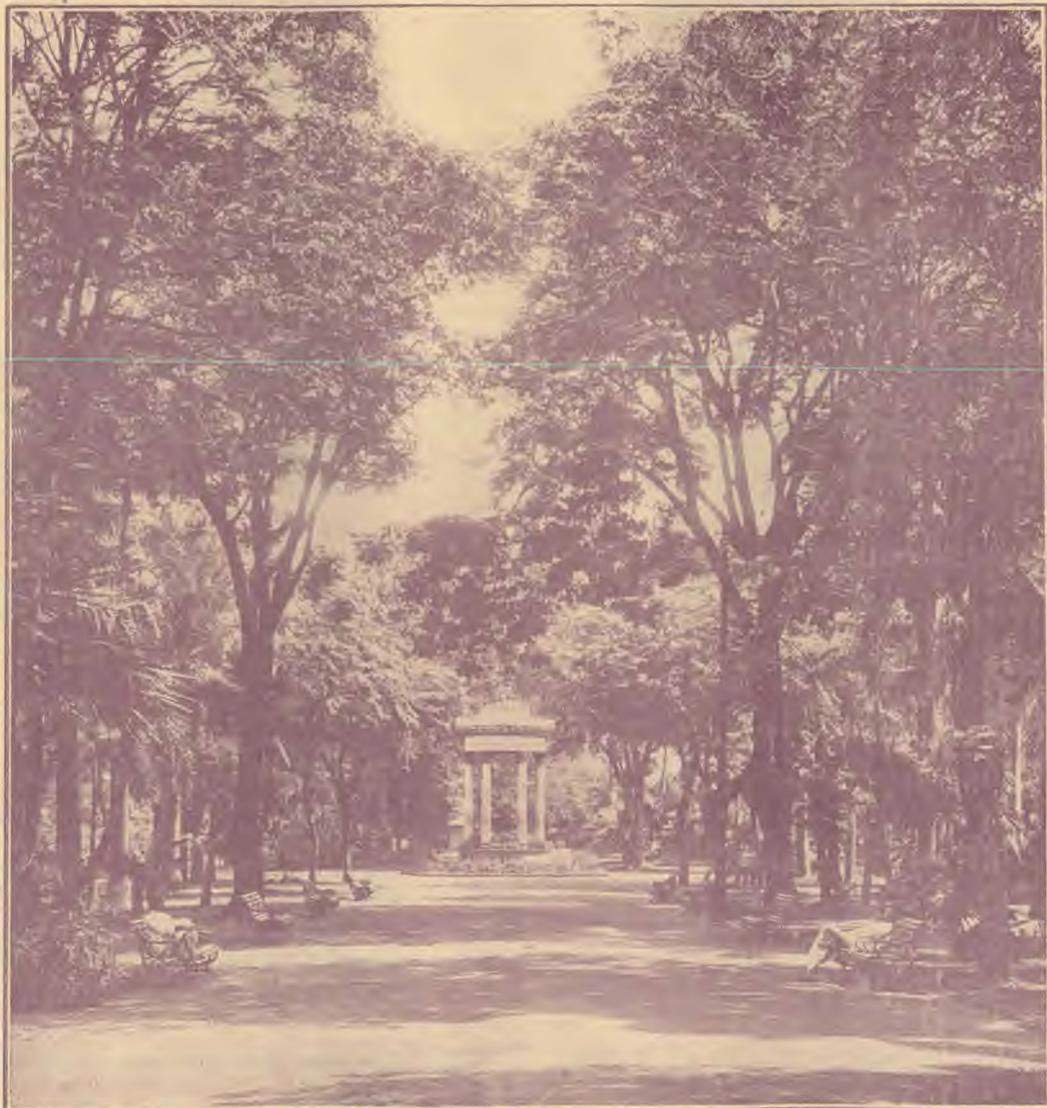


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THE ORIENTAL WATCHMAN AND HERALD OF HEALTH



Indian State Railways

VICTORIA GARDENS, BOMBAY



HARDLY a week passes without the announcement of applying radio to some new use. Recently it has been successfully used in an automatic train device, demonstrated on one of the lines of the Reading Railroad. A train travelling at a speed of eighty-five miles an hour was stopped, according to observers, within 500 feet of the spot where the radio device was applied. The apparatus is operated by an electrical contact through the rails.

For years United States Army engineers have been fortifying the city of Honolulu, in the Territory of Hawaii, and the extinct crater of the great Diamond Head volcano is the centre of their operations. This crater lies to the east of the city, and its bowl, some twenty acres in area, is inclosed by abrupt cliffs from 50 to 200 feet in height. Through this rim of cliffs, on the side farthest from the ocean, two large tunnels are being bored which lead from the great sixteen-inch mortar batteries on the outer slope to the great cavity within the old volcano. Inside the mountain are constructed ammunition magazines which should be exceptionally secure from chance of explosion. Erosion has deposited a layer of about six feet of earth over the floor of the crater, while a small lake forms at one side during the greater part of the year. Barracks for troops have been built within this inclosure, and there is a garden to furnish an adequate supply of vegetables for the soldiers. The strength of this novel scheme of fortification may be recognized when we realize that the Diamond Head stands between the batteries and the sea, and renders effective battleship fire in an attack almost impossible. Since the mortars simply drop their shells upon the object of attack, the necessity of firing over the mountain does not interfere in the slightest with their accuracy. Electric indicators situated at some suitable point, of observation direct the aiming of the mortars.

Considerable attention is being given in the musical world, especially in Europe, to a system of notation invented by a man from the Argentine Republic and adapted to a new series of keys he has also originated. Nearly a score of years ago he tried to get his system recognized, but could not conquer the indifference of musicians; now, however, he has so improved upon his work that many are enthusiastic over the idea. Aside from the fact that it is said to facilitate note reading, it is expected in time to reduce the present more or less complicated musical writing to comparative simplicity. This system of musical notation consists of a scale of a dozen sounds, which are called *la, se, si, do, du, re, ro, mi, fa, fe, sol and nu*. These correspond, respectively the *la* to *la* sharp or *si* flat, *si* to *do* sharp or *re* flat, *re* to *re* sharp or *me* flat of our present system. It is claimed that this will finally do away with the system of sharps and flats as we know them in playing, and reduce the writing of music to three simple signs, notes on, above, or below the line, and some slight modifications to express duration, intensity, bass, treble, etc., more exactly than at present. The keyboard which in time will accompany this system of notation is adapted to pianos actually in use, there being no differences between the spaces of white and black keys. The *la* is indicated in azure, while the new scale tones (*du* and *ro*) are designated by white lines drawn down the centre of the black keys.

All workers in Italy—some 8,000,000—must be insured against tuberculosis. Those affected will be specially cared for, and if incapacitated, their families will receive an allowance. Italy is the first country to adopt such a compulsory measure.

While it is known that the people of Wales have a language of their own, it is also known that English is regularly used by them; and it has long been a question whether there exists a Welshman who can speak nothing but Welsh. That question has been decided. Brought, recently, to testify before a London court, David Jones of Wales, spoke only in Welsh. The court was forced to suspend until an interpreter could be found, in order that Jones' testimony might be taken.

Seventy-five years ago Prof. Emanuel Herrmann, of Vienna, happened to turn over in his mind the idea of making correspondence easier during vacation periods. When one is occupied with pleasure, it is not easy to find time in which to write letters. Yet those left at home are interested in the holiday maker's activities, and it is only fair that he should try to keep in touch with them. A letter requires the use of pen, paper, envelope, and postage, and to properly fill a sheet of letter-size stationery takes at least fifteen minutes. The first step, then, reasoned the learned professor, is to lessen the irksome duties of correspondence by cutting down the size of the paper. Then, if the envelope can be done away with, further time will be saved. Suddenly the invention was born, and from Professor Herrmann's idea has developed the postcard of to-day. Patriotic Austrians, realizing what a valuable contribution Professor Herrmann made to the happiness of mankind, now have afoot a project to erect through funds raised by popular subscription a fitting memorial to him at his grave in Vienna.

Prof. Leo Theremin, of the Physicotechnical Institute of Leningrad, took his place before several hundred musicians, composers, and scientists gathered in Berlin. His instrument, with which he was to produce an "ether wave" concert of music, stood upon a table—merely a box three and a half feet wide, two feet deep, and three feet high. A short brass rod projected up from the top at the right side and a brass ring about eight inches in diameter from the left side. The young Russian professor did not touch the instrument. Assuming a slightly affected posture, he merely gestured in space. Out of a loud-speaker of the familiar radio type came the familiar strains of the Seriabine Etude, played apparently by a violin of extraordinary beauty and fulness of tone. As Professor Theremin raised or lowered his left hand over the ring, he swelled the tone or reduced it to a barely audible pianissimo. As he shook his right hand, he obtained the vibrato of the violin. "I have made it possible to produce tones of constancy of pitch not even remotely approached by the best piano or organ," said the professor at the close of his demonstration. "In order to demonstrate the possibilities of ether-wave music, I am now building twelve instruments. Good musicians will learn how to play them in a fortnight. With an orchestra thus constituted with nothing but gestures, these men will give us concerts that will reveal new beauties in tones and their combinations."

The ORIENTAL WATCHMAN AND HERALD OF HEALTH

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The Rat Menace

By M. J. Rosenau

THE rat has followed man everywhere and has both the wit and the means to adapt itself to all climates and conditions. No other wild animal is cosmopolitan, and only a few domestic animals have a world-wide distribution.

Some rats are born and live their entire lives in cold storage refrigerator plants where the temperature is never above freezing, while others find congenial homes in the hottest parts of the tropics.

Rats are more than a nuisance. They are a serious menace to health, for they are subject to some of the diseases to which man is heir. Bubonic plague, or the black death of the Middle Ages, is an infection primarily of rats and secondarily of man. Rats are great travellers. They infest all vessels and in this way have carried bubonic plague to the four quarters of the globe. Most epidemic diseases are transmitted by more or less direct contact between man and man, but we would never have plague were it not for the rat.

Other rodents are susceptible to plague and may transmit it to man. In California, the infection has become endemic in the ground squirrel. The most serious epidemic of pneumonic plague that the world has ever known occurred in Manchuria in 1910-11 and was due to a fur-bearing rodent known as the tarbagan. In a remote village in South America, guinea-pigs became involved and conveyed the disease to the natives. Mice and other rodents are susceptible to plague. Seaports are especially exposed to the danger of plague.

Plague, or the black death, is one of the most serious epidemic diseases in the history of sanitation. During the Middle Ages, about one-fourth of all the people who lived in Europe died of this disease. "A Journal of the Plague

Year," by Daniel Defoe is a more graphic story than his "Robinson Crusoe." Plague is just as virulent to-day and claims even more victims than it did in the days when it was not understood. During the twenty-five years from 1893 to 1923, 10,784,391 deaths occurred in India alone from plague.



Rats as well as other things are a menace to health.

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Plague occurs in two chief forms, one known as bubonic plague and the other as the pneumonic form of the disease. Bubonic plague is contracted from the rat through the bite of a flea. The flea is the intermediate host that conveys the plague bacillus from the rat to man. Bubonic plague does not spread from man to man; in other words, it is not contagious. On the other hand, pneumonic plague, which affects the lungs chiefly, resembles pneumonia and is directly transmissible, but fortunately is a relatively uncommon form of the disease.

In addition to plague, rats are susceptible to and responsible for other diseases. Thus, rats are one of the great reservoirs of trichina and are responsible for trichinosis, which is caused in man by eating infested pork.

Rats are responsible for infectious jaundice, also known as epidemic catarrhal jaundice. This disease is endemic among rats all over the world. It is due to a spirochete and varies in virulence in different countries and at different times. In Japan, infectious jaundice is much more prevalent and more serious than in America or Europe.

On account of camp life and trench warfare, infectious jaundice occurs as epidemics among armies in the field. Not less than 71,691 cases occurred among the white troops of the Union army in the American Civil War. In the South African War, 5,648 cases of epidemic jaundice occurred among the British troops. Many cases of infectious jaundice developed among the troops

on both sides of the World War. It prevailed from Belgium to Gallipoli.

Bats also suffer with leprosy, which is a close counter-part of leprosy in man. This disease is transmitted from rat to rat, but the relation between rat leprosy and the disease in man is not clear. However, a study of leprosy among rats will very likely throw light on the mode of transmission and control of the human disease.

Rats harbour a number of other parasites, such as tape-worms, amebas indistinguishable from the amebas of dysentery, and other bugbears that cause trouble in the human race. Rats also are apt to carry a bacillus that causes food poisoning, and furthermore they have been accused of dragging typhoid bacilli from sewers and cesspools to the food in our shops and kitchens.

Rat-bite fever is a rare and curious infection sometimes following a rat bite. The symptoms come on after the wound has healed. Only eighty cases have been reported in the scientific literature up to 1918. About 10 per cent of the patients died.

Few persons have any conception of the number of rats in cities and on farms. In fact, the number of rats is limited only by the opportunities for nesting and food supply.

The brown rat reproduces from three to five times a year, each time bringing forth a litter of six to nine, and sometimes as many as twenty-two and twenty-three young. With the ordinary rate of increase, one pair of rats would multiply in three years to over 3,000,000,000, provided all survived. The average life of a wild rat is about two years. Few rats are seen during the daytime, for they are nocturnal and secretive in their habits.

Rats are a menace not only because of the diseases they convey, but also because they eat and destroy vast quantities of the world's food supply. Famines in Russia and India have been due in part to the rats eating much of the grain. Only four of the many species of rats and rat-like animals have become cosmopolitan. These are:

1. The common house mouse.
2. The English black rat.
3. The Egyptian or roof rat.
4. The brown or Norway rat.

The common house mouse is really a small rat and holds its own everywhere against the larger and more ferocious kinds, as it is able to get into holes too small for the rat to follow. The brown or Norway rat, also known as the sewer rat, wharf rat and barn rat, is the common species. It is a burrowing rodent, and this habit protects it against its enemies and makes its suppression difficult. The Egyptian or roof rat, on the other hand, is smaller and of different colour from the Norway rat. It is livelier and likes to climb.

In buildings, the brown rat keeps mainly to the cellar and the lower parts, where it commonly lives in burrows. From these retreats it makes nightly excursions in search of food. The roof rat and the black rat live in the walls or

in the space between ceilings and roofs. Rats readily climb trees to obtain fruit. In the tropics, the roof rat and the black rat habitually nest in the trees.

In the open, rats seem to have defective vision; by daylight they move slowly and uncertainly, but at the side of the room and in contact with the wall, they run with great celerity. This fact suggests that the vibrissae (whiskers) serve as feelers, and that the sense of touch in them is extremely delicate. The animal always prefers narrow places as highways, a circumstance that may be made use of in placing traps.

The destruction of food, merchandise and property by rats is so great that this alone would justify active measures of suppression, even though they were not responsible for plague, trichinosis and other infections. Rats destroy grain while it is growing. They invade stores and there destroy flowers, laces, silks and carpets. In the markets they eat fruit, vegetables, meat and all sorts of food stuffs. They destroy by pollution ten times as much as they eat, cause conflagration by dragging matches into their holes, gnaw lead pipes and floors of houses, ruin artificial ponds and embankments by burrowing, destroy eggs and young poultry and damage foundations, floors, doors and piers; in short, they are the worst mammalian pest.

World-wide extinction of the rat is a hopeless task. They are intelligent and cautious. Extermination is a biologic impossibility; killing off large numbers gives the survivors an easier living. Our hope, therefore, is in repression, so as to minimize the danger to health and lessen the destruction to property. The warfare against rats requires rat-proof buildings, keeping food from rats, encouraging their natural enemies, and using traps, poisons, guns and fumigation.

The natural enemies of the rat are the larger hawks, owls, snakes, skunks, coyotes, weasels, minks, dogs, cats and ferrets. Rats actually destroy more eggs, chickens and game than all the wild animals combined. Of dogs, fox terriers make the best ratters.

Food must be kept away from rats. Well-fed rats mature quickly, breed often and have large litters. A scarcity of food helps all other suppressive measures. Garbage and offal must be disposed of so that rats cannot get at them. The health department should require well-covered garbage cans and see to it that the garbage is frequently removed and burned. To deposit it on the ground only invites and nourishes rats and other vermin. Slaughter houses are centres of rat propagation. The offal is best disposed of by burning.

Expert trappers prefer to vary the kind of traps they use from time to time and also to change the bait from cheese to bacon, grain, meat, vegetables, bread or fish. The best poison is barium carbonate. Strychnine and arsenic are dangerous on account of the (*Turn to page 19*)

Spirit Manifestations in the New Testament

By Carlyle B. Haynes

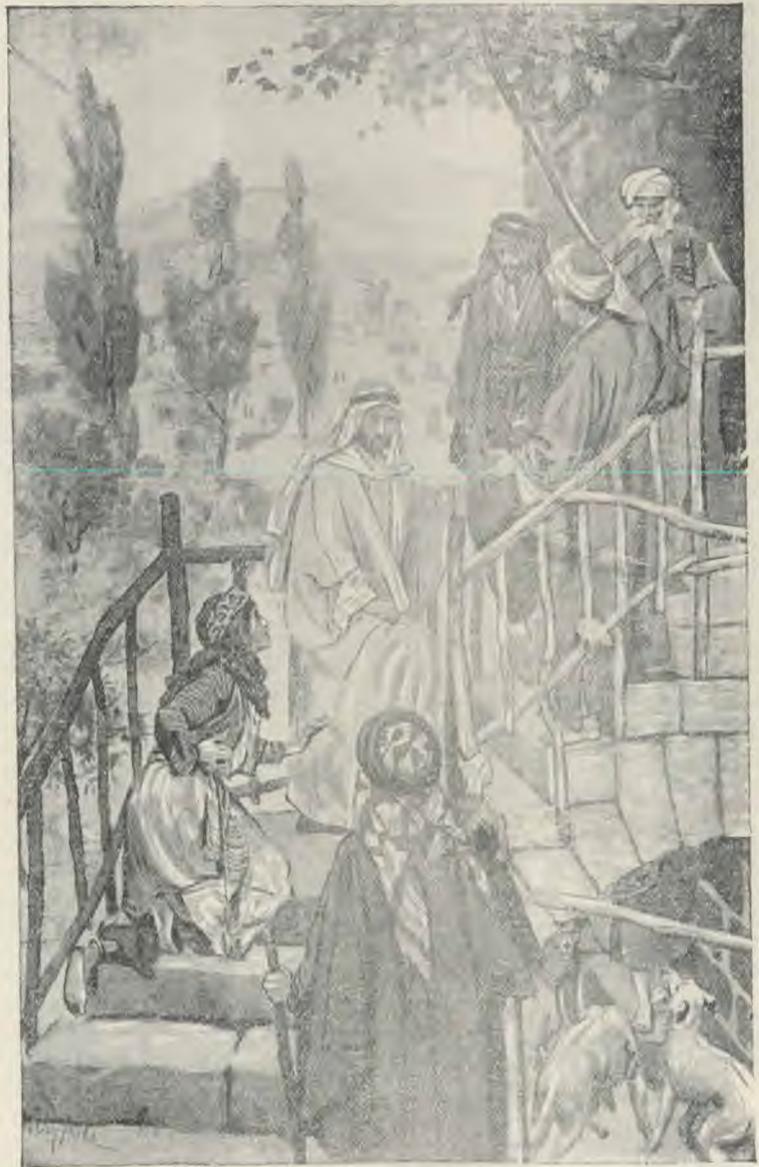
The New Testament abounds with instances of the control by evil spirits of human beings; that is, it abounds with records of Spiritualistic manifestations. Some Spiritualists have been so bold as to claim that Christ Himself was a spirit medium of the healing type, and that His miracles were performed because of His possession of the same power now used by mediums. In fact, they go so far as to claim that all primitive Christians were either spirit mediums or believers in spiritualism, and that the Spiritualism of to-day is but a rediscovery and a revival of those supernatural powers which were manifested in the establishment of the Christian church.

The chief trouble with this claim is that it is not true. Christ was so far from being a spirit medium that the greater part of his public life was spent in destroying the work of spirit mediums and ministering to the poor deluded souls they had attempted to destroy. There is no book to-day which contains a more complete overthrow of all the lying claims of Spiritualism than the New Testament, especially in its account of the life, the work, and the teachings of the Son of God. It reveals clearly that Spiritualism is the direct effect of demoniac influence and suggestion upon the minds of those who are "led captive by Satan at his will."

Among the earliest accounts in the New Testament of demoniac control, or Spiritualism, is that contained in Matt. 8: 28-33, and repeated in Mark 5: 1-16 and Luke 8: 26-36. Here we have the record of two men in "the country of the Gadarenes," which lay on the eastern side of the Sea of Galilee. In the original Greek these men are called "*daimonizomai*," or demoniacs, those possessed by devils, or demons. These men had left the society of civilized men and had their dwelling in the tombs, away from all human companionship.

When Jesus visited this country with his disciples, these men met him. They are represented as having been so controlled by evil spirits, and hence so fierce, that it was dangerous for any one to pass the place where

they were. They had been caught several times by the people of the country and placed under restraint by having been bound with chains and fetters, but, being driven by the demons which controlled them, they had broken these chains, torn off all their clothing and escaped into the wilderness. They were not only dangerous to others but to themselves as well, for they cut themselves with stones. No human power could subdue them or bring them under control. They were under a more powerful control than that of men, the same control which produces modern spiritualistic phenomena,—the control of demons, or evil angels.



The Syro-Phenician Woman requesting help for her daughter

As soon as these demoniacs saw Jesus, the demon which controlled them recognized him as the Son of God, and knowing Him to be the great Judge of the universe, they were affrighted, evidently fearing that their day of judgment had come. Hence they cried out in a loud voice, "What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" This certainly was an audible message from the spirit world, for the demons were using the lips and tongue and voice of a human being, who thus became a medium through which an unseen spirit spoke. Jesus replied to the invisible spirit, "What is thy name?" And the answer was, "Legion," for "many devils were entered into him." Luke 8:30.

Knowing that Jesus would not permit them to retain their control of these men, and being afraid He might "command them to go out into the deep," the *abyss*, or "bottomless pit" (*eis teen abussos*, Luke 8:31; Rev. 20:3), these demons then begged the Lord that He would suffer them to enter into a herd of swine, about two thousand in number, which was feeding nearby. Commanding them to come out of the men, the Lord gave them the permission for which they had asked, and they then entered into the herd of swine, and so completely took possession of these animals that the entire herd with one accord rushed down a steep place into the sea, and was drowned.

A certain higher critic who has no faith in miracles, in commenting on this passage, assures his readers that it is not necessary to believe that this was a miraculous incident; that the real facts of the case are that the demoniac, being a lunatic, frightened the swine and thus drove them to their death. We cannot refrain from saying regarding this that if this eminent critic will set himself at the task of driving just one hog down a steep place into the sea, it will not be long before he will be willing to believe that it would take a legion of demons to drive two thousand swine to take the same course.

These men who were thus freed from the control of demons were not merely suffering with a form of lunacy, or with disease from natural causes. From the conversation which Christ carried on with the demons it is plain that the Lord understood perfectly the intelligence with which He was dealing, and He plainly recognized the direct presence and agency of evil spirits, and commanded

them as such. After the departure of these evil spirits, their victims were entirely changed; they became calm, subdued, intelligent, and gentle.

Another instance of men being possessed with demons, or evil spirits, is recorded in Mark 1:23-26. Here the man who had an unclean spirit in him was in the synagogue at Capernaum at the time Christ was there teaching. While Christ taught the people the principles of the gospel, this man, or rather the spirit in him, cried out, "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God."

Speaking directly to the unclean spirit in the man, the Lord said, "Hold thy peace, and come out of him." And the record declares, "And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." And that it was possible and well recognized in that age by the people that a man could be possessed with demons, is evident from the astonished exclamations of the



The healing of the Demoniacs

people at this miracle: "And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him."

There are many other instances of a similar nature recorded in the pages of the New Testament. There is the case of the daughter of the woman who "was a Greek, a Syrophenician by nation," "whose young daughter had an unclean spirit," which was cast out at the command of Christ. Mark 7:25-30. There was the man "possessed with a devil, blind, and dumb," who was so healed by the casting out of the devil by Christ "that the blind and the deaf both spake and saw." Matt. 12:22. There was the boy so fully under the control of a dumb spirit that "wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away," "and oftentimes it (Turn to page 25).

Causes and Care of Feeble-mindedness

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

IT is common to attribute the causes of feeble-mindedness occurring in a child to some influence acting on the mother or upon the infant or child. In about one-fifth of the cases, accidental causes may have played a part; but in more than two-thirds of the cases of feeble-mindedness, the trouble is hereditary, there being feeble-mindedness in the ancestral stock. In nearly one-eighth of the cases, there is a neuropathic taint in the family, and in this case, the feeble-mindedness appears not to be transmissible. The children of such a mental defective may be of normal intelligence. In some cases it is impossible to find a probable cause for mental defect.

As a rule, hereditary defect is of the same grade in parent and child, though accidental causes may lower the mental capacity of the offspring of defective parents just as they may of normal parents. Imbeciles of a mentality frequently under six years, rarely become parents, though those of a seven-year mentality frequently do. Usually the person who has inherited feeble-mindedness is well developed physically, but without the capacity of developing understanding and other mental functions beyond that of a child. His mental limitations have been transmitted to him by his parents, and in turn he will transmit them to his children. For the good of the race, these child-minds that are unable to care for themselves, should be segregated, or otherwise prevented from begetting their own kind; for their tendency is to reproduce faster than normal people. Other treatment should be in the direction of furnishing them with comfortable living conditions, and training them in such occupations as they are capable of performing in an acceptable manner.

A certain proportion of the cases of feeble-mindedness are attributed to accident; but one cannot always be sure after all that some hereditary predisposition may not be a strong favouring factor. None of the accidents which have been blamed for some child's feeble-mindedness are peculiar to the feeble-minded. All have been experienced by children of normal mind. Goddard's study of 327 cases failed to show that alcohol, syphilis or tuberculosis in either parent could be regarded as a sufficient cause of mental defect. Very often drunkenness and immorality are to be found in parents of the feeble-minded; but they are drunken and immoral because they are feeble-minded, and it is the feeble-mindedness, and not the syphilis or drunkenness, that transmits feeble-mindedness to the children. Disease and poison in the parent may produce general weakness or death of the offspring, but do not seem to furnish alone the element which checks brain development.

Of the cases of arrested mental development caused by accidental means, meningitis furnishes more than one half, the defect appearing immedi-

ately after the recovery from the disease.

Among the members of a family showing mental defect, blindness frequently occurs, and deafness occasionally. On the other hand, blindness and deafness are often purely accidental, and in that case they prevent brain development to the extent that they prevent sensory experiences. At the same time, the normal blind or deaf person has his other senses so quickened that he does not lose so very much mentally. An extreme example is Helen Keller, who, without either hearing or sight, probably has an intelligence superior to 90 per cent of the persons who have both hearing and sight.

Blood relationship of parents has nothing whatever to do of itself in causing feeble-mindedness. If two feeble-minded persons beget children, the offspring will be feeble-minded, whether the parents are related or not; and normal persons who have no mental taint in their families, barring accident, will beget normal children, whether related or not.

Feeble-minded persons of high grade may have a good memory, and this often enables a moron to learn to do things which he does not understand. But their lack shows in a new situation. They can learn to do certain things under certain circumstances, but if the circumstances change, they can find no way out of the difficulty. They lack judgment, and the power of abstract thinking. They are unable to give close or prolonged attention, and are not persistent nor ambitious. The sense of responsibility and the ability to appreciate right and wrong are as deficient as in children of the same mental age.

Idiots and low-grade imbeciles can be trained to use a spoon or fork, to eat in an orderly fashion, to control bowel and bladder, and such other things as one would expect of a normal baby of the same mental age. Such training requires infinite patience, and "consists in putting together the two things that must be associated by the child in a simple way, and separated from other factors, so that he can by no possibility escape making the desired association."

For the higher defectives, more and more associations may be made by repetition and repetition until no error is possible, until the child associates the things we wish associated. Graduated physical training in all forms is helpful in developing nerve and muscle co-ordination. Games and music in this connection give pleasure and are an incentive to keep up the work.

A step further leads to learning to do useful things. This must be reached by gradations, care being taken that the child is not discouraged by being asked to do something beyond his ability. The defective child cannot see a distant goal. He must be lead carefully from simple to more complex tasks, as fast, and only as fast, as his capacity

will permit. This applies to training in muscular control, in recognition of colours and form, and in all kinds of sense training, and occupational work.

Efforts at training certain ones to speak should be begun as soon as backwardness is noticeable, before bad habits of speech or of speaking have been formed.

The essential points in the successful training of defective children are to make them happy, to provide suitable play, and to give variation to their programme.

Sexual irregularities occur among the feeble-minded, not because of an unduly strong sexual instinct, but because self-control and judgment are lacking. Masturbation is practically inevitable. Girl defectives of the higher grade, often very attractive physically, are prone to imitate the vanities of their sisters, and thus attract the attention of normal men, and are thus led into difficulty, becoming mothers of illegitimate children, passing on the defective trait, venereal infection, etc.

This being true, the good of the girls and of society makes it best that these high-grade moron girls, when once they have shown a lack of sufficient home training and discipline and supervision to keep them from a tendency to delinquency, should be segregated in institutions for the feeble-minded, where everything possible should be done to make their lives as complete and as happy as possible.

It is hoped that the foregoing facts may help some anxious parent or friend of a backward child or a very foolish person to understand better that person's conduct.

Give the mentally defective child the advantage of the best possible hygienic regimen. In training him, use the same methods as would be applicable to a normal child of the same mental age. It will pay you to visit institutions for defectives, and there learn what they do for such a child.

Whenever family finances, ill health, or excess of other burdens, make it impracticable to keep the defective child at home, or unfair to the normal children of the family, consult your physician, or your probate judge, or whatever officer may be authorized to look after such persons, in regard to committing him to the care of an institution. If private institutional care is contemplated, first make inquiry for a thoroughly reliable place.

Unless you are exceptionally equipped and especially qualified for training and supervising such a child at home, and are located away from a crowded community, commitment to an institution becomes desirable, advantageous, and usually necessary after he becomes eight or nine years old.

For their own and the general good, practically all mental defectives with a mental age below nine years should receive institutional protection and restraint. Girls, especially, of such a mental level, should be isolated from the time they approach puberty until they settle down to the practice of useful habits and submit to close supervision.

Every feeble-minded person showing criminal

or immoral tendencies should be isolated, preferably in an institution equipped for directing properly such persons into helpful and useful activities.

When crime has been committed, it is a proper contribution to justice to take account of the fact that the person is incapable of understanding right and wrong, or incapable of exercising normal self-control. Justice recognizes the irresponsibility of one of tender years, but it is slow to recognize the same in an older person with a child's mentality. But when feeble-mindedness is urged as an excuse for crime, it is also a reason for confining the patient for care and training, in order to protect society, and to direct the activities of the patient along better, safer, and more useful lines.

Starvation

"I MAY remark," says Dr. Haig, "that those who starve themselves may feel very bright and well at first, after the usual gastric symptoms of discomfort give way, for they are being nourished on a stimulating flesh diet from their own tissues, and are saving some of the force usually expended on digestion.

Later on, however, when their reserve of albumens has long been used up, and the tissue albumens get low, they discover that they have been living on capital which should never have been touched, and which it is difficult to replace; for with all their forces, including that of digestion, at a low ebb, it will take a comparatively long time to assimilate sufficient albumens to keep the machine working, as well as to replace lost capital. These considerations sufficiently account for the fact, of which I have seen many instances, that those who put themselves on an unaccustomed diet, often dangerously diminish their allowance of albumens for some time before they discover that there is anything wrong, and great difficulty is then experienced in getting back to physiological levels.

"Thus while ten grains of albumen per pound of body weight are required for an active life, nine grains per pound are about the minimum that an adult can continue to take with safety.

"When in the case of sickness there is a diminution in the amount of albumens taken, there should also be a lessening of the force expended, otherwise there will be loss of strength and vitality. When the digestion is good, loss of weight means that the albumens should be increased, and this can be readily done by increasing the amount of milk and eggs taken. Where the diet is much lessened in quantity, rest in bed is generally advisable."

Save Your Eyesight

DON'T use drugs such as belladonna to make your eyes shine. Don't buy glasses without first consulting a specialist. Don't read work in a bad light. Bathing the closed eyes with cold water two or three times a day is a splendid tonic, and can do no harm except in certain forms of inflammation.

Shuffling The Strata

The evolutionary geologists are forced to shuffle the strata of the earth in order to get the fossils to say what they want them to say. A piece of lithic legerdemain, as it were.

By Francis D. Nichol

LAST month we began the task of undermining the last of the three main supports of the evolutionary theory, the fossil pillar. We set forth numerous serious weaknesses in it,—weaknesses to which evolutionists themselves confess.

We wish now to cite another illustration of how untrustworthy is the argument for evolution that has been constructed from the fact that certain of the higher forms of life are not found in the lower strata, and of how evolutionists beg the question when damaging evidence is discovered. Until recent times, most evolutionists held that man, the highest of living creatures, did not exist in the fossil state except in the very highest strata. But modern discoveries have been revealing human bones in lower and still lower strata until there are many eminent evolutionists who admit that man probably lived as far back as the Oligocene.

Now comes the official report of the "Doheny Scientific Expedition" describing certain discoveries made in the Hava Supai Canyon of northern Arizona. The scientist of this expedition was Charles W. Gilmore, curator of vertebrate paleontology, of the United States National Museum. On the walls of the canyon were found accurate drawings of a dinosaur, a huge animal whose remains are found only in the Mesozoic rocks. We read from the report as follows: "The fact that some prehistoric man made a pictograph of a *dinosaur* on the walls of this canyon upsets completely all of our theories regarding the antiquity of man."—"Report of Doheny Scientific Expedition," page 5.

Now comes the humorous part: "About a year ago a photograph of the 'dinosaur' was shown to a scientist of national repute, who was then specializing in dinosaurs. He said, 'It is not a dinosaur, it is impossible, because we know that dinosaurs were extinct twelve million years before man appeared on earth.'

"Kipling says in his poem, 'The Benefactors':
'Ah what avails the classic bent,
And what the cultured word,
Against the undoctored incident,
That actually occurred.'

"If the reader agrees that this is a '*dinosaur*,' then we are faced with one of two conclusions. Either man goes back in geologic time to the Triassic period, which is millions of years beyond anything yet admitted or else there were 'left over' dinosaurs which came down into the age of mammals. Yet even this last conclusion indicates a vast antiquity.

"The next question is, what kind of man? Was he a low-browed, big-jawed, ape-like creature of small intelligence,—the man who drew this picture a million or more years ago,—or was he a being more after our own image?

"Is it not true that this mute picture on the wall of this lonely canyon in far-off Arizona 'is like a voice calling in the wilderness,' that is eloquent of many things?

"It says, 'the man who drew me made and used tools. He had the patience to chip an outline in hard stone with a crude flint, and he had the perseverance to finish the job. He had an eye for form and a sense of proportion. He had the good judgment to select a

A chart of the various strata, beginning at the bottom with the "oldest," and ending at the top with the "youngest."

GROUP	SYSTEM	
CENOZOIC	QUARTERNARY	
	TERTIARY	PLIOCENE
		MIOCENE
		OLIGOCENE
		EOCENE PALEOCENE
MESOZOIC	CRETACEOUS	
	JURASSIC	
	TRIASSIC	
PALEOZOIC	PERMIAN	
	CARBONIFEROUS	
	DEVONIAN	
	SILURIAN	
	ORDOVICIAN CAMBRIAN	

medium which has preserved his work through unguessed ages, almost untouched by the obliterating hand of time,...He felt the same urge to create something which links us to the gods. We submit, in the face of this evidence, that the 'ape-man' (if there ever has been such a creature) is buried still deeper in the overwhelming ages of time."—*Id.*, page 9.

Surely there is no need that more proof of the equivocal nature of the evidence from fossils be presented. But we will go one step further. Look again at this geology chart. We stated last month that this is the kind of arrangement of the strata that is to be found in a geology book. And the reader has probably obtained the idea that if he should go and dig down in his back yard he would find just this order. But let us correct that impression. If, for example, we employ a certain colour to represent each of these strata and then draw a geological map of America, do you think the whole of the map would be of the one colour that we have used to represent the latest stratum?—No. That map would look like one of grandmother's crazy (*Turn to page 18*)

EDITORIAL



The Shadow of Things to Come

THE world has never seen an edifice for worship which could be compared to the sanctuary built by Moses for the Israelites. Its profusion of rare materials, acacia wood, precious stones, gold, silver, brass, oil, incense, fine-twined linen, and skins of animals beautifully coloured, were all combined and constructed in a manner to impress the beholder with its great wealth and beauty. This structure, introduced by Jehovah at the beginning of Israel's march through the wilderness, and which formed the chief centre of the Jewish forms of worship, was afterward merged into the temples of Solomon, Zerubbabel, and Herod, and finally disappeared from the earth about A. D. 70.

It was God's purpose by means of the worship connected with this building to teach His chosen people and afterward those who should seek to know the way of salvation, His relation to them as the true God and the means which He had chosen for their final redemption. For this purpose, a ritual of sacrifices and offerings was set in order. The sacrifices were five in number, consisting of bullocks, goats, sheep, turtle doves, and pigeons, the principal offerings, trespass, meat, and drink offerings, and peace offerings. There was but one place where these offerings could be presented; viz., the brazen altar of sacrifice which stood before the door of the tabernacle in the eastern half of the court, all other parts of the sanctuary and court being specially reserved for the priests and their service. The building proper was constructed of detachable boards so arranged that the whole could be taken down and conveyed from place to place. When located, it stood facing the east. Its interior was divided into two rooms known as the holy and most holy place, containing furniture as described in Exodus 25.

The Daily Service

When a sinner desired to come into proper relation with God, confess his wrongs, and be forgiven, something like the following form was carried out: Procuring a victim as regulated by the law, it was brought to the priest at the door of the tabernacle. Here the sinner placed his hands upon the victim's head and confessed his sins, after which he took the life of his sacrifice with his own hand. The ceremony thus far would seem to imply that the sins of the guilty are transferred to an innocent creature which dies by the hand of the sinner. At this point the priest takes some of the blood into the sanctuary and sprinkles it seven times before the veil which divides the holy from

the most holy place. In the holy place is the ark containing the law of God, transgression of which is sin. We read in Leviticus 17:11 that the blood is the life. The guilt of the sinner having been transferred to the life of the victim, its blood in the sanctuary would indicate that the guilt of the sinner was deposited there to answer the demands of a broken law. The service was carried on after this fashion every day but one throughout the entire year, the sins of the people being allowed to collect in figure for final disposition.

The Annual Service

The tenth day of the seventh month marked the close of each yearly round of service and was the most solemn and impressive of all. On this day a special class of sacrifices was offered for the whole people, who were to afflict their souls and make confession for all their sins. The ministration of the priests differed somewhat on this day from the usual routine. For the sacrifice two kids of the goats were presented before the door of the tabernacle and the one chosen by lot was slain for the sins of the people. The priest, who, during the yearly round of service ministered only in the first apartment, then took the blood and entered within the veil into the most holy place, and with his finger sprinkled some of it upon the mercy-seat seven times. By this act the sanctuary was reconciled or cleansed from its accumulated sins. "And when he hath made an end of reconciling the holy place, and tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat: and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Lev. 16:15-21.

The Substance

WE shall now apply ourselves to the meaning of this ritual, and its application to our relation to the plan of redemption. It is true that while this typical service met its fulfilment in the death of Christ and the shadow ceased to exist, it also pointed out to certain relations in the gospel plan that were to continue until the close of time.

The eighth and ninth chapters of Paul's

epistle to the Hebrews contain much that will guide us in our search for the proper application. In the first eight verses of the ninth chapter he briefly describes the furniture of the earthly sanctuary and a part of the priests' service, drawing his conclusion in the ninth and tenth verses as follows: "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation." In the eighth chapter he says that sanctuary only served as an "example and shadow of heavenly things." Verse 5. This much helps to open up the subject for a fuller view and understanding.

After dwelling at some length upon the work of the priests in the earthly sanctuary, he says: "We have such an high priest, who is set on the right hand of the majesty in the heavens, a minister of the sanctuary, *and of the tabernacle, which the Lord pitched, and not man.*" "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this (Moses) building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us." Heb. 9: 11, 12, 24.

Here we have the meaning of the earthly sanctuary service and its relation to the work of Christ made plain by an inspired commentary. While the Son of God was upon the earth He could have no part in the Levitical priesthood which was to set forth His future work in symbol, He "having sprung out of Juda, of which tribe Moses spake nothing concerning priesthood" (Heb. 7: 14), but upon His ascension into heaven He immediately assumed the office of high priest. In the service of the type there was a continual succession of priests because of death, "but this man (Christ) because He continueth ever, hath an unchangeable priesthood." Heb. 7: 24. In the type the priest entered the sanctuary with blood to intercede for the people. So "Christ is not entered into places made with hands, . . . but into heaven itself, now to appear in the presence of God for us." Heb. 9: 24. In the daily ministration the priest took the blood of animals and sprinkled it before the vail as a token of the blood which Christ must shed for the sinner. In reality Christ takes the blood of better sacrifices than these—His own blood—and presents it before the Father in behalf of those for whom He died. Heb. 9: 12, 23, 24. In the figure the priest went into the first apartment every day (Heb. 9: 6), but into the true tabernacle Christ enters once and for all. We also observe that once a year in the round of earthly ceremonies a day was set apart for a special service in which

the tabernacle was to be cleansed from the accumulated sins of the year and a new service begun. Heb. 9: 7. It is reasonable, therefore, to expect that this feature of the symbolic service should have a counterpart in the work of our great High Priest in the sanctuary above. But from the foregoing we are warranted in drawing the following conclusions: That there is a real sanctuary in heaven above, of which the one built by Moses was but a shadow: that our Lord and Saviour is the High Priest Who presides over its service; that He took upon Himself the role of High Priest upon His ascension into heaven; that the sacrifice offered in this service is the blood of Christ which was shed on Calvary's cross; that this blood atones for the sins of all who look to God by faith through Him.

There remains but one feature of importance in the work of the high priest concerning which we have found, as yet, no parallel in the heavenly sanctuary; viz., the great day of atonement. We believe there exists a most striking parallel: and as the cleansing of the typical sanctuary was the most important and solemn of all its services, so in the corresponding antitype this feature would be the climax of the heavenly service under the priesthood of Christ.

God's Hand

Father so gentle, take Thou my hand,
 Deep are the waters, I know not the way,
 Sleepless the nights, confused is the day,
 All is so empty, so lone do I stand.
 God, I believe, but the burden is sore,
 Faith and fresh courage all I implore,
 Give calm to my heart, that will banish all fear.
 Open Thou my eyes, that Thy purpose may be
 clear,
 Answer my wonder, dispel all doubt,
 Teach me the lesson of doing without;
 Tho' hard be the cross, with help I can stand.
 Father, so gentle, I reach out my hand.
 Harken, my child, believe in My Word,
 Surrender thyself to Me: I am thy Lord;
 Earth's deepest sorrows, they last but a day:
 Fresh courage I will give you—I am the way.
 Look up and trust! For the sun shines on high,
 No shadow lies there, clear blue is the sky,
 On guard are the stars, bring calm to thy sleep.
 Learn peace: have faith that thy watch I will keep:
 Dry now thy tears, make thy heart bright with
 cheers;
 Have faith: I am near, at thy side do I stand,
 I am thy guide, put thy trust in My hand.

—Selected.

EPIDEMICS

Why They Come and How to Prevent Them

By D. A. R. Aufranc, M. R. C. S., L. R. C. P. (Lond.), L. D. S., R. C. S.

WITH the increase of medical knowledge in recent years, epidemics are becoming less and less frequent although they are still fairly common in some countries less civilized than ours. We ourselves have had a reminder of the terrible nature of epidemics by the outbreak of influenza which is still fresh in the minds of all. This scourge took terrible toll of human life, sweeping down in the space of a few short months millions of souls from practically every country in the world.

As a historic example of an epidemic, one naturally thinks of the great, or Bubonic Plague, which ravaged London so relentlessly during the Middle Ages. Any of the infectious diseases, however, may become epidemic, and outbreaks of more or less severity occur from time to time. Epidemics, by the way, are not limited to man, as witness the very recent outbreak of foot and mouth disease amongst the cattle of this country.

Perhaps the explanation of one or two terms used in connection with epidemics may help us better to understand the nature of these diseases. A disease is said to be epidemic when the proportion of the population affected by it becomes suddenly and greatly increased. Should the disease have a widespread distribution, or spread throughout the world, it is said to be pandemic. Also some infectious diseases are peculiar to certain localities, as for example, cholera in certain districts of India. The disease is then spoken of as epidemic. The incubation period is the time which elapses between exposure to infection and the first appearance of the symptoms.

All infectious diseases are caused by bacteria or some form of organism. Some of these minute forms of life have been discovered and isolated, but a great many have yet to be found. As most of these germs are always with us, we are naturally led to ask the question, why do epidemics occur at certain times and not at others? In the case of those diseases which are extinct in this country, an outbreak must be caused by the germ's being imported in some infected material. In dealing with epidemics common to this country, however, we have to search for other explanations of the outbreak.

When disease attacks the body, the course which it will run is dependent upon two factors. Firstly the virulence or strength of the attacking germ, and secondly the resistance of the body. Let us consider these two factors separately for a moment. With regard to the bacteria or germs. It is well known that germs of the same disease vary greatly just as do members of the family. Moreover the nature of a germ and its succeeding

generations may be greatly altered by culture in the laboratory. A deadly germ may be rendered mild and almost harmless by appropriate feeding. On the other hand, indolent bacteria may be turned into virulent, disease-producing organisms by culture with stimulating preparations such as blood serum. That a similar process goes on in a natural way outside the laboratory, there can be no doubt. We find that the passage of germs through the human body renders them much more virulent. That is, a germ which gave rise to a simple attack of, say, diphtheria in one person, if passed on during the course of the disease to a second individual may easily prove fatal. This brings out the gravity of thoughtless sneezing and coughing in public. During an epidemic such an act is a crime, as undoubtedly some of the innocent people who inhale this germ-polluted air are sent to their graves as a result. When conditions become favourable for the passage of germs from one person to another as outlined above, we have an epidemic of that particular disease.

The methods by which infection is spread, or in other words, by which the germs travel from person to person, are numerous and most important. Briefly, infection may be conveyed by inoculation, by direct contact, by clothing, or by air, food and water. It may also be carried by insects, by animals and by man. A person who harbours the germ of any infectious disease is termed a "carrier." Whether such an individual has or has not had the complaint, he is a grave source of danger and may be responsible for wide-spread disease. Cases of this kind are being found constantly, and quite recently it was discovered that a carrier, employed in a dairy, was infecting the milk, causing several outbreaks of a serious infectious disease. Such persons, as a rule, are quite ignorant of the fact that they harbour the germ, hence the difficulty of tracing them.

In the case of some diseases, the germ is especially associated with a particular animal which carries and transmits it. For instance, the germ of the bubonic plague lives in rats, while the mosquito harbours the malarial parasite. Until these facts became known little progress was made in combating these diseases.

All insanitary conditions favour the growth of germs and there is no doubt that our modern, excellent sanitary arrangements are largely responsible for the reduction of the epidemic diseases in this country. The insanitary conditions which prevailed in days gone by were no doubt largely responsible for the ravages of disease in armies during warfare. To-day we find epidemics more prevalent in those countries where the sanitary arrangements are still primitive.

With regard to the second point—the resistance of the body—we know that no disease could gain a foothold in the body if its resistance were perfect. Anything, therefore, which lowers or undermines the resistance will aid disease and be a predisposing factor in producing epidemics. Such causes are poverty, poor or insufficient food and clothing, worry, overwork and overcrowding. All these conditions are present during a great war, hence epidemics often follow as did influenza in the World War.

Prevention of Epidemics

In order to prevent epidemics we must limit as far as possible the real, or exciting causes, and avoid the predisposing factors. The body resistance needs to be kept as high as possible by means of correct and sufficient food, exercise, fresh air, pure water and plenty of sleep. We firmly believe a non-flesh diet to be an advantage in this connection. All careless habits such as promiscuous sneezing and coughing in public must be absolutely avoided. A handkerchief containing a little antiseptic held over the nose and mouth during these acts will greatly minimize the spread of infection. Disinfection is a most important factor in preventing the spread of infectious diseases and everyone should see that he has a reliable disinfectant at hand during an epidemic. Fear plays a large part in lowering the resistance against disease, and therefore worry and over-anxiety should be avoided.

If the source of the epidemic can be discovered this should, of course, be dealt with. Animals or insects known to harbour the parasite should be tracked down and destroyed as quickly as possible. Epidemics may be limited, naturally, by breaking the chain of infection, that is, by isolating patients or even districts, by disinfection, by stopping the distribution of infected food and water supplies, and by destroying infected animals or insects. It is the duty of the medical officer of health to see that these measures are carried out as far as possible.

Vaccination

We can hardly pass the subject of the prevention of epidemics without a few words about vaccination. This is a preventive measure practised against small-pox which was at one time a very common and fatal disease. Now the disease has become rare and the mortality in those who have been vaccinated is decidedly low.

Vaccination was first introduced in 1796 by Jenner in consequence of his observations that persons that had suffered from cowpox were immune to smallpox. Lymph is taken from specially selected calves which have suffered from cowpox and is inoculated, as a rule, into the upper part of the arm. So good were the results of vaccination that in 1854 it became compulsory by law. More recent acts, however, have made it possible for one to object to vaccination either on the ground of conscience or of ill health. The parent or guardian must lodge the objection before the commis-

sioner of oaths before the child is four months old.

For some reason or other, a good deal of feeling and sentiment seems to enter into the question of vaccination, but whatever may be our views on the subject there can be no doubt that this process has almost stamped out smallpox in this country. Moreover, should smallpox occur in a person who has been vaccinated, it runs a very mild course indeed compared with a similar attack in an individual who has not been vaccinated.

During the Great War, tetanus or lock-jaw—a disease which, during the South African War, killed more British soldiers than did the bullets of the enemy—was reduced almost to insignificance owing to inoculation with anti-tetanic serum. Sometimes we hear the complaint that accidents happen with vaccination, but if we abandoned it for this reason, we might just as well, if consistent, give up riding in trams, buses and trains and in fact most other things in this world, for the same reason. It is best, therefore, not to judge by one unfortunate case which we may happen to know, but to take a broad outlook on the subject and be guided by results rather than by sentiment or mere personal bias.

Johnson's Health Rules:

Dr. Samuel Johnson, if Boswell correctly informs us, was by no means a conspicuous example of simple living. On some occasions at least he was a prodigious gormandizer. Nevertheless, he was a real philosopher and laid down the following very sensible rules for travellers seeking health:

"1. Turn all care out of your head as soon as you mount the chaise.

"2. Do not think about frugality; your health is worth more than it can cost.

"3. Do not continue any day's journey to fatigue.

"4. Take now and then a day's rest.

"5. Get a smart sea-sickness if you can.

"6. Cast away all anxiety, and keep your mind easy.

"This last direction is the principal; with an unquiet mind, neither exercise, nor diet, nor physick, can be of much use."

Johnson might well have added to the above rules of health the importance of eating fruit of which he himself was very fond. Boswell says that he often ate seven or eight large peaches before breakfast.

Defensive Health Education Needed in India

H. C. Menkel, M. D.

THE recently published Annual Report of the Public Health Commissioner with the Government of India, contains statements showing that India is a "reservoir" of infection for smallpox, malaria, dysentery, plague and cholera. Colonel Graham says: "India must be prepared to recognize that in virtue of her important commercial position she is an International offender—and a dangerous one as well—and in this spirit to set about tackling the problem which confronts her by employing an organization capable of utilizing for such purposes the most recent discoveries of research in regard to these diseases and disease problems which are peculiarly her own."

The fact that the above named very infectious diseases are allowed to be always menacingly present in India, compels other nations to erect health and life protecting barriers against emigration from this country.

To clean up this "reservoir" of infection and remove a real world menace, requires the general adoption of recognized sanitary practices and the application of fundamental rules in personal hygiene.

Such an adaptation of life in India to well established health requirements must of necessity be gradual. Attention should be concentrated on the youth who are in our numerous educational institutions. Hours of study and lectures spent on profitless subjects, might better be applied to training the coming generation how to make India healthier and a safer place in which to live.

Tuberculosis is decreasing in certain Western countries where special educational efforts have proven effective. This same disease is still alarmingly on the increase in India.

Defensive health practices include cleanliness of person, of surroundings, of food and drink, and of the air one breathes.

If the educational interests of India were unitedly focused for one generation upon the essentials for clearing this "reservoir" of diseases, the thing could be accomplished.

Public health consciousness can be created only by intensive education. The public educational forces hold the only key to the problem.

Remedy for Sleeplessness

A WARM bath just before going to bed tends to allay the nervous irritability which prevents sleep in children whether caused by temper or work, and it does so probably by dilating the blood vessels on the surface of the body, and so relieving the brain. A warm mustard foot-bath—an excellent remedy for sleeplessness—is also beneficial.—*Selected.*

Weak Heart

George H. Heald, M. D.



HERE are a number of conditions which with some propriety might be called "weak heart;" but in this article the term is applied to the weakness which accompanies degeneration of the heart muscle. The heart muscle itself is weak, because the muscular tissue is being gradually replaced by degenerative tissue. It is a degeneration of the heart muscle, known to physicians as myocarditis.

Myocarditis may be a local manifestation of a general change in the blood-vessel system, known as arteriosclerosis. The arteries that supply the heart muscle with blood share in the general condition of hardening, and as a result, there is a diminished blood supply to the heart muscle, and a constant degeneration. Myocarditis may also accompany diseases of the heart membranes, that is, valvular disease, and disease of the outer heart sheath. It is known to follow syphilis, gout, and repeated rheumatic attacks, and is brought on by excessive eating and by alcoholism.

Symptoms

The first warning the patient may have that something is wrong is probably an indisposition to take muscular exercise, and a muscular weakness out of all proportion to his age. After a little exertion he is used up. His pulse may be rapid, and later intermittent, then irregular. His ankles may be puffy toward evening. His urine may be scanty. His heart may continue to act fairly well, until some period of overexertion causes it to fail, and he at once realizes that he is an invalid, without much hope of a favourable outcome. Only very careful attention will now prevent the final act of the drama.

Treatments

The weakened heart muscle must be relieved of all strain, which may be expected principally from four sources: (1) muscular, (2) mental, (3) digestive, and (4) circulatory.

1. It is absolutely essential to limit muscular activity to an amount which will not be taxing to the weakened heart. In many cases, the patient will be obliged to go to bed for a while. In fact, in any case, it is probable that life will be lengthened by one day's absolute rest in bed every week, and one month's rest in bed every year. The patient's exercise should be carefully supervised by a competent person, not only to prevent overexercise, but also to see that he takes enough.

2. Not so important as the first, but still very important, because of its effect on blood pressure, is the avoidance of mental strain, or excitement. Anything which causes mental distress or worry, causes a rise of blood pressure which is bad for the damaged heart.

3. Food should be limited to the actual needs of the body, particularly the proteins. One can best limit the proteins by leaving out all meat and eggs from the diet, using milk instead. The patient, living a more sedentary life, will not need

nearly so much food as formerly; and if he does not shut down his eating to his needs, the extra food will be an extra burden on his heart, in more ways than one. The body should not be flooded with fluids, as that would increase the blood pressure; and for the same reason, salt should be used as little as possible.

4. The skin should never be permitted to chill, as the constriction of the skin vessels throws an additional burden on the heart. Have the patient dressed warmly, especially the extremities. Cold or cool bathing is not advisable. Warm baths should be taken daily, in order to cleanse the skin and to favour free perspiration.

There should be a good evacuation of the bowels daily.

When there is an attack of shortness of breath (cardiac asthma), the patient should have the immediate attention of a doctor who is acquainted with the case.

The Questioning Soldier

Robert B. Thurber



ESUS Himself was a great prophet, Friend Brown, and to-night we are going to study His greatest prophecy in Matthew 24."

"All right, Pastor Nash, I'll read, and you explain as we go along."

"Jesus had told His disciples before that their beautiful temple would be left desolate, and that it and their city—Jerusalem—would be razed to the ground by their enemies. They thought He meant that they would be destroyed at the end of the world, when He would come back to them again; and as they sat on the Mount of Olives they asked Him to tell them all about it.

"In the first twenty verses of the chapter, Jesus tells about what would happen in the world before Jerusalem fell. (About thirty-five years after He spoke, the city fell before the Roman army amid scenes of terrible suffering.) But while this prophecy especially applied then, it had a double application; and the same scenes are to be reenacted in our day. Just before His second coming, there are to be false christs, deceivers, wars, famines, pestilences, earthquakes, persecutions, and abounding iniquity. Then He gives, in verse fourteen, one of the surest signs of the end—the finishing of the preaching of the gospel of the kingdom as a witness. (Notice, the world is not to be converted, but warned.) The gospel of Christ's salvation was given to the world in Paul's day (Colossians 1:23), but now the gospel of the literal kingdom is being given in nearly every land, and will soon be finished."

"But what does He mean by the great 'tribulation' in verse twenty-one?"

"That is the persecution of the true church during the Dark Ages, when more than fifty million of God's people were killed for their faith. We shall study about this period some other time; it began in 538 A. D., and ended in 1798, the time of

the end. You will notice that it says the days are to be shortened. Some time before 1798, the Protestant Reformation broke the power of the persecutions, and so all God's people were not destroyed. Since then have come Spiritualism, 'in the secret chambers'; such cults as Mormonism, in desert places; and false prophets that will deceive every one but the very elect—God's chosen people,—as to how and when Christ will return."

"But why won't it be possible to deceive the elect?"

"Simply because they know positively just how He will come. (We shall study this later, also the signs that precede His coming, as given in this Scripture.) Now note that it says, 'immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven.' Verses 29, 30. History says that some years before 1798 the tribulation ceased. Then on May 19, 1780, there came a remarkable darkening of the sun, from before noon onward, which scientists have never been able to explain. There was no eclipse nor any clouds. The next night the full moon did not appear, and toward morning it came forth as red as blood. On the night of November 13, 1833, a shower of millions of stars fell continuously for hours, a phenomenon never seen before nor since."

"Why, Pastor, I heard my grandfather tell about seeing that shower."

"No doubt he saw it. Many are living now who did. Now see that there is just one more sign—the shaking of the heavens, and that seems to be just before Jesus appears. So the end is very near."

"I wonder how long it will be yet! How long do you suppose?"

"I don't know, and we shouldn't speculate. The thirty-sixth verse says that no one but God knows the day and hour. Anyone who sets time is a false prophet. But we may understand from verse thirty-four that the generation of men who see these as signs of the second advent will not entirely pass away till Jesus comes. Notice how He draws a parallel between the signs of summer and the signs of the end, and says that as it was in the days just before the Flood and before Sodom was destroyed, so it will be at His coming. For the very reason that we do not know the time, we should be careful to be ready *all the time*."

"But, Pastor Nash, you teach that the darkening of the sun and the falling of the stars are signs of Christ's second coming. They are so far back that scarcely any one now living saw even the last one. I don't see any signs about us to-day of—"

"But there are signs,—plenty of them."

"Why, the sun rises and sets, and everything goes on about us as usual—"

"Stop! Stop right there, my friend!"

"Why? What's the matter? I was just saying,—"

(Turn to page 28)

WE DO not know the reason for Daniel's absence at the time when the three Hebrews were confronted with the command to worship the golden image which Nebuchadnezzar had erected. We do know, however, that it was not because of fear in meeting the issue. Of that we have abundant evidence in the character of Daniel, as well as in the story before us, as related in the sixth chapter of his book.

The presidents and princes of the realm were jealous of the power of the Jew whom Darius had made chief of all the governors. They "sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." Daniel 6: 4.

We may believe that Daniel's records were carefully scrutinized by these men. His records were searched, his accounts investigated. But no error was found. And this was the more astonishing to them, as bribery and dishonesty were common occurrences, of which they themselves were probably guilty. They were in a position to know just where to look for falsifications and wrong entries, but, try as they might, they found none. They could not even find an "error"! "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Verse 5.

This is a very high compliment to the honesty of Daniel. Had there been any fault to find with him, these men would have ferreted it out. But he was blameless. Their only hope now was to find something in his worship that could be attacked. And before long they had a plan arranged which they trusted would fulfil their hopes.

These men knew Daniel. They knew his habits. And the success of their plan depended upon Daniel's faithfulness. If he did not yield,—and they were quite sure he would not,—they would gain the day.

Accordingly they presented a plan highly flattering to the king. They had consulted together, they said, and thought it would be profitable to make a decree that for thirty days no one should pray to any god save the king. Should any dare to do so, he should be cast into the lions' den. They asked that this decree be made "firm," so that it could not be changed, "according to the law of the Medes and Persians." We are not given the reason for the king's sanctioning the plan, but apparently he was pleased with the proposition for he "signed the writing and the decree." The plan had been successful, and Daniel was trapped if only he would continue to do as he had done aforetime, which the conspirators counted on his doing.

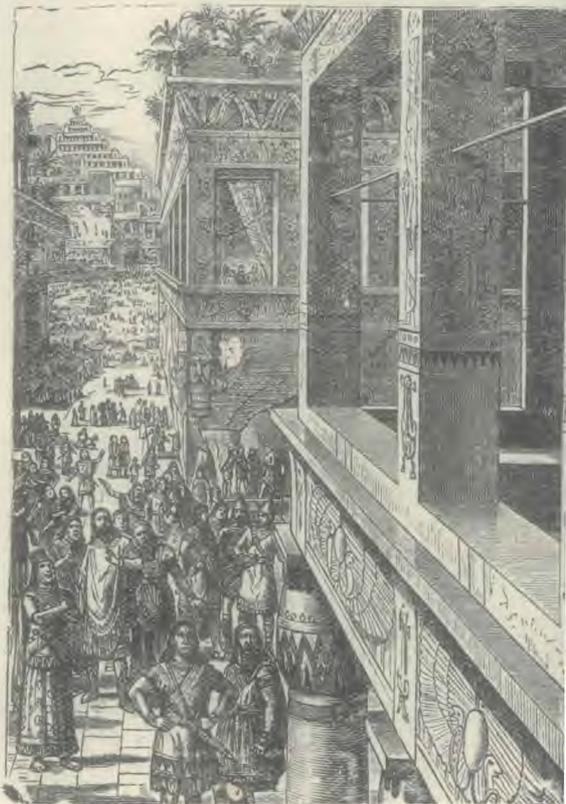
In this they were not disappointed. "When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Verse 10. "Daniel knew that the writing was signed," and also knew the consequences of disobeying the decree. But he altered not. He did just what he had done "aforetime," just what God expected him to do, and what his enemies hoped he would do.

"Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." Verses 11-13.

Apparently the king had not discerned the intent of these men. Their flattery had led him to acquiesce in that of which he really disapproved. Now that he saw he was trapped, he "was sore displeased with himself, and set his heart on Daniel to deliver him." This, however, was not easy. Daniel's enemies had so laid their plans that the king found no way out. With reluctance he at last commanded Daniel to be thrown into the den of lions, hoping that in some way his God would deliver him. The den was covered with a large stone, sealed

Daniel and

M.



Daniel Pra

Religious Liberty

with the king's own signet as well as with that of his lords, "that the purpose might not be changed concerning Daniel."

After this "the king went to his palace, and passed the night fasting." He had been tricked into agreeing to an unjust law, and he felt deeply humiliated for the part he had played. He could

not sleep. Very early in the morning he hastened to the den into which Daniel had been thrown, hoping that in some way God had interposed. He cried with a lamentable voice: "O Daniel, servant of the living God, is thy God, Whom thou servest continually, able to deliver thee from the lions?" To his great joy and probably to his astonishment, Daniel answered him out of the pit that all was well, that his God had "shut the lions' mouths, that they have not hurt me." "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God."

The king then commanded the accusers of Daniel to be cast into the den, "and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

This story, in the application of its principles, is not unlike that of the three young men as recorded in the third chapter. There are some differences, however, which may be worthy of notice. The three young men were commanded to worship the image erected. This they refused to do, and were upheld by God in their decision. In this chapter, Daniel is not commanded to worship anybody or anything, but merely prohibited from praying to any God or man save only to the king. Note, he was not commanded to pray to the king. That was not the question. He was simply prohibited from praying to his God. He could refuse to pray at all; but, if he did pray, he must pray to the king. The command to the three Hebrews was positive. They must worship. The command in this chapter is negative. Daniel must not worship his God. In both cases God upholds His servants in their decision to disobey the government when that government either demands or prohibits worship due only to God. The lesson seems to be plain: governments had better steer clear of either demanding or prohibiting worship due to God.

It was Nebuchadnezzar himself who framed the command which was meant to be death to the three men. He considered it an insult worthy of death to be disobeyed in his demand for worship of the image. He tried to compass the death of the transgressors. Not so Darius. He was not in favour of the law which he had been deceived into signing. Yet he found no way out, though he did his best to save Daniel. From this we may well learn a lesson. Not all who sign laws are cognizant of the intent of the law. What they do they do innocently. Hence we may not condemn them. But we have a duty to enlighten them of the real animus behind apparently innocent-looking legislation. And now is the time to do so. Many a congressman would shudder at the knowledge of what men try to

make him party to, were he but conversant with the motives actuating proponents of religious measures. A little flattery is a dangerous thing, and many are the men who, in an unguarded moment, will do that which mature reflection will convince them was urged by no pure motive. These things "were written for our learning." Romans 15: 4.

It does not escape our attention that Daniel did not change his conduct because of the law. He continued to do as he had done aforetime. He did not try to make himself conspicuous, nor did he hide his religion. It is conceivable that he might have continued his worship unmolested if he had closed his windows. At least it would have been harder for his enemies to watch and convict him. He could have closed his doors and his windows and prayed in secret. But if so, the lesson would have been lost. The right to worship God includes the right of public worship. In keeping his windows open, Daniel maintained that right, and God upheld him. That lesson should not be lost. Daniel was charged with disrespect for the king as well as for the law. True religion includes due reverence for civil authorities. God Himself has so commanded. But true religion does not demand that we give to Cæsar that reverence which belongs only to God. Daniel was accused of being a lawbreaker. Yet before God he was guiltless. "Before Him innocency was found in me." Verse 22. Thus his faithfulness to God was interpreted as treason to man. The promulgation of an edict had made a criminal of a faithful servant of both God and the king. Thus it will ever be with religious laws.



James a Day

Shuffling The Strata

(Continued from page 9)

quilts. And in a large section of northeastern North America there would be no colour at all, for none of these strata are found. There is simply primitive rock. The same is true of every other part of the world. A few strata are found in one place: some others, in another. Different parts of a country are of vastly different ages, according to this scheme.

And how did the geologists learn how to shuffle all these strata together to make this beautiful chart? Well, about a hundred years ago, a man by the name of William Smith in England devised the method of determining the relative age of the strata by certain distinctive fossils they contained. For example, he would examine a few strata in one place, and decide on what constituted the most characteristic fossils of each stratum. Then when he found one of these characteristic fossils,—or "index fossils" as they are termed, in a stratum in another part of the country, he determined its age relatively to the order in which he had found it in the first group of strata. And of course as soon as he had determined the relative age of this one layer in the new section, he could easily conclude that the layers below it were older and those above younger. Thus piece by piece the chronological order of the strata was made up. Later on a similar method was employed in New York State to decide the order of the strata in North America.

The uncertainties, if not fallacies, inherent in such a method are surely obvious. Geike, a famous geologist, declares on this point: "It is now clear that the geological record, as it now exists, is at the best but an imperfect chronical of geological history. In no country is it complete. The lacunæ (gaps) of one region must be supplied from another. Yet in proportion to the geographical distance between the localities where the gaps occur and those whence the missing intervals are supplied, the element of uncertainty in our reading of the record is increased."—*Article "Geology," Encyclopædia Britannica, Vol. XI, page 667.*

If the interpretation of the geological record was "extremely hazardous," even when working on the assumption that the chronological arrangement is correct, what must it be when "the element of uncertainty" is introduced into the very arrangement of the strata themselves?

So much, then, for the uncertainty inherent in this method of determining the chronological order of the rocks. Now a word as to the fallacies inherent in it. We stated that the order in which a few strata were found in one locality was used as the key to unlock the correct order everywhere else. This would be a sound method if we were sure on independent grounds that the order of succession of plant and animal life had been the same over the whole world. But having no way of proving this independently, we cannot scien-

tifically affirm that one small section of strata affords us the key. We must decide that these few strata show only local order of succession.

To state the matter in another form: Why should we necessarily conclude that various parts of North America are of vastly different geological ages simply because the fossils found in these various parts are different? We shall let Herbert Spencer, the philosophic apostle of modern evolution, answer this question, for we need not go outside the ranks of leading evolutionists to discover the weaknesses in their case. In an essay significantly entitled "Illogical Geology," he declares: "It cannot be concluded with any certainty that formations in which similar organic remains are found were of contemporaneous origin; nor can it be safely concluded that strata containing different organic remains are of different ages."—*"Illustrations of Universal Progress," page 340.*

Spencer then proceeds to point out the fact that at the present time we have what are known as "zoological provinces," that is, different sections of a country contain different forms of animal life, and of how the deposits now being formed in these various parts must necessarily contain vastly different fossils.

And he continues: "In conformity with the current style of geological reasoning, an exhaustive examination of deposits in the Arctic Circle might be held to prove that though at this period there were sundry mammals existing, there were no reptiles: while the absence of mammals in the deposits of the Galapagos Archipelago, where there are plenty of reptiles, might be held to prove the reverse. And at the same time, from the formations extending for two thousand miles along the great barrier reef of Australia...it might be inferred that there lived in our epoch neither terrestrial reptiles nor terrestrial mammals.

"But" it will be replied, "in past eras the same, or similar, organic forms were more widely distributed than now. It may be so; but the evidence adduced by no means proves it. The argument by which this conclusion is reached runs a risk of being quoted as an example of reasoning in a circle. As already pointed out, between formations in remote regions there is no means of ascertaining equivalence but by fossils. If, then, the contemporaneity of remote formations is concluded from the likeness of their fossils: how can it be said that similar plants and animals were once more widely distributed, because they are found in contemporaneous strata in remote regions? Is not the fallacy manifest?"—*Id., pages 347-351.*

The concluding words of this long and cogent essay give Spencer's conviction as to the value of paleontology—the study of the fossils—in proving evolution. We read: "The facts of paleontology can never suffice either to prove or disprove the development hypothesis (that is, the evolutionary theory)."—*Id., page 376.*

We shall conclude our examination of the method of determining the order of the strata by another reference as to how the strata are actually

found in nature. Not only is it a fact, as already brought out, that the whole record from lowest to highest stratum is never found in any one place, but it is also a fact that any one of these strata may be found lying on any other stratum. In other words, there are large areas where a younger stratum may be found resting immediately on a much older one with all the intervening strata missing, and also that an older stratum may be found directly above a younger one. We have a choice illustration of this right up in the north-west part of America where an area of some 20,000 square miles is in the wrong order. And this is but one of many illustrations that could be furnished.

But this does not perplex the believers in this chronological scheme one bit. They are sure that the strata are in the wrong order because of the fossils. And so they inform us, with the aid of complicated mathematics, just how Mother Earth moved those old rocks over the young one. May be she did, and may be she didn't. It rather looks to us, however, that the geologists are in a desperate plight when they have to turn the world upside down in order to save a theory.

Professor A. C. Seward of Cambridge University, frankly states that "a student who takes an impartial retrospect soon discovers that the fossil record raises more problems than it solves." *"Nature," April 26, 1924.*

That word "impartial" is a very significant one in this connection. Evidently the learned professor felt that such a qualifying term was vital. How unfortunate, then, that evolutionists seem so little possessed of the scholastic gift of examining impartially the evidence before them. If they were, we would hear less about the "unanswerable," "overwhelming," proof that the fossils offer for evolution.

And now, in closing our examination of the paleontological, or fossil, argument, we wish to quote a line from a book that is probably the latest authoritative critique of the theory of evolution written by an evolutionist. It came from the Princeton University press only a few months ago, and is the printed form of a series of lectures delivered at Princeton by Professor L. T. More of the University of Cincinnati. He declares: "Evolutionists would have us believe that they have photographed the succession of fauna and flora, and have arranged them on a vast moving-picture film. Its slow unrolling takes millions of years. A few pictures, mostly vague, defaced, and tattered, occasionally attract our attention. Between these memorials of the past are enormous lengths of films containing no pictures at all. And we cannot tell whether these parts are blanks or whether the impression has faded from sight. Is the scenario a continuous changing show or is it a succession of static events? The evidence from paleontology is for discontinuity; only by faith and imagination is there continuity of variation." *"The Dogma of Evolution," pages 160, 161.*

With all this evidence before us, are we not altogether justified in concluding that the third leg of the three-legged stool is so shattered with

speculations, uncertainties, and hazards of interpretation that it cannot serve us as a reliable support for the evolutionary theory which has leaned so heavily upon it? How, then, can the theory of evolution keep from falling to the ground when the three main supports of its three-legged chair are gone?—We know not, unless the evolutionists have discovered some way to offset the law of gravitation.

The Rat Menace

(Continued from page 4)

accidental poisoning of children, and phosphorus is hazardous on account of fire. The placing of poisons in and about dwellings is objectionable on account of the odour of the dead rats.

Poisons may be of service in granaries, stables, wharves, storage depots, garbage dumps and places where rat-proofing is difficult or very expensive. Experience is required in laying out poisons safely and effectively. The old rats are wary and will refuse bait unless it is artfully concealed and judiciously placed. Bacterial vaccines are expensive, uncertain and impractical.

Experienced ratters depend on traps, dogs, cats and ferrets. The best protection is rat-proofing of buildings in order to keep them out but even this requires constant vigilance, inspection and attack on the first sign of a rat. Large buildings should be screened so that rats cannot wander from one portion to another.

Fumigation with sulphur or cyanide gas is useful to destroy rats on board ships and in other limited places. These gases are dangerous and must be used with caution to prevent casualties to man.

The repression of rats requires individual and community cooperation under the skilled guidance of the health officer. Wharves, granaries, butcher shops, abattoirs, homes and all places in which food is handled must be rat-proof. Rats will not remain where food is inaccessible, nor can they thrive and multiply.

Cleanliness is the fundamental principle in this problem as it is also the keystone that supports the arch of sanitation and hygiene.

Just What He Feared

A CONFIRMED hypochondriac, meeting his personal physician on the street, said to him: "Doctor, I have just come from a popular medical lecture and I am much afraid that I have kidney trouble."

"But, my dear fellow," said the doctor, smiling, "the curious thing about that disease is that the victim does not experience the least pain or discomfort."

"I knew it," gasped the hypochondriac. "My symptoms exactly!"—*Fliegende Blätter.*

The Passing of Darwinism

The discoveries of modern science make it impossible to place any credence whatsoever in Darwin

George McCready Price

London, England

MATERIALISM may be defined as any theory which considers that the facts of the universe are sufficiently explained by the existence and nature of matter. Materialism has always been an attractive form of philosophy for many people, and materialists are like the poor, they are always with us; but the discoveries of modern science make it possible for us to point out the folly of their theory.

Sir Oliver Lodge has been indulging in his usual habit of thinking aloud, and letting the newspaper men overhear what he says. And while Lodge would indignantly deny that he is a materialist, and would rather glory in the assertion that he is a "spiritist;" yet his theories are so obviously of the materialistic type that it is a confusion of terms to deny that he is an advocate of real materialism.

Can It Be Just Ether?

This view is supported by the definitions given in Webster's Dictionary; for there it is said that some materialists have considered the soul to be "a fine, material substance." This is an exact characterization of Lodge's theory of the ether. In one of his latest public pronouncements Lodge says: "My view is that the action of mind is indirect and is conducted through a concealed mechanism, which makes no appeal to the senses. I would even say that the action of mind on matter is indirect, and that as long as the ether is ignored it will never be fundamentally understood."

But note the absurd logic of Lodge's theory. He first assumes that what he terms "mind" (meaning, of course, his own mind, and yours or mine) is a sort of entity, and that there is need of a mechanism by which it can act on "matter," or the material things around us. But, logically, how can this "mechanism" act directly upon matter without some other "mechanism" as an intermediary? Thus we have an endless chain of half-way stages, not even the last of which can act upon anything else. In other words, it is just as easy to think that one entity without any medium whatever as it is to invent some imaginary "mechanism" as a sort of halfway bridge, when this invented "mechanism" is just as incapable of acting upon a material body as was the first substance with which we started.

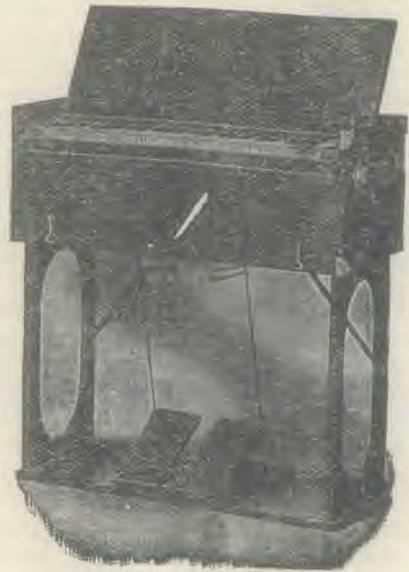
The Only One Left

Lodge declares that it is the ether "which welds the whole material universe into a whole and unites what otherwise would be discontinuous and disconnected masses of matter."

In passing, I may say that it is of little consequence here that Sir Oliver (*Turn to Page 28*)

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OUR HOMES

When She Begins to Read

SHE approached with the hesitant step and the defensive air that meant an ordeal was impending. She held a thickish book in her two hands. "Daddy," she said, "mother says to ask you if it's all right for me to read this book."

Over her shoulder mother shook her head. I understood then that the book had been disapproved, but that Marjorie had appealed her case to the head of the house. I always dread these appeals. They come infrequently enough to indicate their seriousness. It means that our vibrant, whole-souled, headstrong child, whom a happy surprise raises to heights of ecstasy and a disappointment plunges into stormy grief, has set her heart upon the most desirable thing in the world, and has so worn down her mother's defences that she is referred to the court of last resort.

Instinctively she knows how to present her case. But, forewarned by much experience, I cautiously inquire, "What does mother say?"

"She told me to ask you."

"Does she think you ought to read it?"

"Well, just look at it, daddy! It really is a lovely book."

"What is in this book," I ask, as I draw her to my lap, a rather big little girl, whose lengthening legs now almost carry her feet to the floor—but still my baby. She is in the reading-fever period that just precedes and then runs over the beginning of adolescence. Reams, and reams, and reams, volume after volume, how they pour through the mills of our children's minds! And yet sometimes I think it is mostly the contrast in their conduct that makes the thing so obtrusive. A year or two ago she was always begging for stories, stories, stories. We told them night after night, story-hour after story-hour, in between and everywhere. And still we sometimes called her our little "Oh-what-can-I-do" girl. Duties she had: washing the dishes, dusting the furniture, feeding the chickens, errands. Playthings she had: dolls, from beautiful Patricia with her perfect countenance and her plaintive voice to the baby doll with one leg, and all the equipment that for little girls centres around doll-land. And over across the garden, should other playthings fail, was the little-red-headed boy with whom she spent many a happy play-hour. And yet, despite stories, and work, and dolls, and the little playmate, a hundred times a day, it seemed to us, there would come from the depths of an easy chair or the Spartan expanse of the living room floor, the despairing cry, "Oh what can I do?"

But suddenly there was a calm. All day long, and week by week, there was quiet in the house. And if we wanted a romp, or an errand run, or just the gladdening sight of sunny curls and big brown eyes and loving arms flung out, we had to go about calling, "Oh, where is that little, what-can-I-do girl?" And where was she? Buried in a corner or out on the garden swing, or curled up on the bed, reading a book. One day we even found her—miracle of miracles—sound asleep in the attic, with a book fallen from her hands.

So now she reads. The babbling brook of the uplands of life has glided into deeper, stiller channels.

"What is this book?"

"It's a book called 'Elsie's Girlhood.'"

"Oh, it's an 'Elsie' book."

"Yes."

I fingered it through, casting in my mind how to bring about a union of wills, not an exhibition of authority merely, but a winning of her will to the side I thought right.

"Where did you get this book?"

"It's Carol's. She has a whole library of them, and a lot of others like them. Her mother lets her read them, and so does Julia's mother, and Hattie's, and all the girls' mothers, and fathers too. They're interesting books, daddy."

"Yes, I know they're interesting," I said; "there are lots and lots of interesting things in this world, dear, but they're not all worth while. I want you to listen now to daddy, carefully. You have to train your mind carefully to do all the good in this world that you should do. It's not just what other girls do, but what you know is best to do, that you must make yourself do. This isn't a bad book, but it's a made-up book, what we call fiction. And fiction stories are so easy to read, and so easy to forget, that they go right through your mind as fast as you read them. And so they punch holes in your memory, and you can't learn your lessons so well nor do your work so well. I want you to read books that are interesting but that will help you to think, and remember."

"There isn't anything to read," she said, twisting her handkerchief in her hands and swallowing a lump, while the big tears coursed down her cheeks. The eternal feminine! Yesterday she had nothing to do; to-day she has nothing to read; to-morrow she will have nothing to wear! "I've already read one of those books," she added, with a sort of camel's-nose-in-the-tent idea.

"Well, now, let's see," I said, "there are such a lot of books in this house I haven't even read all of them myself. Let's go downstairs and upstairs and look through the book cases, and see what we can find. Have you read that book, 'Queen Elizabeth of England'?"

"Don't know," she said, brightening up.

"Come on," I said; "we'll gather all your books together, and all the books that look as though you'd like to read them, and we'll make a library just for you." So I took her by the hand, and we went indoors and looked through all the book cases, and found, "Queen Elizabeth of England, written for girls," and "Ten Boys Who Lived on the Road to Long Ago," and "The White Queen of Okoyong," "Wild Animals at Home," "The Bee People," and "Black Beauty," and some others. By this time we were actually getting excited, for it did seem a lot of books all to go into the head of one little girl.

"Have you read all the 'Pilgrim's Progress'?" I asked her. And she said, "Yes, part of it, I'll read it right through sometime."

"Do you remember," I said, "that time when Christian had his fight in the valley of Humiliation with Apollyon and how Apollyon 'straddled quite over the way,' and threw his darts, but how Christian finally drove him off?"

"Yes," she said, "and that time that Christian got shut up in the Doubting Castle, and couldn't get out, until he remembered he had a key in his shirt pocket all the time that would let him out. And then he goes out."

"Yes," I said, "and —" by this time we were upstairs and had some shelves cleared for books, and were putting in the "new books," "her" books, and well, well! it was beginning to be great fun: for we planned to read one book and another, and another.

I want to tell you there have been some fine evenings since, when Marjorie reads to mamma and me while she is getting her hair put up for the night; and then I read to mamma and her while she is getting her nightie on, and then probably all three of us sit round the fire until I finish the chapter.

I have never heard of 'Elsie' since that day, and I haven't observed that my little girl is any the worse for the loss of a knowledge of her innocuous adventures. But I am sure that Queen Elizabeth, and Greatheart, and Florence Nightingale, and Tom, and Grenfell, and Jimmy Bar, and a host of others great or small in history and in literature, will live for many a day and year in the life of my little Marjorie.—Selected.

There is a peculiar stone, known as the sympathetic opal. It looks like an ordinary pebble from the street. You wonder why it is in the show case of the jeweller along with diamonds and sapphires and rubies. You ask. He asks you to hold out your hand. He drops the dull-looking pebble into your upturned palm. Wonder of wonders! What a transformation! It begins to scintillate and sparkle and glow with all the colours of the rainbow. What has wrought such a change? Just the warmth of the human touch.



Tommy Grant's Dream

TOMMY Grant was only six, but he was quite smart for a boy of his age. However, in spite of the wonderful things he knew, Tommy had one naughty little habit, he would *not* eat his bread crusts. No matter how much mother or father would say, when the meal was over they always found a little ring of bread crusts tucked under the edge of Tommy's plate.

"I should think those bread crusts would haunt you," father declared one day. "Why don't you eat them? You are leaving the best part of the bread."

Tommy hung his head, and said nothing.

But that night a funny thing happened. Tommy was lying asleep in his bed, when all at once he heard a faint "tramp, tramp, tramp," as of some one marching. Nearer and nearer it came, right into the patch of moonlight upon the bedroom floor. And then, Tommy's eyes nearly popped out, for there was the strangest procession you ever saw,—a procession of bread crusts! Big crusts, little crusts, thick crusts, thin crusts,—crusts, crusts, crusts! There were so many they filled the whole room, and still they came, tramp, tramp, tramp.

The very biggest crust of all came to the side of the bed, and leered at Tommy. Then he turned to the others. "This is the fellow that left us like this," he announced. "What shall we do with him?"

"Let's eat him!" shouted all the others.

"A very good plan," agreed the leader. "It is our turn now. We shall eat him all up; but remember to leave the crust. One, two, three, go!"

The bread crusts began to hop upon the bed, dozens of them. Poor Tommy began to shiver.

"Oh, please, Mr. Bread Crust, don't let them eat me!" he whimpered.

"Be still!" commanded the breadcrust leader. "If you had not left us, we couldn't be here, could we? Well, then it is your fault if the bread crusts you have scorned come back to haunt you. Your father warned you."

At that, Tommy hid his head under the covers, and began to scream for mother. And presently mother was there, shaking him by the shoulder.

"Tommy, Tommy, what is the matter?" she inquired anxiously. "Oh, those horrid bread crusts," Tommy sobbed. "They tried to eat me."

How mother laughed then.

"Why, you've just had a bad dream," she assured him. "Go back to sleep now. You're all right."

"Well, maybe it was a dream," Tommy doubtfully agreed, "but just the same, no bread crusts are going to haunt me, after this. I shall eat every one." And he did.

—Nina Willis Walter.

The Faithfulness of Jimmie Standby

SOME of you may remember the story of Dr. Grenfell, the famous doctor of the Labrador country and his dogs after a night spent on an ice pan in the open sea. The story I am going to tell you to-day is one that Dr. Grenfell tells himself. He calls it "The Story of Jimmy Standby."

Jimmy was a Labrador boy, and his hero was Dr. Grenfell, who, one awful night, with an icy gale blowing a hurricane, came with his dog team and saved the life of Jimmy's mother. Always after that, Jimmy said, "Some day I'll be Dr. Grenfell's man."

"So you think you will be my man some day, do you, Jimmy?" said the great doctor. "What will you do for then?"

Jimmy was now thirteen years old. He stood up straight and tall. "I'll drive for you," he said. "I'll take care of your dogs; I'll do anything you ask me to."

"It's a hard life, Jimmy," said the good doctor; "could you stand it?"

"Sure," said Jimmy; "you just try me and see."

"How would you like to go with me on my trip to-morrow?" said Dr. Grenfell. "I will be gone three days."

Jimmy's eyes shone. "Very well," said the doctor. "Be ready; put on your warmest clothes; it's liable to storm hard. I'll stop for you this time to-morrow. Perhaps you'll say, after this, you'd rather not be my man."

"I'm going to be your man," said Jimmy firmly.

And that's what he felt himself to be, as the following day he and the good doctor sped away over the ice, the dogs going at a good pace.

"What tracks are those, Jimmy," said Dr. Grenfell, "leading into the woods? I declare I believe a moose has passed this way. We've none too much meat along; do you think you could stand by the dogs and sled, if I go after that moose?"

"Sure," said Jimmy. "I'm your man. That's what I'm for."

Dr. Grenfell tied the dogs securely to a tree, grasped his gun and quickly disappeared into the woods after the coveted moose. Jimmy tramped about in the snow a bit. Then he thought, "Guess I'll feed the dogs. It must be dinner time." The dogs, eager to be off, ate ravenously. Jimmy swallowed his dinner too. But the doctor did not come back. Another hour passed, and then another; where could the doctor be? Was he lost in the woods? The wind began to rise; the cold grew intense. The dogs, more and more restless, pulled frantically to be off over the ice.

"I'll feed them again," thought Jimmy. This time he noticed how little meat there was left. He must have given them too much the first time. He had heard of dogs devouring human beings, made ferocious for lack of food.

Then something seemed to say to him, "How foolish you are to stay here alone. Steal back home before night comes. You can make it before dark. Dr. Grenfell has forgotten all about you. Let the dogs take care of themselves." Jimmy set his teeth hard. "No, sir, I won't get back home; I'll stand by if I die for it."

Again he went to the edge of the woods and called frantically, "Hello! Hello!" But there was no answer. And so the day passed. No more food for the dogs. No help in sight. The black night had come, and with it a freezing gale. The dogs, wearied with their efforts to be off, lay down in the snow. Jimmy crept under some blankets, and went off to sleep.

And so they found him next morning, almost unconscious, his feet and hands frozen. As they carried him tenderly to the hospital, Jimmy said, "Where's Dr. Grenfell?"

"He was lost in the woods. He's been asking after you every minute."

"Tell him I stood by," said Jimmy feebly.

Years have passed since that dreadful night. To-day if you were to visit one of Dr. Grenfell's hospitals, you would find a man with a wooden leg and an iron hook for a hand. "He stayed out one night with Dr. Grenfell's dogs," they say, "and one leg and arm were frozen. He lives here to help Dr. Grenfell run this hospital. They say Dr. Grenfell couldn't do without him."

"His name? They call him Jimmy Standby; Dr. Grenfell's man."

Remember, boys and girls, when called to do some task, *do your best*, and, like Jimmy, prove yourselves faithful workers.

Wake Up!

WAKE up, little son,
See the morning light!
Wake up, little one,
See the sunshine bright!
Wake up, little son,
Here's another day.
Wake up, little one,
Let's go out and play.

—Elizabeth Russell.



OUR BIBLE READING

"The entrance of Thy Word giveth light"



The Temporary Abode of the Dead

Martin A. Hollister

1. *In Adam's day what became of the dead?*

"Till thou return unto the ground; . . . for dust thou art, and unto dust shalt thou return." Genesis 3: 19.

2. *In Abraham's day, where were the dead placed?*

"I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight." Genesis 23: 4.

3. *Where would Job wait in death?*

"O that Thou wouldst hide me in the grave." Job 14: 13.

"If I wait, the grave is mine house: I have made my bed in the darkness." Job 17: 13.

4. *Where was Samuel placed when dead?*

"And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah." 1 Samuel 25: 1.

5. *Where was the witch expecting Samuel's apparition to come from?*

"Whom shall I bring up unto thee?" 1 Samuel 28: 11.

6. *Did King Saul expect the prophet to come down from heaven?*

"Bring me him up, whom I shall name unto thee." "Bring me up Samuel." 1 Samuel 28: 8, 11.

7. *What did the witch say she saw?*

"The woman said unto Saul, I saw gods ascending out of the earth." 1 Samuel 28: 13.

8. *When Lazarus was raised to life, where did he come from?*

"Lain in the grave four days." John 11: 17.
"He cried with a loud voice, Lazarus, come forth." "And he that was dead came forth." John 11: 43, 44.

9. *What did Peter, under inspiration, say of David?*

"Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Acts

2: 29. "David is not ascended into the heavens." Acts 2: 34.

10. *Where did the resurrected saints come from at Christ's resurrection?*

"The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection." Matthew 27: 52, 53.

11. *Where will all come from in the end?*

"All that are in the graves shall hear His voice, and shall come forth." John 5: 28.

12. *Where does the wise man say we go at death?*

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 10.

OUR PEACE

EDWIN C. BROCKMAN

HE giveth peace. O weary soul,

Do not give up the strife;

O, do not falter by the way,

For soon the storms of life

Will end; the harbor is in view,

Just clasp the Saviour's hand,

For after strife there will be peace,

In heaven's glorious land.

Teach us how may we do our best

To heed our Master's will;

Help us to brave the storms of life,—

Speak Thou the "Peace, be still."

Teach us to be more kind and true;

May we more humble be;

Help us to see the end in view,

And keep us close to Thee.

Then, when the earthly shadows fall,

And we are lowly laid,

O speak to us, thou Prince of Peace,

And say, "Be not afraid."

Then we shall see our Saviour's face,

Then shall our labours cease;

Then shall we in His love and grace

Find rest and perfect peace.



The DOCTOR SAYS



"May a person with rheumatism eat spinach, strawberries, grapefruit, bananas, tomatoes, and lemons?"

There is no objection to the use of the fruits you mentioned in connection with rheumatism; for rheumatism is the result, not of some acid, but of some poison caused by an infection. It may be that a few bad teeth taken out, or bad tonsils or something of that nature, would remove the rheumatism altogether. But so long as some point of infection is there, anything you can do in the way of diet will not help to prevent rheumatism.

"Can valvular heart trouble be cured? What causes the heart to skip beats? Can the skipping be stopped? Is it serious?"

Valvular disease of the heart is incurable. At the same time, if this is uncomplicated with other heart conditions, a person may live many years in apparently perfect health, and not suspect he has heart trouble. When beats are skipped, there is a possibility that there is some muscular trouble of the heart, which together with the valvular trouble would indicate that the patient should be under the care of a physician who understands heart trouble.

If you have any bad teeth or bad tonsils, or any other focus of infection, you ought to have these removed at once, because they add to your heart trouble; and you should also avoid anything that is a strain upon your heart and causes shortness of breath or palpitation. Live a moderate life if you want to live long.

"Does long hair cause headache, as some women think?"

I do not know that long hair causes headaches, unless it is because of the weight and the pull on the scalp when it is allowed to hang, or unless it is because of the heat caused to the head. However, if some woman says that long hair causes headache, I do not know that we have any right to deny the fact. She probably knows better than we do. Let her bob it. But as the fashion for bobbed hair is passing, perhaps the headaches from long hair will disappear.

"What causes contraction of the muscles on the left side of my face, spasmodic movement, starting at the base of the eye and going down to chin?"

The muscular trouble to which you refer is known to medical men as a tic, and such cases as have been investigated seemed to be caused by mental or emotional action, and are not amenable to any kind of medical treatment. It is a kind of habit of the nerves caused by your attitude toward some condition which is distasteful to you. At least that has been found to be the cause in such cases of tic as have been carefully studied. For this reason it would be something that I cannot be of any service to you in relieving, and your help would come from some neurologist or specialist in this line, who would have to give you a special examination and determine just what the trouble is. These conditions are usually obstinate, and not easily removed.

"Kindly explain the nature of a poison called xanthin, commonly found in most vegetables, and claimed by some to be as harmful as the uric acid in meat."

There are a number of xanthin compounds, of which caffeine in coffee and theobromine in cocoa are the ones you would be most interested in. There is some evidence that these are turned into uric acid in the body. I think, however, that the most of it is excreted unchanged, and does not increase the uric acid content.

After all, excess of uric acid in the body is probably due more to the failure of the kidneys to do their work than to the quantity of uric acid taken. There are some individuals who are very greatly troubled when they use one of the uric-acid-containing foods; and these may have trouble from eating beans and oatmeal, for the same reason.

"Is it right to take iodine to prevent goiter, and will it cure one after it has started?"

Iodine given for goiter is not a medicine. Iodine is one of the foods that the body needs. It is usually present in food or water, but in some localities it is not present in sufficient quantity, and then we have a condition of endemic goiter; that is, the whole population or a large proportion of them have it. In such cases it is becoming customary now to administer iodine, sometimes to the school children, and sometimes it is added at stated times to the water in the waterworks.

I do not think, though, that iodine is a cure for all cases of goiter by any means, and it might not be of any advantage in your case. The first thing is to find through a competent physician just what is the nature and cause of the goiter, and then he can tell you just what is the proper course to take.

"Please tell me how to reduce twenty pounds. I am twenty years of age and weigh 170 pounds."

There are two things to do to reduce weight. One is to eat less, especially of the foods that can be turned into sugar or fat, which would include all sweets, pastries, ice cream, and all those foods you are particularly fond of, even using a very small quantity of potato, bread, etc. Anything that contains starch or sugar will in your case be turned into fat.

For this reason your diet should consist more largely of the green vegetables, including spinach, with a minimum of starchy foods, bread, butter, and flesh food, and a small quantity of milk, an occasional egg, with the dropping out of titbits, sweets, and the like.

That is one part of the programme. The other is to exercise very freely.

There is a pathological fatness that does not seem to be amenable to diet and exercise, and if you find that this regime does not help you, it might be well for you to have some doctor who is making a study of the gland treatment give you a careful examination, and it is possible that the use of some gland or combination of gland may be a help to you.

"Will you suggest an amount of water to be drunk before breakfast by a person with a stomach prolapsed and having an excursion of five inches in the vertical position?"

As to the amount of water to be drunk, I think it would depend very largely upon whether or not the prolapse of the stomach is due to some closure of the pyloric opening of the stomach. If your doctor has determined that your stomach is prolapsed to the extent you mention he perhaps has examined to see whether there is any growth in the region of the pylorus. If it is merely an atonic condition, you may drink water and then, with a little knowledge of the anatomy of the region, you may by means of your hands while lying on your back and a little on the right side, force the water from the stomach into the intestines.

I should not want to drink enough water to leave a considerable quantity in the stomach for breakfast.

Spirit Manifestations in the New Testament

(Continued from page 6)

hath cast him into the fire, and into the waters, to destroy him." And when Jesus charged this spirit to come out of the youth, "the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, he is dead. But Jesus took him by the hand, and lifted him up; and he arose." Mark 9:17-27.

In all these instances Christ addressed the evil spirit as an intelligent entity in itself, speaking His commands directly to the demon.

These instances which have been noted are but a few among many which are recorded in the New Testament. Others might be studied with profit, such as the case of Mary Magdalene, out of whom the Lord "cast seven devils," or evil spirits. In fact, so full is the New Testament of these experiences that many have formed the opinion that demoniac possession was more abundant in the days of Christ than at any other time in the history of the world before or after. But this opinion is incorrect. Satan possesses the souls and bodies of men and women now just as much as he ever did. There are multitudes of persons to-day who are just as fully under the direct teachings and control of evil spirits as were those whose records are in the Bible. There are many to-day whose conduct, which openly violates God's law and all the decencies and proprieties of life, is attributed to mere eccentricity of character, but whose ignorance, brutality, native depravity of heart, or affliction of body and mind, if the truth were known, should be accredited to Satan himself, whose subordinate spirits rule and control their miserable subjects at will.

Those possessed with evil spirits are not always in a condition of suffering, for this possession is not always against the will and choice of the victim. For the sake of securing supernatural and mysterious powers, there are some who welcome the influence of demons. Naturally these would have no struggle with the demons because they do not resist their power. In this class is Simon Magus, the sorcerer, who "thought that the gift of God" could be purchased with money (Acts 8:9-20); and Elymas, the sorcerer, who withstood Saul and Barnabas at Paphos (Acts 13:8); and the damsel who was "possessed with a spirit of divination," who followed Paul and Silas at Philippi. Acts 16:16-18.

In this class, too, must be placed every Spiritualist medium of the present time. For it is well understood that before one can become a spirit medium it is necessary to yield the will, the judgment, and the conscience to the domination and control of invisible spirits. And this subjugation of the medium to-day is exactly the same thing as the demoniac possession of a past age.

But we have grown so wise to-day and know so much that we smile with incredulity when we hear of such a thing as demoniac possession. We do not believe the legendary tales of ghosts, goblins,

and black cats, and of old women riding broomsticks through the air. But many who do the smiling at these things then go to see a spirit medium floating in the air or being borne around on a table suspended in space. We take but little stock in the tales of persons binding themselves to serve the devil at a witch-dance in some dark forest, and then such incredulous ones attend a seance in a darkened room where the medium could never have gained the high position of mediumship without first absolutely yielding her body, mind, soul, spirit, and will to the control of unseen and unknown spirits. But there is no essential difference between the two.

Those who recall the art of the magicians of Egypt who were buried with Pharaoh's host in the Red Sea; the incantations of Balaam which brought about his own destruction; the spirit mediums of Nineveh and Babylon who perished with the nations they had deluded; the experience of Saul, the king of Israel, who went from a spirit medium's seance to a suicide's grave; the history of numerous rulers from Cræsus to Napoleon III, to whom discomfiture and ruin were brought by consulting with spirits; the multitudes who wander now in heathen lands as hopeless and helpless demoniacs, as some did in ancient Palestine; the wreck of mind and morals which meddling with Spiritualism now brings to many; and the fanatic agony of those whom Spiritualism has brought to a suicide's fate, will surely want more evidence than such a record affords that Spiritualism is from God. The deadly pitfalls, terrible chasms, and awful abysses into which so many have plunged who have dabbled in it, ought to cause every prudent person to avoid it as he would the plague.

Too Thirsty and Cold

A CHAPLAIN in our army during the war was passing over the field when he saw a soldier who had been wounded, lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man:—

"Would you like me to read you something that is in the Bible?"

The wounded man said, "I am so thirsty, I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water.

"Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me. I am so cold."

There was only one thing the chaplain could do, and that was to take off his coat and cover the man. As he did so, the wounded man looked up in his face and said:—

"For God's sake, if there is anything in that book that makes a man do for another what you have done for me, let me hear it."—*Dawn of Day.*

MEATLESS RECIPES

CREAM TOMATO SAUCE

2 cups milk	1 cup strained tomato or
6 tbsps. flour	1/3 cup condensed to-
6 tbsps. butter	mato and 2/3 cup
1 tsp. salt	water

Make a white sauce of the milk, flour, and butter. Heat the strained, stewed tomato and add gradually to the white sauce. Add the salt and serve at once.

RUSSIAN SOUP

2 qts. good soup stock	1 egg
1 cup asparagus tips	1 tbsp. chopped parsley
1 cup wax beans	1 tbsp. butter

Take any good soup stock. Add asparagus and beans cut in half-inch lengths. Boil the egg hard. When cold, cut white in fine strips and mix yolk with a little of the stock. Add parsley and butter. Mix all well and serve hot with saltines. If fresh beans and asparagus are used, cook them until tender in very little water.

BEAN CROQUETTES

2 cups stewed or baked	2 tbsps. butter
beans	2 tbsps. strained tomato
3 cups corn flakes	1 1/2 tbsps. salt

Soak one cup of beans in cold water over night, or for several hours, then put to cook in three or four pints of water and cook until tender; when cooked down quite dry, add the butter, strained tomato, and salt. Fold in the corn flakes (the quantity of flakes will depend on the dryness of the beans) and form into croquettes. Place in a hot oven and bake until nicely browned.

SCOTCH LADY FINGERS

2 cups rolled oats	1 1/2 tbsp. melted butter
3 tbsps. baking powder	1/4 cup sugar
1/2 tsp. salt	1/4 cup treacle
	1/2 cup milk

Grind rolled oats in the food chopper; mix with salt, baking powder and sugar. Stir in milk, treacle and butter. Mix well. Roll out in a very thin sheet and cut into cookies. Flour board with ground rolled oats. Bake 20 minutes in a moderate oven.

STUFFED POTATOES

Baked potatoes that are left over must be made into stuffed potatoes before they are heavy and cold. At the close of the meal at which they were first served, cut the potatoes directly into halves, scoop out the inside portion, put it through an ordinary vegetable press, or mash it fine; add a little butter, salt, and sufficient milk to make a light mixture; stand this over hot water and beat until light and smooth. Put it back into the shells, and stand them aside in a cold place. When ready to serve, brush the top with beaten egg and run them into a quick oven until hot and golden brown.

POTATO AND RICE CROQUETTES

1 cup mashed potatoes	1/4 cup boiled or steam-
1/2 tsp. grated onion	ed rice
1/4 cup milk	1/4 tsp. salt
1 egg	1/2 cup bread crumbs

Mix the mashed potatoes, rice, onions and salt with the milk. (The amount of milk will depend upon the dryness of other materials.) Shape, and dip into the beaten egg. Roll in bread crumbs and bake until brown.

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My Favourite Text and Why

"Create in me a clean heart, O God; and renew a right spirit within me. . . . Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Psalms 51: 10-13.

Francis A. Detamore

How our hearts do yearn for better records than we poor mortals are able to produce in Christian living! Just when we think we are strong, we are weak; when we imagine we are walking well, we fall. Then the enemy of our souls takes advantage of our failure, and seeks to drive us to despair. According to every law of right and truth, we know we deserve nothing but punishment—yea, banishment,—from a just and righteous God.

Such were the feelings of David when he cried out, "Create in me a clean heart, O God." Full well he understood that if ever a clean heart were to beat in his breast it must be a complete new creation, which only God could produce. His heart, your heart, my heart, all hearts, are "deceitful above all things, and desperately wicked." Jeremiah 17: 9. Have we from experience discovered this awful fact? If not, we are not yet ready to enter into the spirit of that earnest, sincere, all-important prayer of David. A clean heart! Oh, what a coveted treasure! We find it all in Jesus. No other power can produce it.

"And renew a constant spirit within me." (Margin.) David felt the sting of his instability, and he was sure that only God could keep him from falling again. Is He able? Yes, as we remember that we can not keep ourselves, and as we take Him as our constant support and upholder, then He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. (Jude 24.)

Two things seems necessary: First, a realization of our utter helplessness; and, second, a faith that recognizes Christ as able and anxious to uphold and sustain. That is constant.

"Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." No true, living Christian abides alone. He can not shut himself away from a suffering, lost humanity. When he knows the way of deliverance,—not in theory, but in actual life experience,—results will be evident in the saving of other perishing souls. The real joy of living is in doing for others. This is Christianity. This is Christ within, the hope of glory.



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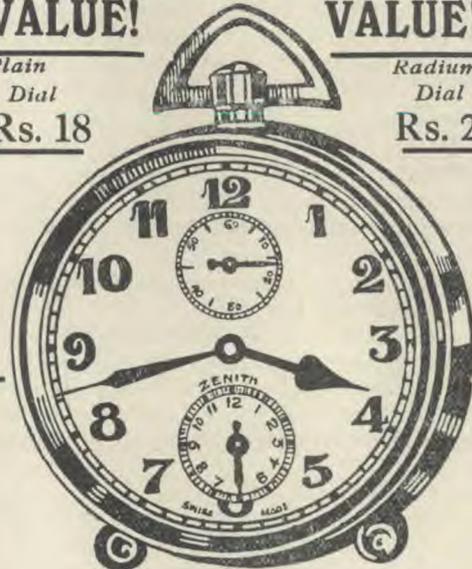
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The Questioning Soldier

(Continued from page 15)

"Yes, but don't say it. If you do, you will make yourself the worst kind of sign of Christ's coming. All the signs are not in the heavens, James. During the last few years, the greatest war, the worst earthquake, the most destructive famines, and the most widespread and deadly pestilences have swept the earth. You know that from newspaper reports. And we read in Luke 21:25, 26, that there will be 'distress of nations, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.' But that is not all. Men themselves will be signs. Some are what we may call good signs, for, as we read in Matthew 24:14, those who hasten to preach are acting as signs that the end is near. That is the only kind of sign I want to be. But men are also bad signs. Read about it in 2 Peter 3:3, 4.

"Knowing this first, that there shall come in the last day scoffers, walking after their own lusts, and 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.'

"Now do you see why I stopped you? At Christ's coming scoffers will perish. We read in verse ten that He will come as 'a thief in the night.' A thief chooses a time when everything is moving as usual. Sodom fell when there was not a sign of catastrophe. The World War broke out when there were never better prospects for universal peace. God has multiplied the signs. In Daniel 12:4, He says that, at the time of the end, 'many shall run to and fro, and knowledge shall be increased.'

"Did you ever think, James, that, from creation until about one hundred years ago, men did things in the same way, with the same tools, and with few improvements; and that within the last century, practically every great invention has come? Men to-day know the Bible and every branch of science ten times better than their grandparents did. They communicate by telephone, letter, newspaper, telegraph, wireless; they run to and fro in trains, automobiles, ships, airplanes, and submarines; and they do their work with marvellous machines at one-tenth the time and expense. These are signs of Jesus' coming; and what is more, these conveniences are sent of God to hasten His coming, by making it easier to carry the gospel."

"I had never thought of modern inventions that way? Are there other signs?"

"Yes, in James 5: 1-8, there is a remarkably vivid prophecy of the capital-and-labour conflicts of to-day. It pictures how the rich pile up money and live in pleasure, by beating the labourer out of his just wage, and how God will recompense them. Read it all as you have time. Socialism or any other man-made scheme will not cure the evil. The only hope is to be patient 'unto the

coming of the Lord' (verse 7): and it will not be long now.

"Then there are the signs recorded in 2 Timothy 3:1-5: 'In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, . . . without natural affection, trucebreakers . . . incontinent, fierce, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.'

"My young friend, never was there a time such as ours, when crime, immorality, and frivolity were so universal and so extreme. Matters can not go on much longer as they are. God must take a hand in things soon, and save this world from itself, and for His people."

The Passing of Darwinism

(Continued from page 20)

Lodge is almost the only surviving eminent scientist who continues to believe in the actual existence of this allpervading substance called the ether. Essentially all others have discarded this theory of the ether, having been driven to this by the discoveries connected with Einstein's famous theory of relativity. But what is important for us in this connection is that Lodge has practically deified his beloved ether, and invokes it to explain every mystery of the universe, many of which mysteries are convincing evidences of the existence of God and proofs of His direct care for the universe which He has made.

For instance, Lodge is very fond of invoking his omnipotent ether to explain the action of what is termed *gravitation*. Now it is a well-known fact that gravitation represents what the philosophers call "action at a distance." That is, it represents an action across an interval, for example, when the earth is said to act upon the moon, pulling it in toward itself. In other words, gravitation is not a *push*; but a *pull*; and while all the pushes of nature can easily be comprehended, because we seem to see the direct means by which they are accomplished, yet no theory has ever been devised which helps in any way to explain how one substance can reach out across space and pull in toward itself another separate and distinct body.

Gravitation

The late Prof. E. P. Lewis of the University of California said: "We do not know, nor can we ever expect to know, the mechanism of gravitation."—*Science*, Nov. 23, 1923.

Sir Joseph Larmor, one of the most eminent of the English men of science, has recently declared: "No progress has yet been made, any more than in Newton's day in unravelling the essential nature of gravitation."—*Nature*, April 9, 1927; *supp.*, p. 52.

Testimony like this could be multiplied to almost any extent. All of which tends to show that Sir Oliver Lodge is almost alone in still hold-

ing on to the theory of the ether as a supposed explanation of gravitation and many other similar phenomena in nature. In doing this, of course, Lodge is simply putting his ether in the place of the great God of nature. His ether becomes his god. And, as every one knows, Sir Oliver Lodge does not believe in the existence of a real, personal God, Who controls all the phenomena of the universe which He has created. He believes in "spirits," most of which are discarnate "minds" or "souls;" but for him *the universe itself is divine*, and is the great god, his "spirits" being a sort of little gods which will exist through the ceaseless ages of eternity.

Many Hard Rebuffs

Materialism has had many hard rebuffs of recent years. But it dies hard; for the human mind has easily persuaded itself that the material universe all around us, of which we ourselves form a part, is the only existence of which we have any knowledge. It is not the mysteries in the physical world which have given the most trouble to the materialists. The countless evidences of design or purpose which we find throughout the universe are stronger evidences against materialism than are even such physical phenomena as that of gravitation. It is only by befooling our minds that we can resist the conviction that evidences of *purpose* or *planning* throughout the universe are positive proof of the existence of a great Mind behind it all, a mind which has purposed or planned that things should be as they are.

During the last generation or so Darwinism was the great method by which these many evidences of design among plants and animals were explained away on a materialistic basis. The honey bee's apparatus for gathering nectar from the flowers was explained by Darwinism as not having been due to any design or planning on the part of a Creator, but as being due to the mere chance that the bee had happened to vary in such a manner that this apparatus was produced, and then because it happened to be *useful* to the bee in maintaining its life, the bee was lucky enough to survive.

This explanation caught the fancy of many superficial thinkers, and by a diligent propaganda, such men as Huxley, Spencer, and Fiske succeeded in teaching this idea to the larger part of the world. The intervening years have shown us how shallow and superficial such an explanation is, when it attempts to deal with the great facts of plant and animal life. And the fact that Darwinism has been almost wholly discarded among scientific men is proof that the Darwinian explanation has not by any means explained away the evidences of design or purpose which we find in such innumerable numbers throughout the world of plants and animals.

Dr. P. Chalmers Mitchell, the head of the London Zoological Gardens, has lately reaffirmed his belief in stark materialism. He declares that if we cease to ascribe objective reality to abstract ideas, "we shall find no logical ground to infer the existence of any but physical events in the history of living things."

Clear-Cut Analysis

The editor of the *Calcutta Statesman* has recently discussed this pronouncement of Dr. Mitchell's in the following convincing style: "Suppose a military victory were to be analysed by Dr. Mitchell's method. Having set out by ascribing the evolution of the troops to the victorious general, we should presently discover that the orders were carried out by brigadiers and colonels who transmitted them to majors, captains, and lieutenants. Further analysis would show that sergeants and corporals also played an important part in the dispositions, and that the actual fighting was done by common soldiers.

"But science must not stop here. The soldiers fought with rifles, bombs, and other weapons, by which in fact the enemy troops were killed or disabled, and the victory was won. In the ultimate analysis, therefore, we must dismiss all such non-physical agencies as strategy, resource, and courage, and seek the final explanation of the victory in the arms employed. A similar train of reasoning will lead us to ignore the metaphysical skill of the designers and makers of the weapons and content ourselves with the bare ores and chemicals. In the end, we attain Dr. Mitchell's ideal and account for Waterloo and Trafalgar by the properties of iron, lead, wood, and canvas. These substances, we must suppose, organized themselves into ships and weapons, developed the human instruments to employ them, divided them into their various ranks, and subordinated them to admiral or general.

"In other words, the cart evolved not only its own wheels but the horse to draw it; and thus we get rid of miracles."

As this editor goes on to say: "Materialism is in quest of something that never yet was in earth, sea, or sky; namely, an accidental or undesigned machine. It is a contradiction in terms, for mechanism implies design just as organization implies design or something that organizes; and whether they will or no, those who employ the physical terms import the metaphysical."

The Good Book tells us that God's eternal power and divinity, which are His characteristics as Creator, "are clearly seen, being understood by the things that are made." Romans 1:20. In our day these matters are being discussed and studied as never before in the history of the world. And while the great enemy of truth has invented his lies and has tried to explain away the evidence of God's power and His divine care for the world, yet God has multiplied on every hand these proofs of His position as Creator and Preserver of the universe, and is giving these evidences to the world to-day.

All of these ideas serve to emphasize also the importance of the Sabbath, which in the long ago He gave to mankind as a reminder of His power and His wisdom as Creator. In our day the claims of the Sabbath are again being brought before the peoples of all the earth. And these discussions about the various forces of nature help us much to understand what it is for us to have a Creator.

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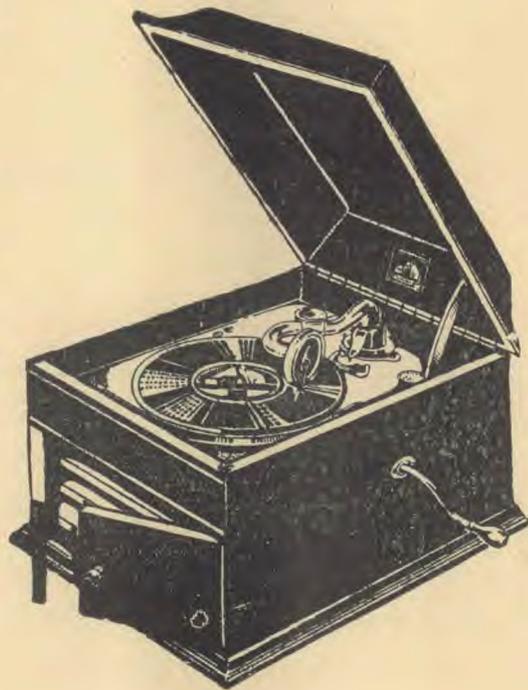
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IF I were to give you a motto to go through life with—one that would stand you for a warning and counsel in any strait in which you might find yourselves, I would give it in this one word, "NOW."

Don't waste your time, strength, and your opportunities, by always meaning to do something—do it! Only weakness comes of indecision. Why, some people have so accustomed themselves to this way of dawdling along from one thing to another, that it really seems impossible for them to squarely make up their minds to anything. They never quite know what they mean to do next; their only pleasure seems to consist in putting things off as long as possible, and then dragging slowly through them, rather than begin anything else.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once, and finish it up squarely and cleanly, and then do the next thing without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it's as if they picked up the moments that the dawdlers lost. And if you ever find yourself where you have so many things pressing that you hardly know how to begin, let me tell you a secret: take hold of the very first one that comes to hand, and you will find the rest fall into file and follow after like a company of well drilled soldiers, and though work may be hard to meet when it charges in a squad, it is easily vanquished when brought into line. You may have seen the anecdote of the man who was asked how he accomplished so much in life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word "NOW."—*Selected.*

