trained, and at the end of that period they were to attend upon the king." Daniel 1:3-6. Moffat's Translation.

At the royal table were many articles of food which God had forbidden to be eaten. Daniel had been brought up to regard as binding the instruction which God had given to Moses, and he decided that, at whatever cost, he would not contaminate himself with the king's food or with the wine he drank. Hence he asked the governor of the eunuchs to be excused from eating that which he felt was contaminating.

This was a serious matter, however, for the king himself had ordered the meat and the drink to be served the young men; and if the chief of the eunuchs who had charge of them should change the daily menu and as a result thereof their health in anywise be impaired, it would work disastrously for the chief.

Daniel, then, turned his attention to the butler who had immediate charge of the table, and asked courteously if he might not try another diet for ten days. "Let us have vegetables to eat and water to drink and then examine our condition and that of the youths who eat the king's fare. See how we stand, and treat your servants accordingly." Verses 12, 13, Moffat's Translation.

Daniel's Wisdom and Taciturnity

This request seemed such a reasonable one and not fraught with any special danger that it was tried out. "At the end of ten days they did seem in better condition and stouter than all the others who had the king's fare. So the guardian took away their meat and the wine they were to drink and gave them vegetables." Verses 15, 16,

Fighting the Hay Fever Sneeze

(Continued from page 7)

This the opening chapter of the book of Daniel, gives us an insight into the character of Daniel. He was a captive in a strange land. Far from home and his usual associates, it might seem to him that under the circumstances God would not require a complete adherence to all the regulations that might be applicable under more favourable conditions. It was no light thing for Daniel to ask a change in the fare provided for him. The king himself had ordered the meat and the drink, and for a captive to refuse to eat the king's bounties might bring serious consequences. Note, however, how the firmness of Daniel's request was blended with tactfulness and wisdom. While he had determined in his heart not to defile himself with the king's food, yet he did not arbitrarily or obnoxiously state that he would not eat the king's defiling meat. He simply made the request that the matter be tried out for ten days, without committing himself on the question of what he would do at the expiration of the time if the experiment should not be a success. Ten days was too short a time to affect seriously their health, and the steward was satisfied to try the experiment for that length of time. At the end of the time Daniel, instead of losing weight, had gained, and he and his companions appeared fatter and fairer in flesh than the rest. We may believe that God in a special way helped these young men.

Daniel, then, is presented to us in this opening account as a young man of character, of determination, of tact, and of wisdom. He was but a youth, perhaps not yet eighteen, but he was rapidly developing into a man of stability and promise.

The second section of the first chapter deals with the result of the years which Daniel and his companions spent in preparation at the court of Nebuchadnezzar. As before noted, they were to be taught the literature and the language of the Chaldeans. This, without doubt, included all branches of knowledge known and taught at that time. Daniel and his companions were especially gifted, and God granted them "knowledge and skill in all literature and science." Daniel became especially adept in the understanding of visions and dreams. When the time came for the final test, Nebuchadnezzar himself conducted the examination. He conversed with them, and found none like Daniel, Hananiah, Mishael, and Azariah. "They became his personal attendants, and on every point of science and knowledge upon which the king put questions to them he found them ten times better than all the magicians and enchanters in all his realm." Verses 19, 20. Moffatt's Translation.

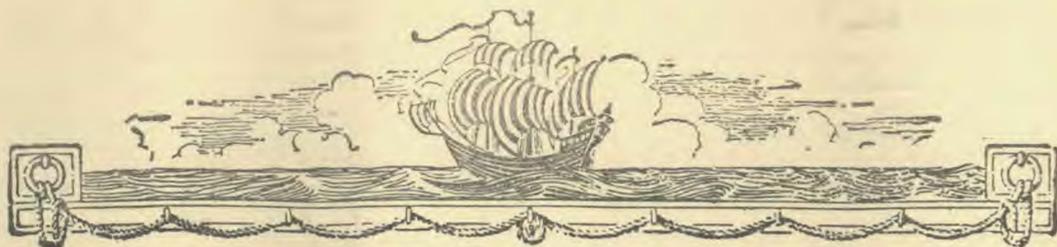
Thus we are introduced to the book of Daniel and to the chief character in it. Daniel lived to a ripe old age, but from the very first his stability of character and his tact are evident.

He "purposed in his heart." He was true to principle, but he was diplomatic and tactful in his conduct. And God helped him. God gave him understanding and wisdom, and Daniel became fitted for the great task God had in view for him.

taken in preventing disease in many cases by systematically introducing into the system small but increasing doses of the toxin or dead germs, either of which will stimulate the system to produce an "anti" body that causes immunity and thus prepares the system to combat or resist the disease. By this means typhoid fever has almost been eradicated from the armies of the world. Other diseases are yielding to similar treatment. One of these is hay fever. Repeated inoculation of gradually increasing doses of a vaccine produced from pollen, develops in the system an anti body which prevents the disease. In very many cases it is a specific and works wonders. It probably would be successful in all cases if it were known just what dust or other substance was responsible. There are so many things that may be responsible for the disturbances that it is difficult to get a specific vaccine. Even this difficulty has been largely overcome by using skin or eye sensitizing tests which will reveal just what the toxin is that is causing the reaction. This is a rather lengthy procedure. In order to avoid it general vaccines are prepared containing a number of kinds of pollen. These, when used, stimulate the body to produce anti bodies which combat the action of the irritating substances and prevent the disease. The writer's experience with this treatment has been sufficiently satisfactory that it seems advisable to try the inoculation treatment where the symptoms are annoying enough to justify it. It is best to begin the treatment a number of weeks before the attacks are supposed to come on. In this way they are prevented entirely. Treatment during the attacks is beneficial but not so satisfactory. It must be remembered, however, that the treatment, either at the time or before the attacks, may not be successful for the reason that it is so difficult to know just what is the exciting factor in producing the attacks.

To those who can do so, the most satisfactory course is to find the locality where the disease does not manifest itself and live there. Next is to leave the particular locality for the season of the specific pollen and spend a few weeks or months where one is free from the attacks. If, of course, the preventive inoculations are successful, this is a very satisfactory solution to the matter.

It is not generally known that a thorough mastication of food will help to conserve food. "The more we chew the less we eat," say those who have practised Fletcherising. It is certain, of course, that there is a point beyond which this proposition would not be true; but few are likely to try it to that length. The use of crust or toasted bread should be encouraged. The latter has been introduced into some schools as "crunch" or "crusk," and is doubly economical, since less of it will be consumed than of ordinary bread and more nutriment extracted.



Around the World

THE ocean's bed is now charted almost as accurately as the earth's surface is measured. This work has been done with painstaking carefulness by the United States Coast and Geodetic Survey.

An experimental plantation of Chinese wood-oil trees is to be made in Tasmania. It is said that an area of 1,000 acres planted with seventy trees to the acre will yield 250 tons of oil, which has a present value of £60 a ton in London.

The imperial family ruling in Japan is one of the richest of the royal families in the world, having a fortune of about £100,000,000.

Four persons out of five, as autopsies show, have had a fight with tuberculosis at some time in their lives, and retain the scars in their lungs, but have conquered the disease by the general resisting power of the body.

A survey of Hudson Bay and Hudson Strait will be conducted for the next eighteen months by a squadron of six airplanes of the Royal Canadian force. Two summers and one winter will be spent in that region of ice and snow. The purpose is to determine whether that route is practicable as a passage to Europe from Western Canada.

In spite of the campaign by the Soviet government to suppress religion, an increase of religious sentiment has been observed with the building of many new churches in Russia. Such churches are generally built by contributions from factory workers and others. Soviet newspapers upbraided the various clubs and societies interested for allowing the religious spirit to dominate the people.

The American owl is needed in the South Sea Islands to exterminate rats, according to an official announcement made by the Department of Commerce recently, which stated that a shipment of owls had just left San Diego, California, for Lord Howe Island, South Australia, to be used in removing a rat pest threatening local crops. Lord Howe Island has a population of 111 persons, whose principal occupation is the production of palm seeds. Department officials assume that the rats bothering the Lord Howe Islanders came from incoming vessels. The rodents multiplied so rapidly that they menace the life of the palm trees on the island. Attempts were made to combat the rat plague by the use of cats. This failed, and American owls now have been called into service.

A modern portrait of the Prince of Wales is included in the designs of a new series of postage stamps now being prepared for Newfoundland, Britain's oldest colony. Newfoundland is the only British possession upon whose postage stamps the mature head of the prince has appeared. Previous issues portray him as a curly-headed baby, at the time of Queen Victoria's diamond jubilee, 1897, and later as a cadet at Osborne Naval College on the three-cent stamp

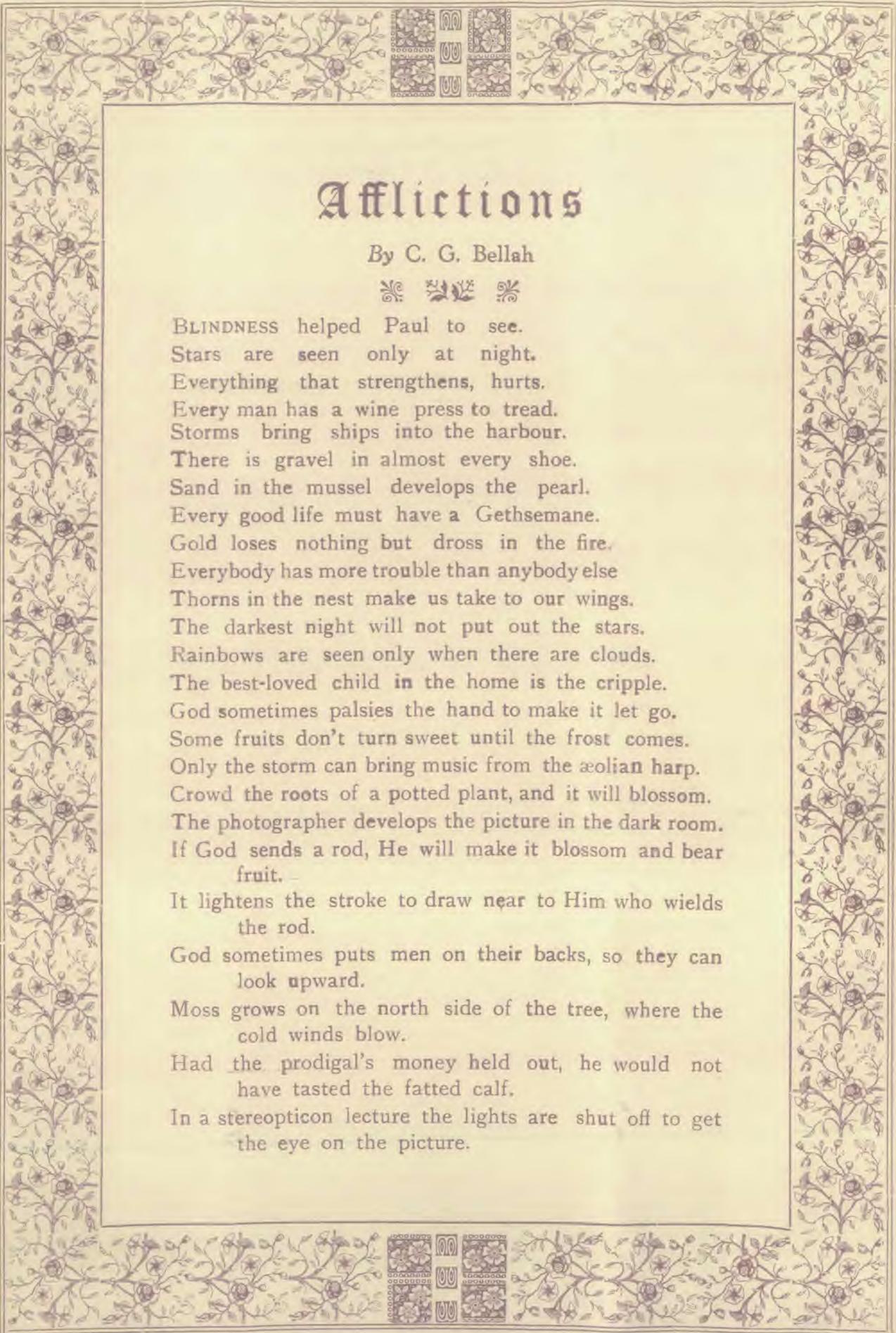
of the series issued in honour of the coronation of King George V, 1911.

Maintenance of an official British representative at the Vatican now can be regarded as a permanent policy of the British government, Sir Austen Chamberlain, the foreign secretary, announced recently in the House of Commons, replying to a question from one of the members. "The government does not intend withdrawing the mission to The Holy See," said the foreign secretary. "It was found convenient to establish this delegation at a time of international trouble and difficulty, and to withdraw it now would be an almost offensive action to adopt. Apart from that, whatever views members of the government may hold individually about the Roman Church there can be no doubt that the head of that church represents a great force in the world, and is venerated by many millions of British subjects." British relations with the Holy See were established in 1914.

East has met West in the mysterious ancient little state of Nepal in Asia, and a hundred thousand slaves—men, women, and children—are now for the first time in their lives tasting the sweetness of liberty. For century upon century, Nepal basked in the ancient vows of ancestral worship, which made a man look with reverence upon a cow because it might have contained the soul of his grandmother. Human life, though, was a different matter. If not born to riches, boys and girls faced lives of toil for their more fortunate countrymen. Then East met West in Nepal. The missionaries came. Chandra Jung, the new maharajah, is a Christian, and it is his decree which has abolished slavery from his country.

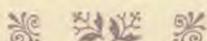
One of the rarest books among the works of John Bunyan, rarer even than "The Pilgrim's Progress," came up for sale at Hodgson's Rooms, London—"A Book for Boys and Girls, or Country Rhymes for Children, 1686." This copy consists of forty-four leaves. The only other known copy of this first edition is that in the British Museum. With an opening bid of £100, it fell to Messrs. Maggs Bros., for £2,100. It appears to have been bought in a bundle for 2s. 6d. some years ago by an old man, and given to a friend.

A building will shortly be under construction in Central Manhattan, near Times Square, New York, which will reach, when completed, 1,208 feet in height. It will be known as the Larkin Tower Building, and will be 110 stories high. The estimated cost is £3,750,000, not including the cost of the site, which will add another £937,500 to the expense. However, an annual rent of £625,000 is expected from it. According to the *Times*: "The design suggests Cleopatra's Needle perched on a Babylonian Zigurat. The building is to rise twelve stories without a setback, then will follow three setbacks to the eighteenth story, completing a base from which will rise a tower in seven sections marked by setbacks at the 63rd, 69th, 75th, 85th, 95th and 100th stories. The Larkin Tower will be more than twice the height of the Woolworth Building."



Afflictions

By C. G. Bellah



BLINDNESS helped Paul to see.
Stars are seen only at night.
Everything that strengthens, hurts.
Every man has a wine press to tread.
Storms bring ships into the harbour.
There is gravel in almost every shoe.
Sand in the mussel develops the pearl.
Every good life must have a Gethsemane.
Gold loses nothing but dross in the fire.
Everybody has more trouble than anybody else
Thorns in the nest make us take to our wings.
The darkest night will not put out the stars.
Rainbows are seen only when there are clouds.
The best-loved child in the home is the cripple.
God sometimes palsies the hand to make it let go.
Some fruits don't turn sweet until the frost comes.
Only the storm can bring music from the æolian harp.
Crowd the roots of a potted plant, and it will blossom.
The photographer develops the picture in the dark room.
If God sends a rod, He will make it blossom and bear
fruit.
It lightens the stroke to draw near to Him who wields
the rod.
God sometimes puts men on their backs, so they can
look upward.
Moss grows on the north side of the tree, where the
cold winds blow.
Had the prodigal's money held out, he would not
have tasted the fatted calf.
In a stereopticon lecture the lights are shut off to get
the eye on the picture.