

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH

10



BRITISH SUBMARINE XI



A colossal statue of Christopher Columbus, a gift of Americans, was recently dedicated at Palos, Spain, the port from which the explorer set sail on his memorable voyage of discovery in 1492.

Motion-picture cameramen, grinding their cameras under the sea, have recently made valuable historical films of the submerged city of Jamestown, once the chief settlement on the island of St. Nevis in the West Indies. On April 30, 1680, Jamestown was destroyed by an earthquake and slipped into the ocean, carrying with it most of the inhabitants.

The London press has just been marking the 227th anniversary of the city's first successful daily newspaper. It was named the *Daily Courant*, consisted of a single page of two columns, and professed to give only foreign news. It assured its readers that it would not give any comments of its own, "supposing other people to have sense enough to make reflections for themselves." In 1735 this publication came to an end, being absorbed in the *Daily Gazetteer*.

In clearing away the refuse from the ancient silver mines of Larium, in Greece, a large number of seeds of a saffron-coloured flower of the poppy family were found, which must have been buried there for at least fifteen hundred years. Exposed to the beneficent influence of the sun's rays they rapidly took root, flourished, budded and blossomed, their yellow corollas being beautiful in the extreme. This interesting flower, unknown to modern science, is particularly and frequently described in the writings of Pliny and Dioscorides, and is thus again resuscitated, after having disappeared from the surface of the globe for more than fifteen centuries.

In Turkey, the past few months have witnessed a revolution as far as reading and writing are concerned. Since the change from the old Arabic to the Latin alphabet, every means for learning the new written language has been put into use. Newspapers contain lessons; night schools are crowded; primers are now "best sellers" in the country; and even Mustafa Kemal, the premier, has turned tutor, and is attempting to teach the new alphabet to some of his government officials.

Newspaper reports tell of the death of a baby eight days old in Arizona, which so perplexed the attending physician that he performed a postmortem operation. Imagine his amazement to find that the death of the child was due to "nicotine heart." The mother, by her cigarette smoking, had caused the death of her child by poisoning her blood.

Andorra, known as the smallest country in the world, has been sold by its inhabitants to a syndicate of Paris and Strassburg financiers, who are making plans to turn it into a pleasure resort for European and American tourists. The five thousand inhabitants of this tiny country have made their living on the 175 square miles which comprise their territory, by farming and tending their herds, but poverty has become so acute during the last few years that they have been obliged to resort to strenuous measures. Broad modern automobile roads will soon replace the narrow mountain trails which were formerly the only approach to Andorra,

and railroad lines are being built to connect the country with the cities of Barcelona and Toulouse.

The world's supply of attar of roses comes from an eighty-mile-long Bulgarian valley, the only place on earth where roses have been grown with sufficient scent to make their distillation into perfume profitable. It requires about 50,000 rosebuds plucked at dawn to yield one ounce of this precious oil.

One more device has been invented to hasten the extinction of that most interesting of all sea creatures, the whale. Word comes from Oslo that Norwegian whalers will electrocute their prey next season. Harpoons carrying an electric current will be used. With this method the whale will be killed more quickly and there will be less pain associated with the killing.

Last winter when a Soviet commissioner made a tour of the Krasnoyarsk district in Russian Siberia, he made a strange discovery—three tiny villages which had been officially "lost" for more than ten years. Census takers had evidently "overlooked" the hamlets, for no record of their existence was found anywhere. The villages are situated in a remote, thinly populated section of Siberia, far from roads, and entirely without telegraph, telephone, or railroad communications. No taxes have been collected for many years, and no mail has been delivered to the inhabitants. They were considerably surprised to learn of the Russian revolution and the death of the czar. The visiting commissioner officially listed the villages in time to make them a part of the Soviet Union last Christmas.

So liberal were United States citizens at the time of Japan's great earthquake of 1923, so frugal were Japanese administrators of the relief fund, that a great modern hospital was opened in Tokio, built and permanently endowed entirely from surplus moneys of the American Relief Fund. Named the New Fraternity Hospital, it is built of steel, theoretically quakeproof. It stands beside the park where 32,000 people perished during the earthquake. It cost \$800,000. The frugal administrators still have \$400,000 of United States money with which to endow it permanently as a free hospital, containing 248 beds and facilities for 600 out-patients.

If Hung Wu, founder of the Ming dynasty in 1368 A.D., were to step forth from his crumbling tomb in Nanking, China, he would probably read with wonder and amazement the huge sign in red, yellow, and black, which announces, "Daily air mail and passenger service will start from here, Shanghai, Hankow, and Nanking. Fare one way, 35 dollars American. By order, Ministry of Communications." And as he pondered over this queer message, he might be startled to see one of the several speedy, six-passenger airplanes light on a field directly adjoining the home of his "sacred" remains. Nor would his astonishment end there, and might we not imagine that his heavy black eyes would almost start from their sockets when he saw a Chinese woman step from the pilot's seat. Yet such are the facts, for the Stinson Aircraft Corporation, of Wayne, Michigan, have selected this site as landing place in their recently founded airline for the transportation of mail and passengers. The machines are to be manned by Americans at first, who are to train Chinese for this work. Eleven young Chinese women have applied for training as pilots of these aircraft.

If I Give up Meat?

By D. D. Comstock, M. D.

It is not the chief purpose of this article to make converts to vegetarianism, but to be of some practical help to those who wish to economize in the use of foodstuffs and at the same time improve, or at least maintain, their health and strength.

When a person discontinues the use of meat, he should enter upon the change intelligently, making some scientific inquiry into the matter, to learn what the change may mean to him physiologically and nutritionally. If necessary, he should make suitable substitutions, not simply to meet the demands of the palate, but to supply the needs of the tissues.

Of the seven elemental food substances—protein, fat, carbohydrates, salts, cellulose, vitamins, and water—well-cooked meat is practically limited in its composition to two, protein and fat. And since fat is found in such abundance in other foods, we can

reduce the problem to the simple proposition of procuring from some source other than flesh the necessary amount of protein for the needs of the body, and of finding food substances in which the amount of protein is both absolutely and relatively high enough that the daily ration is not thrown seriously out of balance.

The uses and sources of the foregoing elements are as follows:—Protein is the tissue-builder, and is needed in about the same amount—two hundred to three hundred calories—daily; and as it cannot be stored up in the body for future use, as can fat and sugar, one should approximate the daily needs of the body in each day's ration. The principal non-flesh sources are the legumes, milk, eggs, cereals, and vegetables. Fats and carbohydrates furnish heat and energy only, and their amounts

should vary according to one's state of activity. The former are found principally in butter, cooking oils, nuts, and olives, and the latter in cereals, potatoes, starch, sugar, and fruit. In fact, with but few exceptions, all non-flesh foods contain more or less of this element.

Salts, both organic and inorganic, are necessary for blood and bone making, and for all metabolic processes, and also to maintain the proper alkalinity and tone of the body fluids. They are found principally in fruits, vegetables, milk, and to some extent in other foods.

Cellulose is practically indigestible, and its use is simply that of a mechanical stimulus to the bowel, serving as a broom to sweep out the intestinal wastes and

as bulk upon which the muscular tube may exercise itself. It is found in greatest abundance in fruits, but also in vegetables, whole

grains, and legumes.

Our knowledge of the vitamins and their use is still rather limited; but they are doubtless the substance out of which the body makes internal secretions, digestive enzymes, and the ferments of vegetative life. They are found in all green garden truck, fruit, raw milk, the outer covering of grains, and in raw meat. They are destroyed by too much cooking, drying, and processing, and by such chemicals as soda and baking powder.

Water enters into all the metabolic processes, and chemical changes in digestion, as well as serving as the physical agent by which the body regulates its own temperature.

The ideal diet is one in which these seven elements are supplied to the body daily in the required amounts of each, and therefore the proper



proportions; because only to a limited extent can they take the place of one another in the body. Fats may take the place of carbohydrates to some extent, and vice versa; and to a less extent, protein may take the place of either. But this is about the limit of substitutions. No other elements can take the place of protein, vitamins, or organic acid salts.

An extreme variation from the ideal balance of these elements, if a person persists in it, is bound to result in disease. A continuous high proportion of protein leads to high blood pressure, hardening of the arteries, Bright's disease, apoplexy, and heart disease. An abnormally low protein aliment leads to anæmia, tuberculosis, nervous exhaustion, dyspepsia, and other troubles.

An excess of fats predisposes to colds, catarrh, intestinal putrefaction, auto-intoxication, eczema, pimples, and other pus infections.

Deficiency of the vitamins and organic acid salts causes peculiar nutritional diseases, such as scurvy and beri-beri, and is coming to be regarded as at least the predisposing cause of pellagra. Strict vegetarians, or those on a very low protein diet, should be interested in the fact that a low proportion of protein seems to necessitate more vitamins; and they would do well to familiarize themselves with their source, how they may be preserved, and how inadvertently destroyed.

Excesses of organic acid salts, vitamins, cellulose, and water do not seem to be injurious, except that some persons find a large amount of cellulose irritating and fatiguing to the bowel.

As to Meat Substitutes

For an individual intelligently to make proper substitutions and combinations on a limited commissary, maintaining a balanced and sufficient dietary, he should have at least an elementary knowledge of the composition of foods and their physiological and caloric values. Failure to inform himself upon these points has led many a person who has tried to readjust his diet for economical or hygienic reasons, into serious dietetic errors.

For instance, recipes for most substitutes are often seen which no doubt pass the censorship of the palate, but when submitted to even a superficial analysis, are found to contain proportionally less protein than potatoes or rice. Savoury dishes and meaty flavours may fool the palate and satisfy the appetite; but they cannot deceive the tissues, which put everything to the chemical test. When they need protein, nothing else will take its place. Even the cellulose of sawdust may be transformed into glucose by chemical processes: but no process outside or inside the body can produce protein from starch, sugar, fat, oil, or cellulose, for they contain no amines nor nitrogen, which are an essential part of the protein molecule. If all protein were eliminated from a person's dietary, even though he were to eat freely and fully of fats and carbohydrates, he would die of starvation just as surely as if he had eaten nothing at all, the only difference being that final dissolution would be delayed a little longer.

Meat substitutes may be prepared from the following foods, whose nutritive values range between fifteen and fifty per cent protein, combined with fifty to eighty-five per cent carbohydrates and fats: whole wheat, gluten meal, oatmeal, eggs, whole milk, skimmed milk, buttermilk, cottage cheese, soy beans, dried navy beans, kidney beans, butter beans, dried peas, green peas, lentils, peanuts, almonds, and pine nuts. Foods relatively high but absolutely low are spinach, asparagus, cabbage, and similar vegetables. From these, with the addition perhaps of simple seasoning foods, like onions and tomatoes, but without any further addition of foods high in non-nitrogenous food value, dishes can be prepared that will be not only meat substitutes but meat itself first hand, and which in this and in other respects would be preferable to the second-hand or flesh variety.

Practically all cereals, vegetables, legumes, and nuts, besides eggs, and milk contain more or less protein, and a person who is active physically, consequently using much heat and energy food—fats and carbohydrates—will get plenty of the nitrogenous elements even if he should perchance choose those lowest in protein; because while increased activity creates a demand for more carbonaceous foods, but little more protein is required.

Therefore, contrary to the commonly held opinion, the hard-working man instead of needing a large amount of meat, really needs little, for he gets sufficient protein without it. If his diet is composed partly of meat, he is sure to get too much of this element—unless he be like the wife of the fabled Jack Spratt, who eschewed the lean, and chose the fat.

According to age, height, climate, and the degree of physical activity, the proportion of protein in the diet of various individuals should vary between ten and twelve per cent of the total food value, the hard-working man requiring but ten per cent, the person of sedentary habits nearer twelve per cent, and the bedfast invalid a higher percentage still. As can readily be seen, this difference is due to the fact that they all need nearly the same amount of protein, but the amount of heat and energy food needed varies with the physical activity.

In the boiling or parboiling of meat, one improves it by extracting the poisonous wastes retained in the flesh; but its flavour is impaired because of the loss of these extractives and salts to which the flavour of meat is due.

Likewise, in the paring and parboiling of vegetable substances, one loses the soluble organic salts that are found just beneath the skin of these foods, and that also impart the meaty flavour to properly prepared protein dishes; but, unlike the meat, the vegetables lose much of their nutritive value, for these salts are greatly needed by the blood. And with them, we throw away most of the vitamins and a large percentage of the protein that has been taken off with the paring or dissolved out by the water. (*Turn to page 23*)

The Destiny of Satan

By Carlyle B. Haynes

IT is at the close of the thousand years of the millennium that Satan is released from the confinement which has been his lot during the millennium. At the close of this thousand-year period the holy city, the New Jerusalem, comes down from God out of heaven and rests upon this earth. At that time the wicked, having been raised from the dead, are on the earth, being marshalled into companies and regiments by the arch-rebel and his assistants. The city—that beautiful and glorious city which is to be the capital of the New Earth—settles down upon the place prepared for it in the sight of the wicked. In the city are the redeemed of the Lord who have been living and reigning with Christ during the millennium. Rev. 21: 2,3.

The resurrection of the wicked has released Satan from his bondage. Gathered around him then are the vast hosts of his own evil angels, and now this great company is joined by the innumerable throngs of the wicked. Among them are the giants who lived on the earth before the flood. Many of the world's greatest warriors come up from their sleep just as eager to destroy their enemies as before.

Seeing himself joined by this great host, and beholding before him the New Jerusalem, in which are the righteous and the holy angels with their beloved Commander, the Son of God, Satan determines not yet to yield the struggle against the Father. He points out to his angels that the city is unprotected, and will doubtless be unable to resist attack. He inspires them with the hope that they may be able to overthrow the government of God and take the city. By this delusive hope the wicked are led to prepare themselves for the last great struggle for the supremacy of the world. Weapons of warfare are prepared, companies, battalions, and regiments are formed and drilled, and then the great host of the lost is led forth by Satan to take the city.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and

Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev 20: 7-9.

The fire of God falls from heaven upon the wicked as they surround the holy city, and the vast host of evil men and fallen angels is overwhelmed. This fire does not perpetuate the wicked, but "devours them." From this death, which is called in the Bible the "second death," there will never be any recovery. The wicked will never be raised from the death which they experience at this time. There will be no eternal-burning hell in which they will suffer forever.

On the contrary, they shall "die;" they shall suffer "death;" they shall suffer "the second death;" they shall be "destroyed;" they shall suffer "destruction;" they shall "perish;" they shall be

"burned up;" they shall "not be;" they shall come to an "end;" they shall be "consumed;" they shall be "devoured;" they shall be "slain;" they shall be "cut off;" they shall be "silent in darkness;" "they shall be as though they had not been;" they shall be "no more;" they shall be "blotted out;" they shall suffer "perdition;" they shall be "ground to powder;" they

shall be "hewn down;" they shall see "corruption;" they shall be "torn to pieces;" they shall be "rooted up;" they shall be as "nothing;" they shall be as "nought." Eze. 18: 4; Rom. 6: 23; Rev. 20: 14,15; Ps. 145: 20; Job 21: 30; Ps. 37: 20; Matt. 3: 12; Mal. 4: 1; Ps. 37: 10; Ps. 37: 38; Ps. 21: 9; Ps. 62: 3; 37: 9; 1 Sam. 2: 9; Obadiah 16; Ps. 104: 35; Ps. 69: 28; 2 Pet. 3: 7; Matt. 21: 44; Matt. 3: 10; Gal. 6: 8; Ps. 50: 22; Prov. 2: 22; Jer. 10: 24; Isa. 41: 12.

Such expressions as these, and there are many similar ones for which there is not space to quote, are surely sufficient to establish the fact that the Bible does not teach that God-dishonouring doctrine of eternal torment. This doctrine is an invention of Satan, designed to bring reproach upon God. It has no place in the Bible, and will



And Fire Came Down from God Out of Heaven and Destroyed Them All

have no place in reality when the wicked are punished. The fire which at the close of the millennium falls upon them will consume them together. Each will be punished "according to his deeds." Rom. 2: 6. Some take a longer time to consume than others, as they have been more wicked than others, but ultimately the fire which punishes them will bring them all to utter death and destruction.

Upon Satan and his angels the fire will have the same effect as it has upon the wicked. All will be brought to nothing and be as though they had not been. In Satan's case this will take longer than in that of any other case, as he is the one through whom all the others have been caused to sin. But even in his case the fire of God will eventually devour him, and he will be no more. This is made plain in the word which God spake to Satan:

"I will destroy thee, O covering cherub, from the midst of the stones of fire...I will cast thee to the ground, I will lay thee before kings, that they may behold thee...Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:16-19.

The book of Malachi also refers to the destiny of Satan:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

The great conflict of the ages between Christ and Satan will therefore result in the utter overthrow and destruction of Satan and his angels and all who ally themselves with him. The fires of the last day will consume them and "leave them neither root nor branch." Satan is the root, and the wicked are the branches. Nothing is to be left of either sin or sinners. The universe is to be cleansed from every stain of sin.

The New Earth

The earth will be purified by the fire which consumes the wicked. The ruined works of men will be burned by great billows of flame. The last remnants of sin will be consumed. "The

elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3: 10. Then the long controversy against God is closed. Death, the last foe, has been destroyed. The warring world being at last overthrown, everything is now at peace with God. The great theatre of sin—the scene of strife and dissension, the first heaven and the first earth, the place in which centred the rebellion against Jehovah—has passed away. And when it has been dissolved by the fires which come down from heaven, by God's word there is then brought into existence "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

The New Jerusalem, containing the righteous nation of the saved, will ride securely upon the billows of flames which purify the earth, and when these flames subside, having accomplished their work of purifying the earth, the city settles into the place prepared for it, and becomes the

capital of the universe of God. God Himself will dwell in it, the throne of the Lamb shall be in it, and it will be for all eternity the centre of the entire universe.

After the desolation of the millennium and the purifying fires at the close of the millennium, the earth will blossom again and become the home of the redeemed of the earth. Isaiah 35.

"Blessed are the meek, for they shall inherit the earth." Matt. 5: 5.

The earth will emerge from this fearful ordeal of fire cleansed from every stain of sin, and will become again like the Garden of Eden for beauty. "The wilderness and the solitary place" shall "blossom as the rose," and to the earth "the glory of Lebanon shall be given, ...the excellency of Carmel and Sharon." Isa. 35: 2. The earth thus becomes what it was first intended to be—the eternal home of the people of God.

After witnessing the destruction of the wicked, and later the cleansing of the earth by fire, the righteous shall then go forth from the city, and "they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them." Isa. 65: 21. The whole earth will be populated with the redeemed of the Lord. The homes they build will never be destroyed. There will be no fear of fire, or earthquake, or war. Sin has passed forever. There will be none to make afraid. No ravenous beast shall be there. Peace and contentment and un- (Turn to page 19)



In the New Earth a Little Child Shall Lead Them.

Rheumatism and Self-Poisoning

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

WE are living in an age of scientific advancement. The old stagecoach has given way to the express train, the motor car, and the airplane. Not only has an advance been made in our methods of travel, but other things, too, have kept pace with the times. Among these is medical science, which, during the past century, has largely revolutionized our ideas of the human body, in regard to both health and disease. The body is certainly the most wonderful piece of mechanism known to man. Though the science of life will ever remain a mystery beyond the full comprehension of our minds, many of its secrets have been wrested from it by the dauntless, self-sacrificing pioneers of medical science.

For instance, we no longer look upon the various metabolic processes of the body as something which we can never understand. Neither do we regard disease as a mystery produced by an evil spirit or some similar agent. We know that almost everywhere on the earth's surface there exist minute organisms called germs, or bacteria. We are also aware that the human body is equipped with a highly specialized, defensive mechanism in the form of cells and fluids. The warfare between these two armies goes on forever without ceasing. So long as the defense prevails, all is well; but should the attack prove too strong and the bacteria gain the mastery, disease would follow.

In order that the body may resist these invaders successfully, it must be kept in the best possible condition. Machinery of all kinds runs best under certain conditions, and requires a certain amount of attention to function properly. The human body is no exception to this rule. In fact, in very many respects we may compare it to an internal combustion engine. We are always burning fuel in the form of food to produce heat and energy, and removing the waste products of combustion from the system. It is highly important that the fuel be right, in both quality and quantity. It is equally important, however, that the waste products be removed as completely and as quickly as possible. We find that most people realize the importance of the former, but are inclined to neglect the latter. Therefore we will here consider some important points about these waste products,—what the result will be of allowing these poisonous substances to accumulate in the system and how best we may get rid of them.

Poisonous matter habitually retained in the body, means ultimate disease. Toxins produced by bacteria in one particular spot may be discharged regularly into the blood stream and so cause mischief. Examples of this are very frequently found in the mouth in the form of septic teeth or gums, and in the nose and throat, as from a diseased tonsil. Owing to a lowering of the resistance, germs are able to grow and multiply in the stomach

and intestines, and by a process of fermentation they produce substances which are highly poisonous to the body.

In all cases of self-poisoning, diligent search should be made for the chief cause. Should none be discovered, we must turn our attention to the poisons produced by the body itself in the course of metabolism, and see if these are accumulating in the system. If such be the case, that vital, life-giving stream, the blood, will become tainted. Instead of carrying life and pure food material to every cell and tissue of the body, it will carry, in addition, irritants in the form of waste matter and toxic products.

The organs of elimination—principally the liver and kidneys—are placed in the body to prevent this condition. Too frequently, however, these organs are abused and overworked, so that they cannot function properly. In such a case, what will happen? If not eliminated, this waste material must be stored somewhere. Nature looks around for a suitable place, and frequently finds it in the muscles and joints. At first this process goes on imperceptibly, but if unchecked, in time pain and stiffness make themselves manifest. Medical advice is probably sought in the end, and the patient is then informed that he is suffering from rheumatism.

There are many forms of rheumatism, both acute and chronic. In fact, it is rather a loose term used to cover a number of somewhat allied conditions. It is one of the oldest as well as one of the commonest of complaints, and is exceedingly difficult to cure. Too rich and heavy a diet, especially in protein, and a failure to exercise sufficiently and remove waste matter and impurities, are largely responsible for this disease.

As the clogging of the body with waste material is a gradual and lengthy process, so the removal of the same is also slow and difficult. To gain some idea of what the body is like in this state, we may think of a fire that is fed regularly with coal, but from which the ash is never removed.

With regard to rheumatism, therefore, prevention particularly should be our great aim. We must keep the organs of elimination in fine trim by allowing them periods of rest. This is best accomplished by taking plain, sensible food. Flesh in all forms should be eliminated from the dietary, but fruit should be taken liberally, especially the citrous fruits.

Flesh foods produce large quantities of toxins, and encourage fermentation in the stomach and intestines. The kidneys and bowels must be healthy and acting regularly. For this there is nothing so good as the drinking of pure, fresh water. This assists not only in the removal but also in the solution of waste matter. In fact, much of the good which results from the treatment carried out at certain spas is due, we (*Turn to page 20*)

Spontaneous Generation and the Sabbath

By George McCready Price



It is quite impossible for us in modern times to place ourselves in the attitude of mind from which such people as the ancient Greeks and the Romans looked out upon the things of nature. The world was very wonderful to them; but their heathen mythology gave them such a perverted view of the supernatural powers of heaven that they had no proper conception of creation. Plato and some of the more careful thinkers believed in a sort of evolution downward. They held that the animals were originally men who had failed to live up to their high privileges and had degenerated. This view extended to many of the larger animals around them; but, as for the smaller creatures, they gave no thought to their origin at all.

Aristotle was by all odds the most scientific of the men of the ancient world. He knew fully as much about animals and plants and minerals and about the earth in general as the best of the university men of Europe knew at the time of Columbus or at the beginning of the Reformation. And his attitude in studying nature was in many respects much more sensible than that of the men of the Middle Ages. But Aristotle believed fully in spontaneous generation. That is, he believed that fleas and flies and all the smaller creatures, including toads and frogs and even mice and the smaller mammals, grew up spontaneously from moist earth. Such creatures he and all others of the Romans and Greeks considered to be derived naturally by the ordinary forces of nature from the earth and water. They were without father and without mother. But the wonder of their origin never entered the heads of even the wisest of the ancients. Their pagan attitude of mind permitted them in a vague way to believe in many gods; and the more intelligent of them believed in one supreme god over all the others. But they had no proper concept of the meaning of creation.

They believed also in the eternity of matter. They had no conception of the beginning of the world in any proper sense of the term. The creation of matter out of nothing was not only inconceivable to them, but they did not think enough about the subject to consider why it was inconceivable. Matter had always existed, according to their view. Most of them thought that the stuff of the universe had in it something wrong or disagreeable or wicked,—something tending toward unhappiness and misery. Matter had in it something that the gods needed to overcome. Thus the gods were represented as in many ways struggling against the restraining and evil influence of surrounding nature. In this respect also they could have no proper conception of the true meaning of creation.

But Aristotle was a writer of school text books. It will be remembered that he was for many years the tutor of young Alexander, afterwards called the Great. And he always looked at the study of plants

and animals, as well as human physiology and anatomy, from the point of view of a teacher. His elaborate treatises on various scientific subjects became the recognized authorities for the students of subsequent generations. For nearly two thousand years his leadership as the greatest teacher of the ancient world was practically unquestioned. His views were already the dominant ideas among the learned in the time of St. Augustine and the earlier church fathers. In all matters relating to nature and its study these church fathers depended more upon Aristotle than they did upon their Bible. The result was that the Catholic Church brought over bodily the whole outfit of nature teaching which had been formulated by him who was called "the master of those who know."

It was not as if they had merely taken Aristotle for a general guide and had tried to improve on his methods for his observations. They did nothing of the kind. As it was presumptuous to think of any doctrine in theology which had not been formulated by the fathers in the church, so the people of the Middle Ages considered it gross presumption to question anything they read from Aristotle or to seek to go beyond what he had recorded concerning the skies above or the earth beneath or the animals and plants of the surrounding world. For a thousand years or more men milled around over the same dreary track, quite unaware that the Creator had meant for man to find out things for himself from the great book of nature placed open before him.

Many things about nature were correctly stated in Aristotle's writings. But the blind obedience to his authority with which the scholastics of the Middle Ages treated his writings made it impossible for them to discriminate between the good and the bad. Thus they brought over from the ancient pagan world this concept of spontaneous generation. And down until well past the age of printing and the revival of learning men still believed that such creatures as frogs and snakes and eels are produced naturally from the mud. As we shall see presently, this idea of the spontaneous origin of living things was not effectually refuted and was not banished even from scientific circles until the last quarter of the nineteenth century, under the work of Louis Pasteur.

Another idea brought over from Aristotle was that of a ladderlike series of creatures from the minuter forms up to man, each of the higher forms being in a certain sense regarded as the modified image of the ones below. In a very crude and uncritical way many of the Greeks had believed in a vague sort of organic evolution. Thus not all of the animals and plants in the world have descended from ancestors exactly like themselves. Some of them, it was taught, were the greatly modified descendants of forms which were very different. This loose form of a sort of evolution

doctrine also came over with Aristotle through the Middle Ages into the thought of the Western world. And it was one of those ideas with which the beginnings of modern science had to contend when, about three hundred years ago, men began to study nature again with an open mind in that same independent way in which they were beginning to study the Bible. For the Renaissance, or Revival of Learning, was as much a revival of the study of nature directly from nature itself, and without the intervention of Aristotle, as it was a revival of interest in the ancient classical languages. But when modern science arose, it had many false ideas to shake off, which, like the fabled old man of the sea, clung to the rising sciences of botany, zoology, and astronomy, and hindered greatly their natural development.

A Real Creation

Side by side with these two ideas of spontaneous generation and an indefinite changing of one type into another, there was, of course, the quite different doctrine of a real creation. The church has always taught the creation of man as a distinct being. But it also held to these two ideas at the same time. Few if any persons seem to have realized that the ideas are quite inconsistent with each other. They held them all three together in a vague and uncritical fashion, to be sure; but yet it may be said that all three ideas existed among intelligent people down until quite modern times. Indeed, it is certain that the carelessness of thinking indulged in by the average man supposed to be intelligent has been one of the chief reasons why such utterly inconsistent ideas could be entertained in the same mind. And this carelessness of thinking which took spontaneous generation for granted well along past the middle of the nineteenth century, also permitted millions of people to see nothing very strange or incongruous in the thought that species might become transformed into other kinds with little or no trouble. It is this uncritical attitude of mind which has served as the fertile soil in which such an idea as that of Darwinism has arisen. When this idea of a change of kind was once taken up and advocated by the leaders of natural science, it received a wide acceptance with little or no trouble. It is only as the methods of biologists have become more critical, and as they have attempted by experiment to test out the theory that the facts have come to light which tend to put a very large question mark after this view that plants and animals can change so completely as to become transformed into distinctly other kinds. And this scientific refutation of evolutionism is only now in process of attracting the attention of the world.

The Inconsistency not Discerned

But when even intelligent people saw nothing absurd or unscientific in the theory of spontaneous generation, what proper conception could they have of the Sabbath as a memorial of a completed creation? They professed to believe in the creation of man; but they had no proper conception of the creation of that whole world in which we live and

of which we form a part. Thus they could not have any proper appreciation of the Sabbath as a memorial of a creation completed at a definite time in the long ago and not in any sense now going on.

William Harvey (1578-1657), the celebrated physician who lived in the time of the early Stuarts, and who discovered the circulation of the blood, and other noteworthy facts of physiology, was the first to formulate in scientific language that life can come only from antecedent life. He expressed it by the well-known formula: "*Omne vivum ex ovo*," all life comes from an egg, or a germ. Almost all intelligent people of that time accepted Harvey's statement, in a general way, for all the more familiar forms of life which they could observe around them. The microscope was even then opening up a wholly new world, yet a world just as real and just as completely subject to law and order as the world of larger forms. But this idea of life only from preceding life had to be fully investigated and confirmed by observation and experiment among the forms revealed under the microscope. And this took over three hundred years more.

Copernicus and Galileo

The reign of Aristotle as the ultimate source of scientific knowledge may be said to have come to an end with the publication of the work of Copernicus in 1543, dealing with the revolutions of the planets, or more particularly with the publication of Newton's "Principia" in 1687, the latter event being just thirty years after the death of William Harvey. Galileo (1564-1642), the founder of modern experimental science, was then living in Italy. A countryman of his, Francisco Redi (1626-1697), was the first to question the truthfulness of the common belief inherited from Aristotle that all the small things of life spring up spontaneously from putrefying and decaying substances. Like Galileo, he undertook to test the matter out, to see for himself. He experimented with more than a dozen different kinds of foodstuffs, and proved conclusively that when protected from flies and other insects no maggots or other visible forms of life are generated in them. These experiments seem to have been performed about the year 1668, after which Redi succeeded in convincing the teachers of his time that Aristotle must be wrong.

From this period onward most people took it for granted that life only from life holds true for all of the larger forms at least. But shortly after this, bacteria were discovered, and then for over another hundred years there was much dispute as to whether or not this principle holds true for all forms of life. Not until the time of Louis Pasteur (1822-1895) was it settled for all time that life can come only from preexisting life of the same kind. Pasteur fought a terrific battle to prove this point; for by this time the modern form of the evolution theory had become widely accepted, and some method of spontaneous generation in the long ago is absolutely essential to any thoroughgoing and logical system of evolution. But Pasteur, with his wonderful experiments, won the day. Almost immediately this great truth of life only (*Turn to page 15*)

Cancer, its Early Recognition and Treatment

By M. S. King, M. D.

CANCER has existed from the earliest times. As far back as we have any medical records, it is mentioned. Hippocrates and practically all early medical writers give a more or less accurate description of the disease. Cancer is steadily increasing. It causes from twenty-five to forty out of every 1,000 deaths. From 80 to 85 per cent of the cancer victims are people over forty-five years of age. The cancer situation is one of the greatest problems that face the medical profession at the present time.

Perhaps cancer is the most dreaded disease in the world to-day. People have exceedingly morbid ideas concerning it. It is surprising how many persons with some sort of pain or discomfort think they are developing a malignant growth. People will usually face the prospect of having tuberculosis, leprosy, or syphilis with greater composure than the idea of falling heir to a malignancy. Even physicians are not entirely free from fear of cancer.

Strictly speaking, cancer is not a medical term but is used by the laity to mean growths of a malignant or deadly nature. Tumours are abnormal growths derived from the normal tissues of the body, and microscopically they resemble these tissues. Nevertheless they follow no laws as to their growth and development, as do the normal body cells, but tend to impair the functions of the organs and destroy them. The rapidity with which the tumour spreads to other tissues and the degree to which it impairs body functions determines how malignant it is.

Although a tremendous amount of research work has been done and vast fortunes spent in an endeavour to ascertain the cause of cancer, we are still far from this knowledge. Many theories have sufficient scientific evidence to establish them firmly. Nevertheless there are certain factors which beyond a doubt are contributory to this condition.

One writer has made the statement that cancer never occurs in healthy tissue. In other words, he contends that before cancer can form there must be in the tissues conditions that predispose to malignancy. It seems clearly established that certain chronic irritating agencies may induce cancer. For instance, a person who smokes a pipe, holding the hot stem in a certain place in his mouth, may develop a smoker's cancer. A person with gastric ulcer may develop cancer of the stomach. A woman with pelvic injuries may develop malignancy in that region. Persons working with x-ray equipment sometimes develop malignancies. It will be a long time before the final word is said concerning the influence of heredity in cancer, but there is no doubt that it is a factor, especially as a predispos-

ing cause. The fact that cancer can be bred in and out of mice is proof of this. Some believe that malignant growths are due to infection.

Cancer is not contagious. Contact with a person having the disease does not transmit the disease, and under ordinary conditions it is not communicated from person to person. There should be no hesitancy in caring for a person with cancer, for nurses and doctors have cared for countless thousands of cases, and there is no record that one of them has ever contracted the disease from a patient. Cancer is produced experimentally in animals by transplanting the actual cancer cells and not because of an infective micro-organism.

Cancer is no respecter of persons. It affects rich and poor alike. It occurs in any environment and under all conditions of sanitation and insanitation. It may occur in any part of the body, although some parts are more favourable to its development, especially the digestive system, the breasts, the female pelvic organs, and the skin. It is essentially a disease of later life. Nearly three-fourths of the cases occur between the ages of forty and seventy. It is rare indeed in the first three decades of life, and extremely rare in childhood.

More than one-third of all cancers originate in the stomach. Cancer of the stomach is more common in men than in women. The disease usually begins in one of two ways: (1) Symptoms of stomach disturbance may develop more or less suddenly in a healthy person who has never had more than an occasional digestive upset and may continue for several months before the sinister import is realized; (2) The cancer symptoms may follow long-standing indigestion. As a rule, the appetite is lost early, and there is often a strong repugnance to meats and fats. Pain is usually absent in the earlier stages, but is usually present when obstruction occurs. It varies from a vague feeling of discomfort to violent distress, being usually relieved by vomiting. Vomiting occurs sooner or later in nearly every case, and in perhaps half the cases there is vomiting of blood. As the disease progresses, there is marked loss of weight and strength, the skin becomes pale and sallow, the expression apathetic, the features sunken, and the muscles wasted and flabby.

Cancer of the stomach should always be suspected when indigestion first appears after the age of forty, and proves resistant to ordinary dietetic and medical treatment. The outlook is extremely grave. Medical treatment offers no hope of permanent relief, and surgical intervention is successful in only a small number of cases. The successful treatment depends upon an *early diagnosis and surgery*. But, unfortunately by the time it has reached the point when (*Turn to page 23*)

How Can a Sinner be Made Righteous?

By George F. Enoch

IN all the world there is but one way for a sinner to be made righteous, and that is through living faith in a risen Christ whom God hath exalted "with His right hand to be a Prince and a Saviour, to give repentance to Israel and remission of sins." Acts 5:31. The "curse of the law" is death—a sentence that hangs over all mankind. But "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree; that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Gal. 3:13,14.

The co-operation of Father, Son and Holy Spirit in this work of making sinful men righteous is beautifully summarized by the apostle; "How much more shall the blood of Christ who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead (lifeless) works to serve the living God." Heb. 9:14. Living works (as contrasted with "lifeless") that alone are acceptable to God can come through Christ only, who has ascended for this very purpose to God's right hand, and who gives "gifts unto men." Here is the source of every right impulse. The virtue that comes from God, through Jesus Christ, is ministered by the Holy Spirit to every soul that will receive it. This ministry is the office work of the Holy Spirit in the world.

The same divine mind that works through nature, works in the hearts of men, first creating a desire for purity and holiness, and then satisfying that desire through Jesus Christ. Our God is constantly trying to draw us away from sin to purity and holiness. These inexpressible longings that well up within our hearts are but the voice of God speaking to our souls. Although many fail to recognize His voice, still they are being gradually drawn away from sin and from their evil course perhaps unconscious that they are being drawn to Christ. If they do not resist the Spirit of God they will be saved.

The steps that must be taken to pass from our lost state to acceptance with God are clearly outlined in our text from Galatians. The first step is to accept the death of Jesus Christ as He hung upon the cross, suffering "the curse of the law," that is, receiving in His own body in our stead, the penalty for its transgression. This is an accomplished fact that only requires acceptance on our part to avail for us. In its acceptance is involved repen-

tance, true sorrow for sin, and confession or acknowledgment of our transgressions. True repentance is the gift of God and leads us to full confession and restitution, in so far as we have power. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9. We are thus lifted from the mire of sin and "the blood of Jesus Christ His Son cleanseth us from all sin."

But we cannot stop on this rung of the ladder. Paul tells us that we are "redeemed from the curse of the law," "that the blessing of Abraham" might come on us through faith. After lifting us out of the mire of sin our blessed Lord removes the filthy rags of our own righteousness and clothes us with



the spotless robe of His own weaving. Read Zechariah 3. This blessed transaction comes into our experience through faith alone without any works of our own. Every soul that hungers and thirsts after righteousness may find light and blessing in Abraham's experience. "The blessing of Abraham" was, therefore, the imputation and imparting of righteousness by faith alone without any works of his own. The fourth chapter of Romans tells us how Abraham received this blessing, and also how each one of us may receive it. Let us read the entire chapter.

Here we learn that when Abraham was an old man and childless, he was called out by night under the star-spangled Eastern sky, and was told that his seed should be as numberless as those stars. The fulfilment of that promise was humanly impossible. But the word, "So shall thy seed be," was spoken by Almighty God, "who giveth life to the dead, (a thing wholly impossible to man), and calleth things which are not as though they were." Should we do this we would lie, but when God does it, His word creates. In fact the entire material universe about us came into existence in just that way. "By the word of Jehovah were the heavens made, and all the host of them by the breath of His mouth... For He spake and it was done, He commanded and it stood fast." Ps. 33 : 6,9. Every bird that sings, every flower that blooms, every tree lifting its lofty head towards heaven should increase our faith.

So Abraham was rewarded because "he staggered not at the promise through unbelief, but was strong in faith giving glory to God, and being fully persuaded that what He had promised He was able also to perform." Abraham thus became the father of a race that has stood out for milleniums separate from all other peoples, to whom the knowledge of the true God and the true religion was committed.

We also are to walk "in the steps of that faith of our father Abraham." Most people have faith of some sort. The question is not, "How strong is your faith?" but rather, "On what is your faith fixed?" Abraham's faith was rewarded because it was the hand that reached up and took hold of the living God. But, alas, the faith that all too many have, is but belief in some religious philosophy or in some theological doctrine. Such a belief brings no real help but only hypnotizes one into false security without actually changing the life. Such "faith" may satisfy some people during their lifetime, but the only faith that avails in the hour of death is the faith that has reached up to God and has brought real help from heaven to the human soul.

Such faith alone, without any works of our own, is therefore the "condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection."

This is the solution of the awful problem of sin. It deals first with our own sinful nature, and the sins that are in the past. "Being justified

freely by His grace through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation (atoning sacrifice) through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3 : 24, 25. God accepts Christ's righteousness in the place of our failure, our unrighteousness! In this divine transaction "God receives, pardons, justifies and loves the sinner as He loves His Son." The practical grasp of this great truth should enable each one of us to cease from our own works, or efforts and struggles, and to enter into calm trusting, living faith in the righteousness of Christ.

Righteousness by faith is therefore not a theory, but an actual experience into which each one is privileged to enter if he will. Too many repeat Israel's failure. "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Rom. 10 : 3,4. "Submitting to the righteousness of God" is an experience, an actual transaction. The most important question for every sinner is, "Have I had this experience?" If you have you have been born from above, and your birthright is the "fulness of the Spirit." God looks at you as though you had never sinned. All your past sinful life is blotted out and in its place stands the righteous life of Jesus Christ. That is why He lived that perfect life in human flesh. God then sends you forth into a lost world to represent Him, and to bring this same blessed experience within the reach of other lost souls. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin."

This then is our title to heaven. Next month we will study the next step up the ladder which explains how we become fit for heaven. Let us remember that the deadly peril to our souls is externalism and formalism. Form and ceremony, human priests, ritual and churchly order are depended on for salvation by far too many. We perish eternally unless living faith establishes a living connexion with Christ at God's right hand, a faith that transforms our life. "Believe in God," said Jesus, "believe also in Me." "This is the victory that overcometh the world, even our faith."

"WHEN you set out to do anything, never let anything disturb you from doing that one thing. This power of putting the thought on one particular thing, and keeping it there for hours at a time, takes practice; and it takes a long time to get into the habit."

Are You Overweight?

By G. H. Heald, M. D.

WHY are some persons inclined to overweight, regardless of how they eat? Why is one member of a family a "fatty" and the others decently slender, when apparently they all eat about the same amount? Why is it that some persons, even though they take exercise and restrict their diet, find it impossible to keep the weight down to a point considered safe by the insurance companies?

Of one thing we may be certain, in every case of overweight, the energy income is greater than the energy outgo. That is, the overweight person takes in more energy than he uses. He has such superb digestion that all the energy of the food enters the blood without waste. But his capacity for burning up this food is not so good as his digestion, so a part of every meal, being unburned, is stored as fat. Either there is too much intake, or too little outgo of energy, or both. In most cases there is too much intake, for accompanying the excellent digestion there is also a magnificent appetite. The overweight person, except in rare instances, has such an appetite that it is hard for him not to eat too much for his own good. His craving for an excess of food is perhaps his greatest physical temptation, and one that usually he is not strong enough to withstand. What he eats never seems an excess.

A normal person, when on a natural diet, will by instinct eat enough to keep him in average weight, and no more. If he takes less exercise, his appetite calls for less food, and he eats less. If he exercises more, his appetite calls for more, and he eats more. In summer, when less food is needed to keep him warm, his appetite calls for less. In winter, when the body fires must be fanned into more vigorous action, his appetite increases accordingly. By means of an appetite that is regulated as delicately as the finest thermostat, there is a balance between his energy intake and his energy outgo that keeps him at practically an even weight well within the normal limits. But should this person become addicted to desserts, confections, and the like, he might lose that delicate instinct that tells him when he has had enough, and then he may find that he has to deny himself in order to keep down his weight.

Some persons (by inheritance or otherwise) have an appetite that keeps them underweight. They find it hard to eat enough to keep their weight up to the mark. Others have an appetite that is never satisfied except by eating a quantity of food that keeps them overweight. Even when they are eating more than enough, they believe that they are denying themselves and practicing commendable self-control. And they certainly do have a hard time to keep from overeating.

In some cases they may not be eating too much for a person doing hard work; but with their

sedentary habits they do not do the work that would burn up the excess food. And with the person much overweight, anything but a sedentary life is very irksome. Because of the layer of fat blanketing them on the outside, they do not have the effect of cold weather to stimulate their tissues to burn up the excess food. Not only are they disinclined to take exercise, but they are more or less unfitted for exercise. The heart is hampered by a layer of surrounding fat, and by the deposition of fat cells between the muscle cells of the heart, so that exercise, unless cautiously taken, may be dangerous. If, despite all this, they take, by sheer will power, a considerable amount of exercise, their appetite is likely to be so ravenous they eat enough more than usual to make up for all that has been burned by exercise.

In fact, their appetite regulator (if I may use such an expression) is wrongly adjusted, and they cannot be satisfied with a quantity of food that will keep them at a normal weight, so they must fight a ravenous appetite, or else be content to remain overweight, with all the accompanying inconvenience, and the added danger from diabetes and other life-shortening complications.

So the person with a tendency to obesity, has a constant battle with himself that other people cannot understand. It is a struggle in which he usually comes out loser. Possibly his ability to control his appetite might have been strengthened earlier in life; but now he would almost prefer the disabilities of obesity, and the dangers of diabetes to what appears to him to be a "starvation diet." Even when he is holding his level at, say 50 per cent overweight, he feels that he is making a commendable sacrifice; and if he is induced by his doctor or other outside influence to make an actual reduction of a few pounds, the agony of an unsatisfied appetite is so great that he soon loses heart, gets back to his old diet and is soon heavier than ever!

In some cases of overweight there may be an unbalance of some of the ductless glands causing the failure to burn up a normal amount of food. But there is nearly always that ravenous appetite that demands food, food, and more food, and never has enough.

For the overweight person, there is one sure remedy. Learn to eat less of the energy foods. To this end, the meal should be made up quite largely of foods that are bulky without furnishing much energy, such foods as the coarse vegetables and the fruits. Some potato is allowable, but the less bread, cereals, puddings, pastries, etc., he eats, the better. Fats should be avoided, even butter. Among the fruits, oranges, grape-fruit, and berries are preferable to those which are rich in starch or sugar, such as dates, prunes, dried figs, raisins, grapes, and bananas. Laxative foods such as these will have the added advantage (*Turn to page 27*)

Beside All Waters

May Carr Hanley

MR. LA RUE'S cabin was in shining readiness the day the minister was expected, and Mrs. McCulloch busied herself with the preparation of the evening meal.

"So sorry it is raining again. I hope the muddy roads won't keep folks away from the meetings," she said to Bertie as she hurried about. "Ah, here come daddy and Brother La Rue now, with the new minister. You children be quiet and careful at the table, like good little boys."

"This is Brother Healey," said Mr. La Rue simply, as he ushered him in.

Mrs. McCulloch welcomed the youth, who stood before her on the threshold of the log cabin, and looked inquiringly at Mr. La Rue. "Oh, the minister didn't come!" she voiced her disappointment.

"I am the minister," answered the youth.

Mrs. McCulloch could not keep the surprise out of her voice. "You! You are—rather—young."

"Yes; but I'll get over that," laughed Mr. Healey.

Mrs. McCulloch hurried back to the kitchen, and her husband found her with her face buried in a towel.

"Why, Mollie dear," he tried to comfort her, "what has hurt you?"

"Oh, Alonzo," she sobbed, "here I have gone and given up my highly respectable Presbyterian Church to join a church that sends out to us just boys. Why, he's a mere stripling!" she ended tragically.

"Wait until you've heard him talk," her husband reassured her. "I've listened to him all the way from Cloverdale. Dry your tears, dear, and let's have supper. We haven't much time to spare. There were lights in the schoolhouse as we passed, and the crowd was beginning to gather."

"I can't go, Alonzo. I couldn't meet that crowd over there waiting to hear their first Seventh-day Adventist minister; and then a lad is all that we have to offer them."

"Look here, Mollie, you are getting tears in the mashed potatoes. Go bathe your face. I'll put the supper on the table for you."

By the time they were ready to start, Mrs. McCulloch was sufficiently reconciled to go with them. She insisted upon sitting far back in the schoolhouse, on account of the children, she said, although, in reality, her disappointment had been so keen that the tears sprang unbidden to her eyes. "What would my proud mother say to see that boy stand up before a congregation?" flashed into her mind as Mr. Healey slowly arose to face his audience.

His opening sentences were halting. Each pause cut her as though she alone were responsible for the reception of his words by that listening audience.

He spoke on "By grace are ye saved through faith," Ephesians 2:8. The confusion of late

comers subsided. The little schoolhouse was packed, and the attention was perfect. Baby George squirming in her arms brought Mrs. McCulloch to the realization that she sat on the edge of her seat, leaning forward spellbound, to catch every life-giving word.

Mr. Healey closed abruptly with the words, "Saving grace is a gift of God. May you all accept it while mercy lingers."

The hushed audience filed silently out into the night. Mrs. McCulloch was humbled and humiliated. "O God," she prayed, "if Thou wilt forgive me once more, I promise Thee I will forbear from judging."

As they stepped out into the rain, little groups were gathered here and there discussing the sermon. "Wonderful!" "I never heard anything so clear and forceful," she heard. "If that's what they-alls believe, it sure is the truth." "The best sermon I ever heard," declared another.

Mrs. McCulloch felt impressed to tell the young minister that his words had been food to her hungry soul.

"I'm glad," he responded simply and sincerely. "My desire is to be used by my Master in His service."

The next three weeks of earnest study and prayer were a season of benediction to the community. At the close of the meetings, a Seventh-day Adventist church was organized. All except three of the twenty members were new converts. Mr. La Rue's joy was unbounded.

"The Lord has answered my prayers far beyond my fondest expectation," he exclaimed. "To think that He could use me,—an unlearned sheep herder,—to interest this company in the light of the truth as it shines forth from the Bible!"

"We never know, do we, Brother La Rue," spoke Mr. Healey, "why we are placed in certain circumstances? Do you ever long to have your wealth back?"

"No," he answered honestly. "No, I'd rather have the riches of His grace."

"Perhaps you had to lose your money to lead you up here where you had time to commune with God. 'Who knoweth whether thou art come to the kingdom for such a time as this?'"

"I should be satisfied if this were my only reward; but I know it isn't. The rest of you are all young people. You will go forth into the world to spread this gospel of the kingdom to the uttermost parts of the earth. My work is almost over. You will take it up, and help to finish this work." He looked to Mr. Healey to corroborate his statement.

"Indeed, Brother La Rue, I would not say that your work is finished by any means. We can not see the future, and see what God has in store for you."

"If I thought I could learn at my age, I would go to school and learn to be a missionary," he added wistfully. "I could at least work among my own people,—they that go down to the sea in ships."

"I am sure, if it is God's will the way will be

opened for you," assured Mr. Healey. He did not say this in the way of prophecy, however, for who could foretell the great work this pioneer of God was destined to do for his beloved Master?

"Our first camp meeting!" exclaimed Mrs. Granger. "I am so excited over it! I did say I'd stay at home, for Baby Gertrude is just the age to be into everything; but Doc said he'd help me with the children, and it wasn't hard to persuade me to go."

"My little daughter is younger still; but I felt I just couldn't stay away," answered Mrs. McCulloch.

"Wasn't it lovely in Mrs. Bailey to help out on clothes the way she did? I was over there sewing on her machine, and I didn't have quite enough goods to finish Andrew's trousers, when she startled me by suggesting, 'Say! maybe Big Betty might have some goods to match that.'

"Who is she?" I asked in surprise. I thought I knew every one in this valley."

"I know; she said the same thing to me, and then took me up to the attic and showed me a huge box filled with clothes, that she called Big Betty," laughed Mollie. "I assure you that I was glad to accept Big Betty's offering," she added gratefully. "Alonzo has the wagon fixed up so it is really comfortable. We'll enjoy our trip down the valley to Yountville. They say we go past St. Helena, where our new sanitarium is being established. To me this is quite an expedition. I haven't been out of this valley since we came here three years ago." The first night Mr. McCulloch spread the bed for his family under the wagon, and left the covered wagon for the Granger family.

"How many bones are there in the human body, Mollie?" laughed Mrs. Granger as she climbed out of the wagon in the early dawn.

"I'm sure that all authorities on the subject must be wrong," groaned Mollie. "Every one I have is sore this morning, and there are such a lot of them!"

"Why, Mollie!" exclaimed Mrs. Granger, "what is wrong with your hair?"

"A heavy fog drifted in last night. A drip, drip, drip awakened me, and my hair was sopping wet."

"That isn't water. That is axle grease! Your lovely, long curls! What will George do to keep himself still during the services, if he can't have one of those curls to play with? He pokes his little fingers in and out, and twines the curls around them."

"What shall I do?, queried Mollie in despair.

A delay of several hours was necessary to heat water and cleanse her hair.

The series of meetings lasted ten days, and was a genuine feast to the hungry souls. The sermons made a lasting impression upon the minds of the young people, who, for the first time, were associating with leaders and members of like precious faith.

Mr. Granger felt that he should enter some branch of the great work of spreading the gospel. "I'd be willing to do anything," he said humbly;

and so it was decided that he was to go out with the ministers in a series of tent meetings—as caretaker of the tents.

Mrs. Granger went back to her little mountain cabin. "I can live cheaper there, and it is a healthful place. Nothing is for ourselves now; it is all for the Master, who has done so much in leading us into His glorious truth and the love of humanity," she declared.

"Don't get discouraged, Doc. If the Lord has called you to be a tent master for the ministers, do that as unto Him, and remember to sow *beside all waters*. Keep the lamps clean. Small duties always lead to greater opportunities," she wrote to him during that trying winter.

Spontaneous Generation and the Sabbath

(Continued from page 9)

from life was put to a very practical use by Joseph Lister (1827-1912), who applied this principle to the treatment of wounds and surgical work. The wonders of modern surgery are possible to-day only because of our belief in this great doctrine of life only from preceding life. It is because of faith in this great truth that we can seal up milk and various kinds of foods with the confident expectation that they will not decay. It is also through our confidence in this principle that we have succeeded in avoiding so many of the most dreaded diseases, such as typhoid fever, malaria, and yellow fever.

After Its Kind

In all these hundreds of ways we in modern times can appreciate the meaning of an original creation which brought into existence not only the larger kinds of living things, but also even those minute creatures which we can see only under the highest powers of the microscope. We have learned that these, too, breed only each "after its kind." It is also because of our enlarged knowledge in this respect that we can appreciate far better than any other people who have ever lived the meaning of that Sabbath institution which God has given mankind as a memorial of a creation finished at a definite period in the past and not now continuously going on, as was formerly almost universally believed.

Thus we see that the work of Louis Pasteur and his fellow workers helped very much to make the Sabbath a timely truth for our day. And the Sabbath reform of our day has evidently been timed and planned by Divine Providence for just such a period of scientific discovery when we can appreciate its meaning.

In a subsequent article we shall consider other phases of this very interesting subject.

If you want a thing to succeed, get behind it and push; don't stand in front and pull.—*Robert Hoe.*



ANOTHER important sign given by Christ of the nearness of His second coming, is stated in His words:

"Iniquity shall abound." Matt. 24:12.

Certainly as we look about us to-day, we are compelled to acknowledge that our generation is characterized by abounding iniquity. The condition of the world before the flood is set forth as a type of the condition of the world immediately before the second coming of Christ. We are divinely directed to the days of Noah for a complete description of the condition which will prevail before the end.

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

Fixing our thoughts upon the history of that ancient time, perhaps the first thing that arrests our attention is the fact that wickedness and corruption were widespread. We read:

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

That the wickedness and atheism of that time were accompanied by violence, is thus made plain:

"The earth also was corrupt before God, and the earth was filled with violence." Gen. 6:11.

This ancient anarchy and atheism became so prevalent throughout the earth that the whole world was atheistic. As a consequence, God destroyed the earth with a deluge of water.

"God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:12,13.

This ancient restlessness, lawlessness, violence, and atheism are paralleled to-day, and thus become one of the signs of the nearness of Christ's second coming. And this present lawlessness will, unless checked, call down from heaven an equally severe judgment.

Great judgments are but the punishment for great crimes; hence great crimes are but prophecies of coming judgment. To-day the world is mad with covetousness and on fire with lust. Fearless and thoughtless men rush on their downward way, eating, drinking, feasting, rioting, marrying, and giving in marriage. They anticipate no calamity. The abodes of pleasure are thronged, the marts of merchandise crowded.

Is not this careless aspect of the world, this security so deep and dead, a token of impending wrath? Most certainly did Christ, when He surveyed the future, perceive and foretell this very characteristic as a feature of the last days. Careless and secure was the world before the flood. It despised all warning, invitation, an entreaty. It danced and rioted on the verge of destruction. And from pleasure's height to ruin's dark abyss it fell headlong. And that is given as a type of these present days.

The world is fast becoming as it was in the days of Noah. Then the earth "was corrupt before God, and the earth was filled with violence." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:11,5. So to-day it is corrupt, licentious, warlike. It is peopled with mighty men and men of renown, as it was then. And it is filled with strife, commotion and violence while it awaits the coming of the deluge of fire, which will be the day of judgment and perdition of ungodly men.

When the fearful sacrifice of the World War was stopped with the signing of the Armistice between the Allies and Germany, the world rejoiced. But this rejoicing has again been turned to fear by the menace of lawlessness and violence which has taken possession of myriads of hearts. This is the spectre at the feast. It is this that poisons all earth's banquets.

For lawlessness is a very real menace to the existence of civilization. It is the releasing of all the lower passions of mankind, the setting free of the demons of lust, license, cruelty, and passion. It is the deification of the mob, the exaltation of all that is lowest to the place of power.

The Sixth Sign Lawlessness, and A

By Car



Storming of the Bastille Prison

Restlessness, Law- breaking Iniquity

Haynes

erty to use that which is their own is taken from men by the thief. The liberties of all would therefore be destroyed if lawless men were permitted to do as they chose. Hence the necessity for stable and just civil government.

Strong, stable civil government, founded on the principles of liberty, is a great bulwark against anarchy and lawlessness, and necessary in order to maintain the freedom of the world. The duty, then, of every lover of liberty, and especially every Christian man and woman, is loyally to support constituted civil government, whatever its form, in its endeavour to maintain law and order.



Time of the French Revolution

The Bible, which is the Christian's guidebook, makes it clear that God has ordained civil government, without specifying any particular kind, and clothed it with authority to protect life, liberty, limb, and property, and to restrain evil doers. It is ordained of God to protect every individual in his natural, God-given rights, against any invasion of these rights by any other man or body of men. Wickedness is in opposition to, and destructive of, all liberty. The murderer takes from his victim his liberty and his right to live. The right and

But the deliberate adoption of organized violence as the most effective way to right human wrongs; to kill; to burn; to wipe the slate clean; to rebuild civilization on new lines—that is the spirit now taking possession of many.

We live in an age of moral corruption. Licentiousness of all kinds is appallingly prevalent. Our daily papers are filled with accounts of conjugal infidelity, lessons in which are being given to millions of young people in the moving-picture houses. Divorce is multiplying at an alarming rate, and this, too, indicates the great prevalence of licentiousness.

Consulting with spirits leads many who are weak-minded and unprincipled to sink into lascivious rottenness, especially those who submit themselves, soul and body, to such control. They are led captive by Satan at his will. False religions cover with a thin veil of specious words and smooth phrases a mass of impurity. There is an immense traffic in impure literature and obscene pictures, which pander to the lower passions and outrage all decency.

There are newspapers which play up the rottenness their reporters can find, and display it to all the world. These papers dig down into the moral corruption of their cities; they feature the vile, the low, the degraded; they emphasize divorce and conjugal infidelity. And the alarming fact is that such papers, without principle or

decency, have the largest circulation in many cities.

And these things mentioned are merely the outcroppings of the gigantic evil which is swiftly destroying humanity. They are the straws that show the direction of the hurricane, the mere outer blotches that tell of the rotting virus which poisons the whole inward frame.

We confidently believe that disorders and disturbances in the various nations of the earth to-day are precursors of the time when the Spirit of God shall be entirely withdrawn from the earth, and all the passions of the flesh shall be unrestrained.

The leaders in the world of thought and statesmanship recognize the danger in the bitter feelings of envy and revenge, and in the increase of class hatred. Clouds of evil presage hang low over the earth. All the elements which produced the French Revolution are ablaze in the hearts of men to-day, and that tragedy pales into insignificance in comparison with the things which are yet to be seen unless there shall come a mighty warning to God, a repentance in dust and ashes, like Nineveh's. The future is dark with terrible menace for the inhabitants of the earth. It will not be long until the lightnings begin to flash and the storm will break, such a storm as this earth has never yet witnessed.

The spirit of restlessness and lawlessness and anarchy seems not to be limited to any one place. The impulse to cast off the restraints which law and order have placed on the lower passions of men, is taking possession of human hearts everywhere. The terrible calamities, destruction, and desolations which wait upon the footsteps of the demon of lawlessness, seem powerless to deter men from their maddened course. The

fiercer passions that rage in the natural human heart are being given free reign, and are driving men forward into a terrible abyss. The Spirit of God is apparently being gradually withdrawn from the earth, and men are being left alone with all the evil passions of their nature, with no power to restrain them from breaking out into the most outrageous and barbarous excesses. We see in this an ominous forecast of that fearful period just before us, when God's Spirit will no longer strive with man, and the door of mercy will be closed. We are entering the shadows of the events which will close human history. We face the preparations for final conflict. We stand upon the verge of that time of trouble such as never was.

There is a headlong rashness that is becoming more and more characteristic of our time. Everything moves forward in startling haste. Prudence, wisdom, and caution are brushed aside as of little account. And this characteristic, this spirit of headlong, disorderly haste, of constant restlessness, of feverish rashness, is marked in the Bible as one of the signs of the last days.

"This know also, that in the last days perilous times shall come. For men shall be... heady." 2 Tim. 3:1-4.

In the past the peoples of earth have, to a greater or less extent, feared the Lord. They have not been altogether atheistic. The denunciations by His messengers have caused them to tremble. When the streets of Nineveh rang with the cry, "Yet forty days, and Nineveh shall be overthrown," none were so hardened as to treat that message with contempt. There have been other times when faith in God was weak, but unbelief was never more prevalent, impudent, and defiant than it is now. To-day there is a widespread absence of faith in the existence, the providence, and the government of a personal God. Men's ears have become dull of hearing, their hearts are waxed gross. They have passed beyond the feeling of alarm, so intrenched and fortified are they in unbelief and carelessness. There are multitudes who are practically atheists. God is not in all their thoughts. The exploded superstitions of a past age have been replaced, not by faith, but by a false science, which has become the gospel of the faithless; and by nature, which has become the god of the ungodly.

Certainly it seems as if the world is drifting toward some dark, dire, devilish deception, a

deception naturally awaiting those who receive not the love of the truth that they might be saved. Throwing away their only safeguard when they reject divine truth, they are given up to embrace strong delusions as a punishment for their unbelief. Such a manifestation of atheistic apostasy is foreshadowed in the Bible prophecies:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

The eager acceptance of the "signs and lying wonders" of the present time by those who have rejected truth (their unbelief of the truth being paralleled only by their credulous acceptance of the falsehoods of seducing spirits), indicates that the ensnaring delusion predicted in the Bible is even

now entrapping its victims. It may don new disguises and take on new shapes from day to day, but it is certain before long to combine its various manifestations in one mighty denial of the truth, of the Word, and of the authority of the God and Father of our Lord Jesus Christ, hissing out its defiance in the very face of God, and belching forth its



The Flood

blasphemies before His very throne. But atheism shall yet meet its answer in that devastating storm of fire which shall destroy the ungodly and cleanse the world.

Peter gives us another sign of the last days when he writes:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell sleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

There are scoffers to-day—"scoffers walking after their own lusts," giving free reign to all their passions; scoffers with the blur of lust in their eyes and the smell of alcohol on their breath, walking in rioting, debauchery, and sin, as well as scoffers who are polite, learned, wise, and contemptuous; scoffers who sneer and deride and

mock; scoffers who are careless, contemptuous, presumptuous; And in this fact we see a fulfilment of Bible prophecy.

In this time, when it appears as if the foundations of human society and civilization are crumbling, and the safeguards which men have created to restrain the evil propensities are being destroyed, what ought the Christian pilgrim to do? The Lord Himself answers:

"Be patient therefore, brethren, unto the coming of the Lord.....Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7,8.

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91:3-11.

The Destiny of Satan

(Continued from page 6)

speakable happiness will prevail in the hearts of all.

The people of the new earth will gather at Jerusalem to engage in the worship of the King of kings every month and every Sabbath. "For as the new heavens and the new earth, which I shall make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22,23. Here in the city of God the redeemed will have access to the "tree of life," which yields its fruit "every month." They also will have the privilege of wandering through the groves which border "the river of water of life" which proceeds "out of the throne of God and of the Lamb." Rev. 22:1,2.

The curse of sin has come to its end. "And there shall be no more curse." Rev. 22:3. Sin has been destroyed, and will never return. The created intelligences of the other worlds, the angels, and every soul which has been redeemed at such an infinite cost have all fully decided that God is righteous altogether. The experiment carried out by Satan never need be repeated. Thank God for the promise of the Bible that when the Lord destroys sin He will "make an utter end:

affliction shall not rise up the second time." Nahum 1:9.

There in that new earth, "I shall know even as also I am known." 1 Cor. 13:12. Loved ones and friends long separated by death will then be reunited, and they will know each other there just as they know each other here. Their sympathy and their love for each other will be deeper and increased, and will continue throughout the ages of eternity, never again to be broken by death.

There all the faculties of the human mind will be developed, and our capacity for knowledge will be constantly enlarged. There will be no enterprise into which one can enter there that will be too great to be carried forward to completion. There will be no aspiration which cannot be reached; there will be no ambition which cannot be realized. There will be no end to the acquirement of knowledge. In the study of the treasures of wisdom and knowledge of the universe of God it will be possible to travel from planet to planet and from system to system, and the companions of the redeemed will be the angels of God and the unfallen intelligences of the other worlds.

And this shall never end. As the ages of eternity unfold, there will be no fear that the years still to come will bring with them an end to the happiness of the redeemed. When eternity has been entered until myriads of ages have rolled by, still all beyond stretches eternity.

In this way the controversy will close. In this way sin will be destroyed. In this way the great universe of God will be cleansed, and the bond of love and gladness which was broken by the intrusion of sin will be restored, and the whole creation reunited; and thus shall it ever remain.

And you, my brother man, do you not want a place in that glorious new earth? It will not be long until it is here. It will not be long until sin and sinners will be no more. Hastening greatly is the day of the Lord. Do not permit Satan by his wiles to deceive you. If he can, he will make you captive. Even now the message of the coming of the Lord is in the earth, and is being proclaimed far and wide. In that message is salvation for you, and a complete preparation to meet the Lord in peace. Accept it, and come to Christ, who rescues the perishing and saves the lost. Let the sins which offend Him be cast away, let thoughts which insult Him be forsaken, and take Him for your Redeemer and Friend. His life has been given in order that you may have a part in this new earth. Oh, delay no longer! The time is short. The Lord is at hand. May He say to you who read this, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

"THE world's Redeemer accepts men as they are with all their wants, imperfections, and weakness; and He will not only cleanse from sin and grant redemption through His blood, but will satisfy the heart-longing of all who consent to wear His yoke, to bear His burden."

Three Great Evils in India

By G. G. Lowry

There are many evils in our great India which are to be shunned. There are three special ones concerning which we feel we should warn all honest and right thinking people. Through these three evils the devil is trying to drag the young people into temptation, sin and eternal ruin.

These evils are lotteries, gambling, and cinema shows. They are all connected with getting money. And the love of money, which is the root of all evil, is at the bottom of them all. Lotteries and gambling teach young people to try to get money without working for it. Get something for nothing is the plan of the devil. Every time a person gains anything by gambling or lotteries some one else has to lose something. One man's loss becomes gain for some one else. There is no good in this sort of business, but there is much harm. It often leads to dishonesty, fraud, crime, disgrace, and ruin. Such things are not only harmful to individuals but they are against the best interests of the nation. These practises are opposed to the teaching of Jesus Christ for He taught, "Love thy neighbour as thyself." His apostles also taught, "Let no man seek his own, but his neighbour's good."

We therefore appeal to Christians, and all good people everywhere, to shun, condemn, and oppose such things whenever you have opportunity. They are real enemies and should be shunned as one would shun the leprosy. Christian preachers, teachers and other gospel workers should stand out boldly against these vices and do all in their power to warn the young of the evils of such things.

The third evil spoken of is the cinema show. This is a comparatively new thing in India. There are perhaps some good things in the cinema, in fact, it is hard to find any bad thing but what there is a little good in it. But the trouble is the bad in such things is always more than the good. The cinema encourages the spirit of unrest, disquiet, and the desire for unnatural and unhealthy excitement. Young people who habitually attend cinema shows will not be satisfied to stay at home with the family, but will always desire to be in the show.

The show leads to a needless waste of money. To those who have plenty of money this point may not have much force, but those who are poor will be caused to part with their money and suffer as a result.

The cinema often shows up an unreal sort of life. Extravagance in dress, and looseness in deportment are shown in these pictures. Lessons in cheating, stealing, robbing, fighting, murder, and immorality are taught by the pictures shown in these places. Young people who see these things from week to week will become affected by them. They will be tempted to try to do some of the things they see done in the picture show. Many young men who are in prison in western countries to-day, are there because of lessons they learned at the cinema. They saw the picture of how

some man robbed a house, got some money or jewels and ran away. Thinking they could do the same thing they tried it, were caught at it, and had to go to jail.

It is the duty of every one who loves his country and has a desire to see the young people develop along right lines and shun the pitfalls that the devil has for them, to condemn cinema shows and do all they can by precept and example to keep people from attending them.

Rheumatism and Self-Poisoning

(Continued from page 7)

believe, to the quantity of water drunk rather than to any particular magic action of its constituent salts. Exercise is also very beneficial in assisting elimination, and should be taken daily.

Where rheumatism has actually developed, the treatment includes the points for prevention enumerated above. In addition, salt should be used sparingly, while tea, coffee, tobacco, alcohol, and condiments are forbidden. The temperature of the body should be kept as uniform as possible, and for this reason flannel is the best form of clothing, special protection being given to the joints or affected parts. Rubbing the part is often beneficial and most of the liniments used owe their results to this, rather than to their particular composition. All forms of treatment which assist elimination are especially useful. These are hot fomentations, Turkish and Russian baths, vapour and hot-air baths, the wet sheet pack, and others.

Do not be disappointed if treatment is not successful at first. Patients, as a rule, are not willing to persevere sufficiently, but fly from one advertised remedy to another for quick relief, and naturally find little or none. Remember that if you have been years bringing on the complaint by faulty habits of living, it cannot be cured in a day. Treat the disease rationally by avoiding the causes and assisting the body in every way possible. But better still, while you are yet well, check off your habits of living by the standard of the laws of health, and so prevent not only rheumatism but all diseases. Prevention is scientific and up-to-date, but carelessness and indifference are old-fashioned, inexcusable, and unworthy of all true seekers after health.

Words

O MANY a shaft at random sent
Finds mark the archer little meant !
And many a word at random spoken
May soothe or wound the heart that's broken !
'Tis a strange mystery, the power of words ;
Life is in them, and death ;
A word can send the crimson colour hurrying
to the cheek,
Or turn the current cold and deadly to the heart.
Anger and fear are in them ; grief and joy
Are in their sound ; yet slight, impalpable,
A word is but a breath of passing air.

—Selected.

"I Hears Her"

Martha E. Warner

FOUR-year-old Ralph was a great admirer of Mrs. Lane, who lived just "fru de fence." And nearly every day Ralph would crawl "fru de fence" to visit her.

One day he was busy looking at a picture book when his mother called, "Ralph, come home."

As Ralph made no answer, Mrs. Lane said, "Ralph, your mother called you."

"I hears her," replied Ralph, without looking up from the book.

Again the call, "Ralph, come home." But apparently Ralph was deaf, so Mrs. Lane quietly reminded him that his mother had called him.

"I hears her," he answered, but still made no move to obey.

Clear upon the air boomed the call, "Ralph, come home."

At the word "Ralph," the child lifted his head, then jumped to his feet and said, "I better go now. Fahver's hand strong," and off he went.

Although Ralph was not very old, he was very wise. He knew he did not have to mind mother, but "fahver,"—well, experience had taught him that "fahver's hand" was strong, therefore he knew he must obey or suffer the consequences. And no little four-year-old boy likes to be spanked.

Now, mother should have enough moral stamina to insist upon being minded as promptly and cheerfully as "fahver" was.

She should take pains to see that Ralph perfectly understands; that if he chooses to disobey, —and that is his privilege,—he must suffer the consequences. I do not approve of corporal punishment, but there are many other ways, and Ralph will not be long in learning the lesson if mother will only be firm. Firmness! That is what you need, mother, and what the mothers of all the little Ralphs in this wide world need. Children should be taught discipline in the home.

The Circle

Ennis V. Moore

It is generally conceded that one of the words dearest to every human heart is "home." Closely associated with this word, and that for which it stands, are the words "father" and "mother." Then what would a father and mother do without "love"? One may have a house, an elaborate palace, but he cannot have a home, a real home, without the element of love. He may have a hovel or a mansion, but these do not mar or make his home. It takes something more. Yes it takes love, ardent love.

These four words, or that for which they stand, exist in all earth's languages. In the Portu-

guese they are *lar, pae, mae,* and *amor*. It will be observed that in these four little words, that have a world of meaning, exist just seven different letters. The vocable *amor* (love) contains the seventh letter (o) that does not exist in any of the other words.

The Bible teaches that seven is the symbol of perfection, and it takes that little "o" in the word *amor* to complete the symbol in these four words. The one word that covers all is the word, "love." Without love the other three are incomplete.

When a home is established on the basis of true love, when the wedded pair are ruled by love, then it is that the height of earthly perfection is realized.

It is love that completes and maintains the family circle about which we hear so much.



Keeping the Body House Clean Inside

By Belle Wood-Comstock, M. D.

WE know we should keep our bodies clean on the *outside*; but what can we do about keeping them clean *inside*? Perhaps you had not thought of it before, children; but if there is any difference at all, it really is more important to keep the *inside* of the body clean. What was the matter with the Pharisees? Do you remember? Bob, you look as though you could tell us."

"That is right—they were well washed on the outside, but, oh, so unclean on the inside. We are not going to be that way, are we? We are going to keep our bodies clean both inside and outside, are we not? And that will help us to keep our minds clean. But how shall we begin? Mary, what is the first thing we need when we are going to do some cleaning?"

"Water."

"Surely. We need plenty of water. Well, do you not suppose we need plenty of water to keep the inside of the body clean? But how can we get water on the inside of the body?" "Drink it."

"Yes, Johnny; and we should drink more of it than many of us do. Water helps greatly to keep the stomach and bowels clean, and it helps also to keep the blood pure. Of all things, we would not want to have dirty blood, would we? I think I would almost rather have a dirty face. So let us drink an abundance of water. Shall we? How much, Jimmie?"

"We should drink four glasses a day."

"Yes, I am sure we should have at least four glasses a day. If we drink more, so much the better. It is easy to do this when the weather is warm and we are playing hard; but let us not for-

get it when the weather is cold and we are reading or studying.

"There is something else we can do, children, to help keep the inside of the body house clean. What do you suppose it is? I am quite sure you do not know, so I am going to tell you. It is to eat fruit. The juice of fruit is a great blood purifier. Many people do not know this, and will go for days or even weeks without eating fruit. This is too bad; for then their bodies are in great danger of becoming all clogged upon the inside with what is really a kind of dirt. You know that when we clean our houses, we often need something to use with the water. Well, fruit is the great body cleanser, and so should be used freely.

"Then, too, Mary, to keep your house clean, you need a broom, do you not? You did not know, did you, that the body house needs a broom? The body broom is the fibre of the fruit, and of vegetables too. As it passes through the stomach and the bowels, it helps to keep them clean. So, with water and fruit juice, and fruit and vegetable fibre, the inside of the body can be kept sweet and clean."

"But, Miss May, we cannot get fruit in winter. What shall we do then?"

"That is a good question, John. We cannot always get fresh fruit, of course; but usually we can get tinned fruit. This should be eaten as freely as possible, to take the place of fresh fruit."

"But, Miss May, suppose we haven't any tinned fruit?"

"Yes, we may not be able to get fruit of any kind; and many people have no idea of what to eat to take the place of fruit. Are you not glad, children, that you are going to know all about these important things? There is one vegetable that will do fruit's work very nicely, and that vegetable is tomato. In fact, it is so much like a fruit that we are not quite sure whether to call it a fruit or vegetable. And one fine thing about tomato is that it is almost as good tinned as raw; and when we cannot get oranges and apples and grapes and peaches and pears, we should eat a great many tomatoes.

"My mother gives me tomato soup almost every day in winter."

"That is fine, Jimmie. The acid of the tomato has the same cleansing effect in the body that orange and other fruit juice has. Then, too, if we have not enough fruit, we must be more particular about the vegetables than ever, especially raw vegetables—raw cabbage, raw carrots, and any other vegetable that can be eaten raw. Vegetable fibre makes almost as good a broom as fruit fibre, but best of all is to have some of both every day. Then, with plenty of cold water inside as well as out, won't we have some strong, fine looking boys and girls? What is that, Jimmie?"

"My mother says that a coated tongue, bad breath, and lazy feeling mean that the body needs a house cleaning."

"She is quite right, Jimmie; and an abundance of water and fruit juice will do the cleaning better than anything else."

Nervous Prostration

By A. B. Olson, M. D., D. P. H.



HE writer thinks he knows all about it; he has met thousands of people who have had it, and he has had it himself. After working thirty or forty hours steadily, without a minute's sleep and with scarcely a morsel to eat, when one finally falls into bed at three or four o'clock in the morning, he is likely to have all the symptoms of nervous prostration in a fully developed form. But in the writer's experience a good night's sleep makes him well again.

Nervous prostration is a condition in which the nerve-centres are exhausted of their stores of energy. Properly speaking, nervous prostration, or, as physicians call it, neurasthenia, is not a disease, but simply a group of symptoms which indicate a weakened state of the nerve-centres. But these symptoms and the state of the nerve-centres are only indications of some other morbid conditions in the constitution of the individual; they are a result.

Nervous exhaustion is frequently attributed to overwork. This is a mistake. Rest will cure all the damage that work can do, leaving out of consideration, of course, structural or mechanical injuries, which may result from overstrain. The only difference between a tired man and a man who has neurasthenia is that the latter is chronically and constitutionally tired. Sleep and rest do not cure him. He is not lazy, but languid; disposed to take up accustomed tasks, but lacking the force and energy to perform them. In most cases this condition has nothing to do with work, unless it be the result of too little work.

Neurasthenia, in the vast multitude of cases, is nothing more nor less than chronic poisoning, a state of the body in which the blood and the tissues are constantly filled with poisons produced in the alimentary canal in such quantities that the liver cannot destroy them, or the kidneys remove them as fast as they are developed. When this accumulation reaches the point of tissue saturation, then the symptoms of poisoning appear. The nerve-centres are stupefied by narcotic poisons produced by indigestion, these poisons being similar in their effects to opium and other narcotic drugs. The brain may be excited by poisons formed in the alimentary canal, resembling strychnia in their effects. The whole body may be deranged by toxins and ptomaines, which subject the body to a perfect fusillade of toxic influences, as if a whole apothecary's shop had been turned into it. A chronic dyspeptic is bound to become a neurasthenic sooner or later; for his stomach and intestines have become the hold of every unclean and hateful germ. They are converted into a factory of nerve-irritating, brain-stupefying, heart-exciting, tissue-paralyzing poisons, which are capable of deranging every vital function, perforating every vital process, and opening thousands of doors to germs and other causes of disease.

The most important thing to be done for gastric neurasthenia is to remove the causes, to correct the dietary; set the patient to eating right, and his stomach will gladly resume its normal functions, and will become so inhospitable toward the micro-bic parasites which infest it that they will disappear or perish. The neurasthenic generally recovers soon enough if he can be persuaded to assume a normal mode of life. If he is a self-made prisoner in a counting-room or an office, he must release himself from his fetters, and flee to the liberty of the woods and fields, and in the fresh air find a priceless benison.

He must not only exercise right, but he must eat right. Two meals a day, well eaten, in proper quantity, composed of fruits, cereals, and nuts, nature's choicest products, which contain exactly the elements for building brain and muscle and storing them with vital energy—these are true sources of energy. Flesh affords energy, it is true, but only at second hand and deteriorated.

A neurasthenic should sleep from eight to ten hours a night, or if he cannot sleep, let him lie in bed and rest. A warm bath at bedtime, at 95 to 98 F., for half an hour or an hour, will often induce sleep when hypnotic drugs of every sort utterly fail, unless administered in such overwhelming doses as to produce a poisoned sleep, sure to be followed by a wretched awakening. He must cut off all unnecessary expenditure of energy, as a miller sometimes stops his wheel, that his pond may fill up. Mental and moral peace and content of mind are essential conditions for rapid recovery from neurasthenia.

The daily cold bath has tonic powers equalled by no known drug. The patient should not attempt to administer the bath himself. The water should generally be as cold as can be borne with comfort. Very cold water can be applied if employed in the right way. The vigour of the application should be increased from day to day, until powerful effects are produced.

Cancer, its Early Recognition and Treatment

(Continued from page 10)

it is possible to diagnose it, it has usually spread so far that it is too late.

The use of radium and the x-ray is of value in certain types of cancer that can be reached easily, but it is usually hard to obtain access to the deeper organs by this means. Advertised cancer cures usually contain arsenic. There is an element of great danger in the unskilled use of such things.

Although there is little known as to the cause of cancer, much is known about the disease itself, and much can be done to prevent it. In other words, some cancers can be prevented. One of the essentials in cancer prevention is prompt and early recognition, and the difference between early recognition and delay may mean the difference between hope and despair, or, to be more explicit, between

life and death. People who have malignant growths are very prone to allow them to develop to a dangerous stage before seeking proper attention. This means fewer cures and more cancer deaths.

The danger signals which may or may not mean cancer, but which do mean that a person should go to a physician in order to determine whether or not cancer is present, follow:

1. The presence of a lump about the body, and especially in the breast, which persists for any length of time. The presence of such a lump may be the only danger signal without any pain or feeling of ill health. If the growth is not malignant, no harm has been done in having it looked after, and if it is, it may mean the saving of a life.

2. Any sore about the body, especially about the tongue, mouth, or lips, which does not heal promptly. The sore may have started from a defective tooth, or the rubbing of an ill-fitting plate; but if it does not heal, it may be a beginning malignancy.

3. Any bleeding or unusual discharge from any of the openings of the body, particularly a diarrhoea or hemorrhage from the bowel, or any unusual bleeding or discharge from the female organs after middle life.

4. Persistent indigestion with loss of weight. This of course may mean other things, but it may also mean cancer.

5. A wart or mole that continues to increase in size. Some of the most malignant and rapidly spreading growths have their origin in moles.

Any of these things should lead one to seek proper medical advice. If it is not cancer, no harm is done and the truth will be welcomed, but if it is, the early recognition of that fact and the prompt treatment may save a life. *Many cases can be cured if treated early enough, and the time to deal with cancer is in its beginning.* Many persons delay till the time for successful treatment is past.

If I Give up Meat?

(Continued from page 4)

Many housewives do not realize that when draining the potatoes into the sink, they are throwing away about as much real value as is retained in the kettle. Potato water, and all liquors in which peeled vegetables have been boiled, should be saved for soups and gravies; and indeed the parings themselves may be cleansed and cooked, the nutritious part being rubbed and rinsed through a colander and all saved for such use. And it is surprising to see marked similarity of flavour between soups and gravies made from these, and those made from regular meat stock.

Throwing off the Cold

WHEN a cold in the nose and head is coming on, rub the nose between the thumb and fore-finger. This presses the blood to the mucous membrane and helps wonderfully in throwing off the cold. This of course must be done at the outset.



The

DOCTOR SAYS



"How can one get rid of nits in a child's hair? I have used larkspur and other remedies without effect. The child's hair is so thick and beautiful that I do not want to have it shingled."

Try quassia chips which you can obtain at the chemist's. Steep this in water, using the water to wash the hair just as ordinary water. This will remove any live insects, but it will not remove the nits. I do not know anything except brushing and scraping, perhaps with a knife, that will remove these. It is often a matter of weeks or months before they are entirely removed. They are probably all dead if the child has been out of school for some time, and it is just a matter of passing the inspection in the school I suppose. But for the live creatures. I think the wash with quassia water is about as good as any you can use. Common coal oil is also destructive, but it leaves the hair mussy, smells bad, and is otherwise objectionable.

"Please explain if there is any home treatment for piles for a girl of twenty. She does typewriting."

There are different kinds of piles, and these would require different treatments. In some cases very little can be done except by operation. Other cases can be relieved for a time at least by local treatment.

In the first place, it is necessary to relieve constipation by the use of laxative foods, including whole-wheat bread or coarser grains; by the avoidance of all fine foods, such as white flour; and if necessary, by the use of some gentle laxative, like cascara.

For local effect, benefit may be gotten by a local injection once or twice a day of from one-half to one cup boiled whole flax seed made about as thick as cream and injected with a fountain syringe. This left to remain all night will prove very healing.

If the piles protrude, they should be kept inside as much as possible. For any external irritation, you may use an ointment consisting of one dram of powdered galls and ten grains each of lead acetate and opium and made up to an ounce with cerate. Any chemist can put this up for you.

In case there is a tendency to bleeding, you may receive benefit from the use of suppositories containing witch-hazel.

"What should I do to overcome the tendency of my nose to stop up?"

You should see a nose and throat specialist. It is probable that a simple operation can give you wonderful relief—either by removal of a portion of the turbinated bone, or some other obstruction. Not only will this give you relief in breathing, but it may also free you from a tendency to catch cold. Obstructions in the nose afford a fine opportunity for germs to collect and multiply. Some persons who all their lives have been subject to colds, have had permanent relief by an operation removing the obstructions in the nasal passages.

"At the beginning of winter, a sore forms on the inside of my nose, which continues until late in the spring, in spite of anything I can do for it. The use of vaseline seems to make it worse."

The condition is probably caused by the extreme dryness of the air. As this air, deprived of all its moisture, is drawn through the nostrils, it absorbs the moisture faster than it can be replaced, and leaves the mucous membrane dry. It is soon irritated, and if picked, a small abrasion is made which, under the conditions, tends to get larger, until sometimes the entire nostril is filled with one large scab.

It is well to spray the nose frequently with an alkaline antiseptic solution, made most conveniently by dissolving an alkaline antiseptic tablet in water and glycerin, half and half. The glycerin, by its attraction for water, will prevent its evaporation from the nose, and will thus keep it moist for a longer period.

Avoid touching the ulcerated spot. Train yourself to leave it alone. An oil spray may sometimes benefit, but usually does not.

At the beginning of winter, begin early, to prevent the drying of the nose by the occasional use of the spray, and also by keeping the air of the rooms properly moist.

"A boy of eight years with discharging ears has become deaf. The doctor says both eardrums are gone. Is there any chance of his hearing by using an electric eardrum?"

While it is impossible to be certain regarding conditions from your letter, I fear that your child is beyond any help that may be given by treatment. However, it would be wiser for you to consult some ear specialist who is master of his subject, and who would have the additional advantage of making a personal examination, so that if there is any possibility of saving your child's hearing he would know just what to do about it.

There are on the market certain devices which enable deaf persons to hear. There are fraudulent devices as well as good ones, and then, too, what might help one case of deafness might not help another. I should not, if I were you, purchase anything this way by mail, but only after you have tried it and know that it will give some benefit.

"I am troubled with drowsiness whenever I attempt hard study. On account of this tendency, I can hardly accomplish anything of value. I am not troubled that way when I read stories. How can I overcome the difficulty about studying?"

Your drowsiness may be due partly to insufficient sleep at night—that, probably, as much as anything. It may be due in a measure to indigestion, with consequent circulation of poisons through your brain. Another important factor is evidently lack of interest. You have no trouble keeping awake with the story, because you are interested in that, and you probably would keep awake with any study in which you were really interested. I should suggest the following:

1. Be sure to get all the sleep you need at night. Do not let parties, or movies or anything else come in between you and eight good hours of sleep every night. Get the habit of sleeping eight hours a night, and you will have less trouble about drowsiness.

2. Eat in such a way as to preserve your digestion in the best possible condition, and be especially careful not to overeat. A student does not need so much food as a labouring man. Many young persons from the farm or the shop find drowsiness a handicap because they go on eating just about as they did when they were at hard work.

3. When you feel a tendency to drowsiness, get up and stretch just as vigorously as possible, standing on tiptoes, and stretching the wide-open hands as high as possible. Exert all your force, and continue the stretching until the breath comes more rapidly. The increased circulation will take the cobwebs from your brain.

4. Do not attempt to study anything for which you cannot cultivate a lively interest. It will do you no good, Study without interest is wasted, and that is the trouble with much of the study in the schools.

MEATLESS RECIPES

TEA SANDWICHES

Wash thoroughly a half-pound of dates. Pour over them boiling water and allow to stand for three minutes. Remove from the water and take out the stones and rub the dates through a colander. Add to the date puree a small cup full of finely crushed nuts, a dessert spoonful of honey and two of lime juice. Mix well and spread between thin slices of bread, buttered with either ordinary butter or peanut butter.

DHAL LOAF

One and one-half cups cooked dhal, one cup crushed nuts, one cup cooked browned rice, two tablespoonfuls grated onions, one-half cup of tomato juice. Cook the dhal until dry, mash and add the onion browned in a little butter, add the tomato juice, salt, crushed nuts and last the rice that has been beautifully browned just after washing and then cooked with very little water until it is flaky and tender. Put the mixture into a well greased baking dish and bake in a hot oven for a half-hour until beautifully browned. Serve on a hot platter surrounded with hot baked onions. Use either walnuts or peanuts.

This loaf served cold, sliced with young onions, tomatoes and lettuce makes a good cold lunch.

PLAIN BAKED ONIONS

Parboil large onions until fairly tender. Remove from the water and put into a buttered baking dish. Add bits of butter on the onions and salt to taste. (If you wish them very tasty spread over each onion a little Marmite.) Add a couple tablespoonfuls of water, cover closely and bake slowly for one hour.

The above Dhal Loaf and Onions served with mashed potatoes and fresh lettuce make a full dinner, beginning with a simple vegetable soup if desired.

BAKED CABBAGE

Select a firm cabbage, cut into quarters and wash carefully. Sprinkle each quarter with salt and put little bits of butter inside the quarters and bring them together. Place the cabbage in a baking dish with a small cupful of hot water, cover closely and bake in a hot oven until tender, but do not allow to overbake. Let it retain its delicate green and white colour. Remove to a hot serving dish pouring over all a half cupful of cream. Serve hot.

ARTICHOKES WITH CHEESE

Clean, slice and boil until tender the number of artichokes required for a family of four, put into a buttered baking dish and pour over this a mixture of two eggs, half a cup of milk and salt to taste. Grate over all a cupful of cheese. Bake in a slow oven. Serve either hot or cold. Whip the egg mixture until light and do not bake until hard but more like a custard.

Served cold as a salad with lettuce, sliced tomato and mayonnaise dressing sprinkled over with rings of cooked beetroot makes a nice change.

STUFFED ONIONS

Parboil onions and remove a little of the centre. Mix the centre portions with crushed monkey nuts, bits of chopped parsley, a little cream or butter, salt to taste and fill the onions. Place these in a buttered baking dish, cover and bake until beautifully tender. Serve on hot butter toast or as a vegetable.

SCRAMBLED EGGS AND TOMATO

Use two eggs to one serving. Whip the eggs until light adding one tablespoonful of whole milk and a little salt. The frying pan must be hot. Add just enough butter to prevent sticking. Pour in the egg mixture and allow to cook over a medium fire until it begins to set. With a spoon turn the egg and allow the thin portion from the top to cook. When all is fluffy but not cooked hard remove from the fire and serve on slices of tomato. Grate sweet cheese over this and serve at once.

The tomatoes may be fried in a little butter and served on hot plate. However the hot egg over the cold slices of tomato is delicious on a hot morning. Use thin cream in place of whole milk in egg mixture if a specially rich dish is desired.

FRUIT SALAD

Fresh or stewed peaches, dates stuffed with nuts, cooked beetroot, lettuce. Fill peach halves with grated beetroot which has been mixed with lemon juice. Top off with whipped cream. Wash and stone dates filling them with nuts—any kind. Serve on lettuce sprinkled with lemon juice and honey.

A FRESH SALAD

Tomatoes, lettuce, beetroot and cucumber, cleansed thoroughly. Serve with lime juice and honey—two parts lime juice to one of honey, and if you desire this dressing to be specially rich add whipped cream just before serving, or good olive oil. Grated carrots or freshly cooked asparagus is delicious in this salad. Use ripe olives with various salads.

GREEN PEPPER AND CHEESE SALAD

Wash, cut into halves crosswise, and remove seeds from green pepper. Fill halves with cream cheese. Cut filled halves into thin slices and arrange on lettuce. Serve with mayonnaise dressing or plain cream.

SPINACH

Trim the spinach, and wash in three or four waters to remove the grit. Cook in boiling water about twenty minutes, removing the scum. Do not cover the vessel while cooking. When tender, turn into a colander, drain, and press well. Chop fine, put into a saucepan with butter and salt, set on the fire, and cook till quite dry, stirring it all the time. Turn into a vegetable dish, shape, and garnish with slices of hard-boiled eggs.

BAKED CARROTS

Cut carrots in halves lengthwise, place in baking dish with a few spoonfuls of hot water, cover closely and bake until tender. Serve with butter or a cream sauce. Carrots have a delicious flavour prepared this way.

MRS. M. P. MENKEL.

Does the Doctor Say You Are Anaemic?



ANÆMIA is a condition where the quantity as well as the quality of the blood is diminished. The normal blood contains approximately 4,500,000 red blood cells per cubic centimetre. It is these cells that are largely affected in any anæmic condition. These red cells may go as low as 1,000,000 and their size may also be affected, although in advanced cases the size may be enlarged.

The colour of the blood, being dependent on the amount of hemoglobin present, is of course affected in anæmia. The amount of colour does not necessarily depend on the number of red cells present, for in disease the individual cells may have more or less hemoglobin. The colour index is a number showing the relation between the amount of hemoglobin and the number of red cells. This colour index is higher in pernicious anæmia than in some less serious anæmias; that is, the deficiency of blood cells in that disease is greater than the deficiency of hemoglobin.

It can readily be seen that to determine technically the condition of your blood requires laboratory tests. Every individual would benefit

by making this blood examination a routine yearly practice. The wise individual spends money for prevention of disease, and thus obviates often the necessity of spending ten times more to cure conditions which might have been prevented if detected in the early stages.

In anæmic conditions there are, however, some symptoms which should give warning to seek the cause and correct the difficulty. For example: The worst form of anæmia is what we call pernicious anæmia. This condition is very serious, and if allowed to continue past the early stages, it is usually fatal. The onset of this, as of any anæmia, is slow. Some of the early symptoms are fatigue, paleness of the skin, especially the mucous membranes. Instead of a deep pink of the eyelids there is a paleness. As the disease develops into the stage termed pernicious anæmia, a pale yellowish cast appears to the skin. In young girls a serious form of anæmia may develop which is termed chlorosis, and a greenish-yellow colour of the skin is an accompanying symptom.

The anæmia may be due to one or more of a number of underlying causes. Lack of sufficient fresh air, lack of sunshine, poor housing, poor food, poisons absorbed in the system, due to some local infection or from the toxins caused by chronic constipation, overwork, hemorrhages, malaria, and lead poisoning may be specific causes for poverty of blood. Of chlorosis in young women, a predisposing cause is the stress of school and social life, in addition to one or more of the above-named causes.

The first six causes listed are the probable causes of the most common anæmic conditions prevailing to-day among the masses. Most indoor workers get an insufficient amount of outdoor air and sunshine. Added to this deficiency is often a diet lacking in the essential mineral salts so necessary in the production of good blood. Foods rich in iron and calcium, such as celery, lettuce, spinach, kale, raisins, and prunes, should be included in a liberal diet of fruits and vegetables.

While iron needs calcium to aid in its assimilation, calcium cannot do its work without the aid of sunshine. Sunshine helps to distribute and utilize the calcium supplied in the diet.

That is why in the prevention of rickets—a calcium deficiency disease—not only is iron given in the early months in the form of orange juice and spinach purees, but also, in order for the calcium of the milk to be utilized in proper bone development, a certain amount of exposure to sunlight is necessary.

The same factors, which cause anæmic conditions, will also cure these conditions. As the onset of anæmia is slow, the person with a low red blood count and colour index must not expect miraculous results to follow a change of programme in diet or outdoor life.

To every action there must be an equal but sure reaction. Nature's methods of healing are sure, but to the impatient they may seem slow. If they are patiently and intelligently followed, lasting results will be seen.

Have a blood test as a yearly routine.

It may be said that we are as old as our arteries, but it is none the less true that we are as young as our blood. How is it with your blood? What is your red cell count and colour index?

Are You Overweight?

(Continued from page 13)

of moving quite rapidly through the intestine, so that there will be less absorption of nutrition.

If one has the courage to do it, two meals (not larger meals!) will be better than three. To reduce, one should discipline himself to take some vigorous exercise every day. But if he is unaccustomed to exercise, he should begin very gradually, as spurts or unusually hard work by a person who is soft from a sedentary life will do more harm than good. Preferably he should be under the supervision of a *qualified* physical trainer (many of the self-advertising so-called physical trainers are *not* qualified) who can prescribe his exercise according to his physical condition and his needs.

The exercises broadcast over the radio are excellent, but not sufficient to reduce the weight of a heavy person. A walk of several miles a day, by a person whose heart is not hampered, is good medicine for the overweight person.

VALUE!

Plain
Dial

Rs. 18



VALUE!!

Radium
Dial

Rs. 23

$\frac{3}{4}$ SIZE

"Improved"

ZENITH

ROCALARMTIMEPIECE

(Jewelled Escapement)

FAVRE LEUBA & Co. Ltd.

Hornby Road BOMBAY Dalhousie Square CALCUTTA

The Gospel of Jesus Christ— What it is—What it is Not

By Meade MacGuire

ALARGE part of the time spent by Christ in His public ministry in this world was devoted to the training of twelve men. Christ kept these twelve men with Him during His entire three and a half years of active service. They were taught to do the very work that He did. They preached to the poor, they healed the sick, they went about doing good.

The Saviour had called these twelve men to follow Him, and, forsaking all else, to devote their whole lives to His service. Day after day He instructed them as to His plans for the world, and what their work was to be. When He was about to leave them and return to heaven, He summed up His commission to them and to His disciples for all time in the words, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

They went forth in obedience to His command, and the lives of countless thousands of men and women have been changed from darkness to light, from sorrow to joy, from death to life, as a result.

What is this gospel that Jesus bade His followers preach in all the world? What is the mysterious power it exerts in the lives of men and women and children of every race and in every land? The word "gospel" means "good news." The disciples were commanded to preach the "good news" to every creature in all the world.

In his letter to the Romans the great apostle Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Roman 1: 16.

The gospel is "the power of God unto salvation." It is more than human power. It is more than the power of governments or armies. It is more than the power of nature. It is the infinite power of God. This is why it works such miracles in the lives of men.

Paul had felt this mighty power in his own life. He said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief." 1 Timothy 1: 15. He was a great sinner, but he had found a great Saviour. He rejoiced in a great salvation wrought by the power of God. It completely changed his life. It gave him love in place of hate; peace in place of discontent; and joy in place of sadness. So he went everywhere telling this "good news."

It was not a mere religious theory or a system of doctrines that Paul had embraced. It was not the acceptance of a new message or uniting with a church. It was the power of God, which, he said, "worketh in me mightily." He had experienced its power. He knew it was sufficient to save others also; and, as he preached to others, he witnessed its marvellous miracles.

At one time he visited the great, wicked city of Corinth. Afterward he wrote a letter to the church of Corinth in which he declared: "Christ sent me . . . to preach the gospel." 1 Corinthians 1: 17. Later in the letter he said that idolaters, adulterers, thieves, covetous, drunkards, etc., could not inherit the kingdom of God. Immediately he added, "And such were some of you." Some of the devoted followers of Christ in that church had once been in the depths of heathenism and sin. But they had heard the gospel from the lips of Paul, and now he said of them, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Corinthians 6: 9-11. It is such miracles as these that reveal the power of God and make the gospel God's "good news" to lost men and women.

Only a week ago I met a man who had long been an idolater, worshipping before senseless images and finding no relief from slavery to filthy habits and degrading vices. But the gospel of Christ had set him free and lifted the darkness and gloom of his sinful heart. Another man testified that he had not been sober for eighteen years. He was a slave to drink. His health was ruined, his home wrecked, his property gone, and his soul in despair. Then he heard and accepted the gospel of Christ. The awful thirst for drink was taken away, and, with the coming of peace, came health and return of his family; his face was lighted with the inner joy of a true life, which he had never known before.

I have talked with many a thief who has told me the story of his crimes. By the power of that mighty gospel they have confessed to God and man, and restored as far as possible the stolen goods. Afterwards I have observed their honest, noble lives, and have rejoiced in the gospel that is "the power of God unto salvation to every one that believeth." Romans 1: 16.

With the apostle Paul I can testify that I have seen idolaters, drunkards, thieves, even adulterers and murderers, pardoned, cleansed, and made new by the power of the gospel of Jesus Christ.

It is not the acceptance of a mere theory that breaks the power of evil habits in the drunkard, the adulterer, or the thief. It is the power of a person. That person is Jesus Christ. The gospel is good news concerning Jesus Christ. Peter said, "There is none other name under heaven given among men, whereby we must be saved." Act. 4: 12.

And Jesus Himself said, "I am the way." God gives salvation to sinners in the gift of His Son. When we receive Him as a present, living person, we have found the way. This is the good news that saves lost men and women. Confucius, Buddha, Mohammed, have all been laid in the grave and have returned to dust; but Jesus Christ is the Son of God. He is alive, and at the right hand of the Father. But He is not confined to heaven. He also dwells in the heart of every true believer who has accepted the gospel, for the gospel is Christ Himself.

Does the Church Oppose Science?

Harold W. Clark



AS the Christian church grew in size and popularity, there came in a spirit of critical study and philosophy, and scholars attempted to organize and codify the system of Christian teaching. Augustine in the West, and Origen and Clement in the East led out in thus organizing the mass of Christian doctrine, and we are told by Mosheim that "as this most ingenious man [Origen] could see no possible method of vindicating all that is said in the Scriptures against the cavils of the heretics and the enemies of Christianity, provided he interpreted the language of the Scripture literally, he concluded that he must expound the Sacred Volume in the way in which the Platonists were accustomed to explain the history of their gods."

Augustine

And in regard to the work of Augustine, Osborn tells us: "Among the Christian fathers the movement towards a partly naturalistic interpretation of the order of creation was made by Gregory of Nyssa in the fourth century, and was completed by Augustine in the fourth and fifth centuries. Plainly as the direct or instantaneous creation of animals and plants appeared to be taught in Genesis, Augustine read this in the light of primary causation and the gradual development from the imperfect to the perfect of Aristotle."—*Henry Fairfield Osborn, in "The Greeks to Darwin," page 69.*

Thus while a plain reading of Augustine makes him teach creationism, when his writings are carefully analysed we find that his creation was so modified as to be "creative evolution" or a sort of "theistic evolution." His creation was a continuous creation, and an unrolling of complex forms of existence from simpler and fundamental states. Rather than a literal six day creation, his allegorical interpretation of Genesis supposed that God created the world "potentially;" that is, in a simple, primitive state, but with inherent powers by which it proceeded through long periods of time to develop into present condition.

It was not the evolutionary theories of Augustine, however, that attracted attention, for they were eclipsed by other more urgent matters. His arguments were principally concerned with an application of philosophical teaching to the controverted points of ecclesiastical dogma, and he did this in such a way as to establish the supreme authority of the Catholic Church and to make his system of theology the acknowledged creed for centuries to come. As far as the evolutionary philosophy was concerned, it was opposed by the majority of the churchmen, with the result that it provoked little interest during the long period of the reign of Scholasticism in Europe, or until after the Crusades.

THE AMERICAN EXPRESS CO. INC.,

(Incorporated in U. S. A.)

Foreign Bankers and Travel Agents,
Offices in all Principal Cities
Throughout the World.

BANKING DEPARTMENT

Current Accounts and Foreign Currency Accounts carried. Traveller's Cheques, Letters of Credit and Drafts issued. Telegraphic and Mail Transfers effected. Dollar Money Orders issued payable anywhere in the United States. Foreign Money Bought and Sold.

TRAVEL DEPARTMENT

Rail and Steamer Tickets booked on all Lines. Hotel reservations made. Travelling bedrolls supplied. All classes of Insurance effected.

INDEPENDENT AND CONDUCTED TOURS ARRANGED

A WORLD SERVICE

BOMBAY OFFICE

Temple Bar Building

143 Esplanade Road

Calcutta Office
14 Government Place, East,

Colombo Office
Church Street

Cable Address: AMEXCO

Safeguard your funds by carrying AMERICAN EXPRESS TRAVELLERS CHEQUES payable anywhere.

Money Refunded if lost uncountersigned.

GENERAL AGENTS FOR THE NEW YORK CENTRAL LINES.

From Augustine to the Renaissance

From Augustine's time until the Renaissance, very little attention was given to scientific study or to a philosophical discussion of the problems of nature and science. And when the attention of men was directed to the study of natural philosophy by the revival of Greek learning, the extent to which the Arabian scholars had elaborated the evolutionary ideas of Greek philosophy made the acceptance of their naturalism favourable to a breaking away from ecclesiastical domination. And so it became necessary, in order to maintain the authority of the church, to combat the evolutionary views of the new scholarship along with other rationalistic influences that that scholarship set in motion. In this way we find that as late as the seventeenth century brilliant Jesuit writers contended for the literal interpretation of the book of Genesis, and evolutionary ideas were not allowed to develop. "The truth is that all classes of theologians departed from the original philosophical and scientific standards of some of the fathers of the church [Augustine *et al*], and that Special Creation became the universal teaching from the middle of the sixteenth to the middle of the nineteenth centuries."—*The Greeks to Darwin,* page 85.

When we come to the Protestant Reformation we find added reason for the opposition of religious scholars to the theory of evolution, for the Reformation was a call for men to return to those truths of the Bible that centuries of tradition had

Published Monthly by

The Oriental Watchman Publishing Association

Post Box 35, Poona, India.

J. S. JAMES, Editor

Single Copy, 8 Annas.

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

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

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

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

Published by J. S. James, and Printed by J. C. Craven, at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona. 295/29

obscured. With the challenge to men to live by faith in the literal interpretation of the Bible, the Reformation naturally included special creation as one of its fundamental doctrines. The idea was so forcefully set forth in Milton's epics that the literal story of creation as told in Genesis has come to be known as the "Miltonic Cosmogony."

Opposed by all Churchmen

With an uncompromising opposition to speculative philosophy regarding cosmogonies, Catholic and Protestant ecclesiastics alike opposed many so-called scientific ideas during the eighteenth and the first half of the nineteenth century. The persecution that the church gave to scholars with too advanced ideas was often due more to the philosophical and religious implications that these scholars attached to their views than to the heretical nature of the scientific studies they carried on.

The Catholic Encyclopædia says: "The censures of the church have never fallen upon philosophy as such, but upon theological applications, judged false, which were based upon philosophical reasonings."—*Catholic Encyclopædia*, vol. 12, p. 38.

Galileo

A notable case of such persecution is that of Galileo, who was forced by the church to retract his position in regard to the rotundity of the earth. This is often cited as an example of the ignorance and superstition of the ecclesiastical authorities in their opposition to advancing scientific truth. But notice what L. T. More says about it: "Galileo had aroused personal enemies by incessant attacks of the most bitter sort on the Jesuits. Not content with the convincing nature of the scientific discoveries which came from his fertile mind, he used his proofs of the Copernican theory as a weapon against the dogmas of the church, and he wrote his *Dialogues* with a pen dipped in vitriol.

THOS. COOK & SON, Ltd.

(Incorporated in England)

In co-operation with

WAGONS-LITS CO.

Head Office: Berkeley St., Piccadilly, London W. 1
300 Branches throughout the World

Tours of all descriptions arranged. Itineraries planned. Train reservations and hotel reservations made. Rail and Steamer tickets issued to all parts. Inclusive Independent Tours arranged. European Tour Managers engaged to accompany Tourists. Steamer passages engaged to all parts of the world. Baggage received, stored and forwarded. Insurance effected. "INDIA" pamphlet free on application.

Thos. Cook & Son, (Bankers) Ltd.

(Incorporated in England)

Letters of Credit and Travellers' cheques cashed and issued. Drafts issued and payment effected by mail or telegram at all principal towns in the world.

Current Accounts opened and Banking Business of every description undertaken.

LOCAL OFFICES: { BOMBAY, CALCUTTA, DELHI, SIMLA
RANGOON, MADRAS, COLOMBO,
BAGHDAD, SINGAPORE, ETC.

BREAD CAKES

AND

SWEETS

CAN BE HAD

FROM

PERERA BROTHERS
& Co.

BAKERS

CONFECTIONERS

CATERERS AND GROCERS

85 Thimbirigasyaya Road

Havelock Town

COLOMBO

Ceylon

Telephone No. 4106

And it is true, as Kepler is reported to have said, that the theory had quietly been gaining ground unmolested for eighty years and had found support among many of the more enlightened of the ecclesiastics. His trial was a personal reply of the Jesuits, rather than an attack on science. . . .

"The attitude of many modern writers on science is quite unjustifiable when they give the impression that the church was persecuting an inoffensive old man. It is quite certain that Galileo intended his work to be a bitter polemic against the most cherished convictions of the world, and that he drove the authorities at Rome to action by his caustic and domineering temper which never neglected an opportunity to cover the Jesuits and Aristotelians with ridicule. . . .

"In order to drive home his argument he attacked bitterly and personally the Aristotelian philosophers and the Jesuits."—*The dogma of Evolution*, pages 84, 101, 102.

Bruno

Giordano Bruno, who was burned at the stake by the Inquisition, was one of the first of modern philosophers, but he was burned for his heretical position on religious questions, and not for his scientific views. Far from being the martyr to the dawning light of the "science" of evolution that he is proclaimed by some writers, Bruno was so indefinite on this point that Osborn says of him: "There is thus great room for difference of opinion as to how far Bruno was an evolutionist in our sense, and we find different authors taking different standpoints according to their greater or less appreciation of the essential elements of the evolution idea."—*The Greeks to Darwin*, page 81.

Not Due to Church Ignorance

There is abundant evidence that the opposition of the church to philosophy was not due to the ignorance and superstition of the ecclesiastics, for when we examine the ideas that were propounded by some of the "advanced" scholars from the fifteenth to the eighteenth centuries, we could do nothing but expect that these scholars would be persecuted by any church whose doctrines allowed the use of force in maintaining its tenets. Again from the Catholic Encyclopædia (vol. 12, page 38) we read the following:

"The church has encouraged philosophy. To say nothing of the fact that all those who applied themselves to science and philosophy in the Middle Ages were churchmen, and that the liberal arts found an asylum in capitular and monastic schools until the twelfth century, it is important to remark that the principal universities of the Middle Ages were pontifical foundations."

To this statement we might add the fact that in our day some of the largest and most widely famed institutions of higher learning in the world are Catholic schools, for example, McGill University, in Montreal, and St. Louis University, and others. The charge that religion is opposed to the advance of science is untrue, for while the Catholic church is opposed to evolution, it supports some of the most advanced scientific schools in existence.

Renowned Scientists Also Churchmen

Further proof that religious faith is not a hindrance to true scientific research is found in the lives of some of the greatest scientists of modern times.

Sir Isaac Newton, famous for his discovery of the law of gravitation and for many other advanced ideas in physics and mathematics, was a devout Christian and student of the prophecies. "From an early period of his life Newton had paid great attention to theological studies."—*Encyclopedia Britannica, Art., Newton*. Among the treatises on religious subjects we find "Observations on the Prophecies of Daniel and the Apocalypse of St. John," "Lexicon Propheticum," "Church History," and many others, including a large number of divinity tracts.

Gregor Mendel, who discovered the laws of heredity that have revised the whole science of biology was a monk in the abbey at Brunn, Austria.

Louis Pasteur, the father of bacteriology, the discoverer of the laws of fermentation and putrefaction, and the inventor of cures for anthrax and rabies, was a devout Catholic. "Pasteur's faith was as genuine as his science. . . . What he could not above all understand is the failure of scientists to recognize the demonstration of the existence of the Creator that there is in the world around us."—*Catholic Encyclopædia, vol. 11, p. 537*.

And we might mention Asa Gray, the American botanist, whose religious views were those of the evangelical bodies of the Protestant church. During his correspondence with Darwin regarding the facts of plant distribution Gray refused to allow scientific reasons to detract from his faith in the truths of Christianity, for he maintained the principle of design in nature against Darwin's theory of natural selection.

These facts show very clearly that religion, of whatever creed it may consist, does not oppose the progress of true science. When, therefore, the evolutionist finds churchmen objecting to his theories, it is well for him to investigate the grounds of his theories and to square them with facts. It is time to dispense with some of the philosophies that are parading under the guise of science; and when this is done, true religion and true science will stand in full agreement.

He Could Not Ask Too Much

It is recorded of Alexander the Great that on one occasion he told a man who had begged a marriage portion for his daughter, to go to the treasurer and ask whatever he pleased. The man went accordingly and asked such an enormous sum that the startled treasurer sought the emperor, and asked if it were really his pleasure that such a request be granted.

"Yes" said Alexander; "that man does me honour; he treats me as a king, and shows that he believes me to be both rich and generous."

When we go to God in prayer, we may each say to ourselves:

"Thou art coming to a king,

Large petitions with thee bring;

For His grace and power are such,

None can ever ask too much."—*Parish and Home*.



Christ and Closed Doors

By A. V. MIDDLETON

THEN . . . at evening . . . when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

Perhaps the most striking thought in the above quotation is that Christ can pass through closed doors. Material doors can only shut out material things. They are not and never can be, proof against the spiritual forces of God's universe. Some of us have been standing before closed doors for a considerable time, waiting with more or less patience for them to open. But has it ever occurred to us that, like Christ, it is possible for us to pass through them? True, by faith the walls of Jericho fell down, but where, in our experience, they still remain standing, they need prove no barrier to our entrance if we approach them in the right way. Can we imagine the Röntgen rays waiting for doors to open, or walls to fall down? Does not the mighty, rushing wind—the symbol of the spirit—penetrate the porous brick, and even the seemingly impenetrable stone? Just as there is no grave deep enough to bury the living truth, so there is no door strong enough to exclude the spirit of the risen Christ.

Closed to our glorious message, certain classes, from the high-browed aristocrat of England to the high-caste Brahman of India, have stood almost invulnerable, because it may be, we have come up against them in a spirit of antagonism instead of affecting an entrance by the sympathetic

spirit of the Christ. Forgetting that the weapons of our warfare are not carnal but spiritual, we have tried materialistic methods and have signally failed.

On that memorable evening the doors were closed for fear of the Jews, the representatives of the popular orthodox religion of the day, and history has a trick of repeating itself. Yet even to-day, where so-called Christianity is heartily hated because of the inconsistencies of its professors, the people are frankly acknowledging, "If you come to us in the spirit of your Master, we cannot resist you."

At the close of a service in America where whites and blacks had assembled, in a union meeting, an old lady remarked that it was all very nice and Christian, "but if we are going to be Christians in our churches what is it going to lead to?" The dear old creature spoke more wisely than she knew, and asked a larger question than we can answer, for it is almost impossible to estimate what a general exhibition of the Christ-Spirit in all our churches would lead to. One thing is absolutely certain: that barriers hitherto erected against us would no longer prove obstructions to the spread of the glorious Gospel of our Lord and Saviour Jesus Christ.

Once more it is evening. The midnight hour approaches, and many doors remain unopened. But Christ, in the person of His true disciples, can still pass through these closed doors, and the result will always be the same—"Jesus stood in the midst, and saith unto them, Peace be unto you."