



THE
ORIENTAL

WATCHMAN

AND HERALD OF HEALTH



Indian State Railways

TEMPLE OF GODDESS HONGESWARI AT BANSBARIA



The well considered action of the Canadian National Council of Education urging that all children under sixteen years of age be banned from attending moving picture theatres, is a striking commentary of the estimate of our educators on the influence on the children of the demoralizing type of picture usually seen. In the absence of legal means parents should take steps to protect their children.

The Salvation Army is now established in 84 countries and colonies, and its message is spoken in 67 languages by 130,000 officers.

Determined to go modern is Turkey. New York offices of the Remington Rand Company announce that 8,000 typewriters with the thirty-one letters of the new Turkish alphabet on the keyboard have just been shipped to Constantinople.

The completed version of the whole Bible in Tutsa-Songa for Central Africa has been made by the National Bible Society of Scotland. This translation, which is the work of the late Dan Crawford, represents many years of laborious toil, and there is much gratification at the completion of the task.

The German Museum at Munich represents the first effort that has been made to portray in graphic form, and within the walls of a single building, the scientific progress of mankind. It has been the first creation of Dr. Oskar von Miller, the museum's founder and present head, that the history of man's civil achievements could and should be told in a way that would make it interesting and comprehensible to every layman and child. To the creation of this museum the leading architects, engineers and scientific experts of Germany have brought their skill. In order to cover its more than 500 room-sized corridors, one must walk a total of nine miles.

The beauty part of the great South American country called Peru, there are some of the largest salt-petre mines in the world. Here over an extensive region the ground is thick with sulphate deposits, and the whole country is white and glistening, just as if there had been a tremendous snowfall. Not even a tiniest blade of grass will grow in the soil, which is practically motionless but salt-petre. The devastating whiteness of the country is very bad for the eyes of the men who work in the mines, and even if tinted glasses are worn, there is a risk of damage to the eyesight. So the owners have introduced large numbers of tin umbrellas and stripes, which are all painted green. Round about the mines you will find small parks and gardens which resemble one of my gardens, for there is nothing real in them at all; everything is made of tin. Here the workers sit after they have finished, and they find that looking at the green of the tin trees has a very restful effect.

Czechoslovakian women have long taken an active interest in politics. Since 1861 they have been able to vote for the Bohemian Deputation. In 1912 a woman was elected to the Bohemian Deputation, and since 1918 Czechoslovakian women have enjoyed all political rights with the men. The diplomatic service is now open to the fair sex, and there are ten women in the Czechoslovakian Parliament and five in the senate.

The great Sahara Desert is to be conquered at last—by airplanes. Such a service is to be established over the desert by the Belgian and French governments, from Brussels and Paris to Madagascar, and will begin primarily as a mail line of a weekly schedule. But it is expected, if traffic warrants, that it will be converted into a daily passenger and freight service. Starting at Brussels, the planes will stop at Paris, Beira in Portuguese East Africa, and then cross the Mozambique Channel to Madagascar. Owing to the intense heat, the desert will be crossed at night. The planes will be guided by huge beacons on their course.

Trees which produce sugar and lard, plants which yield poisons for treating disease and poison which kills the fish in a body of water without spoiling their edibility, are among the discoveries reported to the Field Museum of Chicago recently by Leavellyn Williams, leader of the botanical expedition to the Amazon. "The pale de sugar, or 'sugar tree,'" Mr. Williams said in his report, mailed after a trip of 325 miles into the dense wilderness of the Manay region, "contains in its bark a sweet edible resin with the consistency of real sugar. The pale de aceite, or 'lard tree,' excretes an oily substance, which, in appearance, taste, consistency, and color properties is a close affinity to the lard rendered from animal fats." Telling of the remarkable number of medicinal plants growing in the Brazilian forests, Mr. Williams wrote that the Indian natives have a wealth of knowledge of their uses. They have developed specific remedies from the plants for treating rheumatism, nervous diseases, tumors, debility, asthma, and other maladies.

A student for sixty years—such was the remarkable and probably unique record of William Colman Kemp who died last winter in New York City at the age of seventy-eight. Four years he was eighteen years old, he had been enrolled at Columbia University, and in two years students hardly named him "Columbia's perpetual student." In 1868 he received his A.B. degree, and since then he had acquired an imposing array of degrees—A.M., M.D., D.L.D., LL.M., Ph.D., D.E., B.C., M.Sc., B., Ph.D., Chem., and a B.S.—but to his fellow students he was affectionately known as "Doc," for they had conferred upon him a degree not listed in the catalogue—D.P.M., or "Doctor of Perpetual Misery." It was said that in his youth he had no great liking for study, but a wealthy relative had urged him to enter college. This uncle died when young Kemp was eighteen, and in order to insure the boy's securing an education, the uncle stipulated in his will that William was to have \$500 a year as long as he remained at college. As soon as he stopped being a student, the money would cease. Hence William Kemp's mercurial zeal to continue as a matriculated student during those best years. Later in life, when he had acquired property and a modest income, the money was no longer needed; but by that time the habit of study had become not only customary but really pleasurable, so Kemp continued in the university. He is said that he had been registered in practically every department and school in Columbia, had pursued several widely divergent professions, such as medicine and engineering, and had covered almost every subject listed in the catalogues. There is no record however, that he ever repeated a course. Aside from his studies, he travelled widely in Europe and Asia, but he always made certain that he was registered as a student at Columbia.

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Stamping out Malaria in Bengal

ONE of the great accomplishments of medical science has been the clearing of malaria out of the Panama and Suez Canal zones. Places that used to be death-holes, swarming with millions of mosquitoes, are now clean, healthy localities where mosquitoes are never seen, and where people do not even have to use nets. In the Suez Canal zone the mosquitoes were so thoroughly exterminated that they have not been seen in the city of Port Said for the past fifteen years. Dr. Halford Ross of the Assam Frontier Tea Company, brother of Sir Ronald Ross, who discovered that malaria was transmitted by anopheline mosquitoes, says that the extermination, which he conducted, was accomplished in the astonishingly short space of six weeks. He has now proposed a plan for ridding Assam and parts of Bengal of these life-destroying pests. He declares that the prevention of malaria is more important for the uplift and betterment of rural populations in India than any other thing. Whenever this terrible malady is removed, the productivity and output of a community increases more than a hundred per cent.

Dr. Ross says that it should not be difficult to exterminate malaria in places where there is an annual cold season, as in Upper Assam, during which the mosquitoes hibernate. Since malaria and dengue fever are transmitted only by mosquitoes, to kill them is the only way to cope with the disease. Only the female mosquito sucks human blood, the male being a vegetarian. Before the period of laying her eggs, the female mosquito is exceptionally ravenous and attacks human beings, monkeys, bats, birds and dogs, with great avidity, the extra nutrition of the blood being needed by her to generate her young. In this campaign of blood-sucking, the malaria germs are transferred

and carried from sick people to well people, through the germ-laden fluids of the mosquito's body, and thus the people of a whole section rapidly become infected.

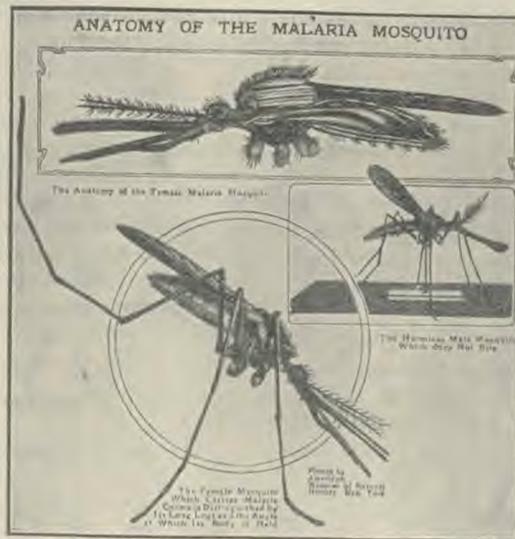
The only way to get rid of mosquitoes is to destroy their breeding places by pouring oil on the water where the eggs are deposited, thus making

it impossible for the larvae to grow to maturity. Some distinguished doctors and scientists in Assam are making a beginning in this important enterprise. The first step is to drain the land by digging a straight central channel in the swamp with contour drains around the edge of the swamp connecting with the central stream. The water then runs in to the central drain, and can be oiled and kept under control, whereas this would be impossible if it were spread all over the marsh. The cost of this drainage varies, but it has not anywhere yet exceeded Rs. 12 an acre, and usually

it costs very much less than that. When the swamps are thus drained and well under control a solution of equal parts crude petroleum and the cheapest obtainable grade of kerosene is poured over the surface and prevents the mosquitoes from breeding.

Once a week, also, visits must be made to every part of the area determined upon. The workers, carrying the mosquito-destroying solution with them must visit each swamp, all the coolie lines, and the compounds of every house and bungalow at the same hour of the same day every week in the year, oiling all collections of stagnant water, upsetting all tubs, barrels, jugs, etc., which could harbour mosquitoes or enable them to breed, and cutting bamboo stumps off at the top notch, in order to prevent the retention of water.

Dr. Ross says that the chief requisite for success is the enthusiasm of the workers. If the routine can be kept up regularly, week in and week



The Malarial Mosquito

out, for a year, the battle with the mosquitoes will be won, and human existence in the area will be a far happier thing.—Condensed from *Young India*.

The Cure for Insomnia

INSOMNIA, or sleeplessness, is not necessarily a serious matter. Nevertheless, the fact should be emphasized that lack of sleep, even in otherwise healthy persons, and whether the result of intention or not, tends to interfere seriously with the efficiency of mental functions, causes defective memory and inability to fix the attention. It also induces extreme sensitiveness of the eyes, with hallucinations of sight; and, of course, causes a general lack of energy. Pain, fever, brain excitement, certain organic changes in the brain, anæmia, and neurasthenia may each lead to or cause insomnia. Naturally, therefore, insomnia is much concerned with the obstinacy of complaints in which it occurs.

If a healthy and vigorous person takes too much food, he or she is likely to be rendered sleepy, part of the energy which might have been used by the brain having been drawn to the stomach in order to aid digestion. On the other hand, fasting and underfeeding tend to cause wakefulness. Sleeplessness sometimes results from too much mental activity just before retiring, or from nervous irritability—due for example, to food "lying heavy on the stomach," or to constipation. Cold feet, impure air, too much or too heavy bedclothing are other causes.

But the mental element is a very strong one. Suspense is extremely likely to prevent sleep. Many cases of persistent partial insomnia are the result of expectation; and a fake remedy (e.g., coloured water) if supposed to be a powerful antidote, often proves efficacious.

The Treatment

As an aid to refreshing sleep, hygienic living—mental as well as physical—should receive particular attention. Tea and coffee, taken late in the day, prejudice the interests of sleep. To resort to laudanum or chloral is harmful, and genuine sleep is not inducible through either of those agents, unless it follows the artificial. I do not believe in having solid food within three hours of retiring but I recommend at the last meal either onions or lettuce. The onions have a peculiar essential oil which is highly soporific. Lettuce contains, particularly in the stem when the plant is flowering, a substance called "lacturarin" (not laudanum, as often stated), and when lettuce cannot be eaten the juice can be advantageously used for procuring slumber. I may add that lettuce juice is often of great value where a person is in great pain.

When restlessness is due to congestion about the head, vinegar and water, sponged over the forehead and temples, while the lower part of the body is kept warm, is useful in many cases.

Sleeping on the back is liable to cause nightmare, and lying on the left side disagreeable dreams. Children are prone to sleep lying on their stomachs, a particularly good position after a meal, as the eructations can most readily escape. Many adults will find that they themselves sleep very soundly lying on their stomachs, the left arm lying over the small of the back, and the face and right hand (the right arm above the head) turned towards the left. If you sleep on your right side (or left side) you should be careful to slightly bend forward at the neck; that all but ensures breathing through the nose.

Have the feet warm before getting into bed. Indians and hunters make a rule of sleeping with their feet turned towards the camp fire.

How to Breathe

I advise persons inclined to be wakeful to utilize respiration in this way: Take a breath slowly through the nose. Don't sniff, for that contracts the passage. The chest acts like a pair of bellows, and you would think it absurd to do anything at the nozzle in order to fill the bellows. Recollect, therefore, that it is the expansion of the chest which allows the breath to enter, and not the entering breath which causes the chest to expand. Having taken the breath, exhale while mentally picturing it, as if a vapour, passing downwards to the feet. Nerve energy and blood follow the direction of thought (we call this "dirigation" of the blood), and placidity and drowsiness result. Again, don't try hard to go to sleep, but give way to the ideas you have conjured up, and for physical as well as mental reasons, sleep is then likely to come suddenly—of course without your noticing when.—*J. L. Orton in Health for All*.

How Lighting Affects Eyesight

Do you know:

1. That reading in dim twilight hurts your eyes?
2. That looking at an intensely bright light, as the sun, has caused blindness?
3. That a bright light in your field of vision is harmful?
4. That using your eyes in a flickering light causes eyestrain?
5. That sharp contrasts are bad for the eyes?
6. That glare diminishes the visibility of objects?
7. That the treatment of the ceilings and walls are involved in good lighting?
8. That dust on the globes, shades and reflectors impairs the efficiency of the lighting?
9. That coloured garments often appear different by artificial light that is deficient in blue rays?
10. That portable lamps are a great aid to efficient lighting?

—*General Science Quarterly*.

The Tenth Sign—Spiritualism

By Carlyle B. Haynes

SUFFICIENTLY grave, indeed, are the possibilities of disaster and distress already discussed. But more must be added. If men were left alone in their work of rebellion, lawlessness, and destruction, it would be bad enough. But men are not alone. Joined with them in this work of self-destruction are demon spirits, bent wholly on completing the work of human deception and ruin.

The appearance and work and development of Spiritualism, more accurately Spiritism, is another outstanding sign of the Lord's coming. Paul foretold the appearance of this movement, and accurately described its character. He wrote :

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:1,2.

"Seducing spirits" are to work "in the latter times." This will constitute a departure, "from the faith." It will teach "doctrines of devils."

Jesus, in His answer to the disciples' inquiry about the signs of His second coming, said :

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

One of the evidences, then, of the nearness of the end will be miracle-working power, pretending to speak for Christ and in His name, professing to be religious, but which is essentially deceptive and untrue. Its sole purpose is to deceive, and those who are not of the very elect will be carried away by its delusions. Paul again spoke of this sign when he wrote :

"Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: 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 : 8-12.

Here is forecast a system, appearing just before Christ's second coming, which will, using "all power and signs and lying wonders," work "with all

deceivableness of unrighteousness," bringing "strong delusion" to those who "believed not the truth," but the end of which will be that the Lord, when He comes, "shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

Spiritualism fulfils these prophecies. Making its appearance, in modern times, in 1848, in Hydesville, New York, in what was called the "rapping delusion," it has developed through the years since then until to-day it is attracting the attention of the world. It is hailed by some as "The New Revelation." Tens of thousands have accepted it as a genuine system of religion, and have turned to it for solace and comfort in bereavement. Connected with it is a body of phenomena which the Bible accurately describes as "power and signs and lying

wonders," ranging all the way from the most primitive rapping, through table tipping, slate writing, and ouija boards, to the materialization of spirits and spirit photography.

Books by the score and hundreds have been, and are, coming from the press, teaching the doctrines of Spiritualism. The daily



Saul and The Witch of Endor

press and the magazines are filled with its claims, its pretensions, its teachings, and accounts of its phenomena. It has its prominent and well-known spokesmen, who describe its working to great audiences. And multitudes of mediums ply their trade throughout all lands.

Spiritualism is not of God. It is only a revival, in a modern guise, of the condemned and prohibited sorcery, wizardry, witchcraft, and necromancy of old. Its teaching is falsehood, its claims are untrue, its miracles are frauds, its pretenses are lies, its religion is hypocrisy, its influence is a menace to life and sanity, its tendency is toward evil and death, its power is of the devil, and its appearance now is a sign of the times, and a fulfilment of Bible prophecy.

Spiritualism is not, as it would like to have its dupes believe, a new development. It is old, as old as sin, as old as Satan. The first spirit medium was the serpent in the garden of Eden.

God prohibited and condemned Spiritualism in ancient Israel. He said :

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

God's own appointed penalty for mediumship anciently was death.

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

Those who trifle with Spiritualism are playing with death.

Consulting with familiar spirits now is no more pleasing to God than it was in ancient times. He declared it to be an abomination.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out before thee." Deut. 18 : 10-12.

In the New Testament, Spiritualism, under its older and more accurate name of "witchcraft," is classed with all other works of the flesh.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that *they which do such things shall not inherit the kingdom of God.*" Gal. 5:19-21.

Excluded from God's coming kingdom are those who practise Spiritualism.

"Without are dogs, and *sorcerers*, and whoremongers, and murders, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

The teachings of Spiritualism are false. They contradict God's word.

Spiritualism teaches that man is immortal. The Bible declares God alone to be immortal.

"Which in His times He shall show, Who is the blessed and only Potentate, the King of kings, and Lord of lords; *who only hath immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting." 1 Tim. 6:15,16.

Man is said in the Scriptures to be altogether finite and mortal.

"Shall mortal man be more just than God? shall a man be more pure than his maker?" Job. 4:17.

Spiritualism declares man to be conscious in death, and claims to provide a way of communica-

tion between the dead and the living. This claim the Bible overthrows and utterly demolishes by proving man to be unconscious in death. His ability to think and reason, his intellectual powers, come to an end with death.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3,4.

"In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6:5.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

Death brings a complete cessation of conscious existence.

"The living know that they shall die: but the dead know not anything, neither have they any more a reward: for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5,6.

A study of the following Scripture passages, here merely cited, will disclose that:—

The dead are not in heaven: John 3:13; 7:83,84; 8:21; 13:33; Acts 2:34.

They are not in hell fire: Job 21:30; 2 Peter 2:9.

They are in their graves: John 5:28,29; Acts 2:29.

They are all, both righteous and wicked, in one place; Eccl. 9:20.

They are asleep in the dust: Gen. 3:19; Dan. 12:2; Psalm 22:15; Job 7:21.

The grave is a place of silence, of darkness, of repose: Job 3:11-19; 10:21,22; Psalm 88:13; Eccl. 9:10.

The dead are asleep, unconscious: Deut. 31:16; 2 Sam. 7:12; 1 Kings 2:10; 11:21,43; 2 Chron. 9:31; 2 Kings 20:21; 2 Chron. 39:33; 26:23; Job 3:13; 7:21; 14:21; Ps. 76:5; Matt. 27:52; Acts 7:60; 13:36; 1 Corinth. 15:6,18,20,51; 1 Thess. 5:10; 2 Pet. 3:4.

The dead exercise no mental powers, and praise not the Lord: Ps. 6:5; 88:10-12; 115:17; 146:3,4; Eccl. 9:6; Isa. 38:18,19; Job 14:12.

The dead know not anything: Ecc. 9:5,6,10; Job 14:21; Isa. 63:16.

Nothing that has been said here is to be construed as meaning that "death ends all." Death does not end all. There is to be a resurrection from the dead. There is to be a future life. What is meant here is that the teaching of the Bible is to the effect that this future life begins, not at death, but at the resurrection from the dead. Between death and the resurrection there is unconsciousness and sleep.

And this truth, made so plain in the Bible, utterly destroys the whole foundation and structure of Spiritualism, which teaches the conscious state of the dead. The Bible and Spiritualism are opposites. To believe one is to reject the other. (Turn to page 26)



A Spiritualist Medium

Some Common Conditions and their Management

By Harry W. Miller, M. D.

A CHILL is a sensation of cold accompanied by convulsive movements commonly known as shivering, a pale skin, and blue lips, and is either a result of too great exposure to cold or a symptom of some on-coming disease. Thus we recognize a normal, protective chill, and a chill, which is part of a disease process. In both cases, the chill, by exciting vigorous muscular action, tends to increase the body heat.

When chill accompanies disease, it usually indicates the accumulation in the body of waste or poisonous matter, resulting from the action of germs or malarial parasites. The process of burning up this waste matter results in the abnormally high temperature known as fever.

Many infectious diseases begin with a chill. In malaria there is a regularly recurring cycle of chill, fever, and sweating, followed, in the milder cases, by a return to the normal temperature for a time before the beginning of the next cycle. There may be a sharply defined chill, or in some cases a chilly sensation lasting for several hours. A headache may accompany or follow the chill.

Treatment.—For the normal chill of exposure, the remedy is to avoid the exposure, either by adequate clothing or by artificial heat, or both.

It is a mistaken economy that will permit the chilling of the body: and "hardening" by this process is likely to result in more harm than good.

The chill of many infectious diseases, including malaria, is preceded by yawning, stretching, and sometimes by a dull headache. As soon as these symptoms appear, a hot treatment, such as a hot pack, a warm bath, a vapour or cabinet bath, or even a hot foot bath, will often warm the body, and either prevent the chill or lessen its severity. Even after a chill has begun, something is accomplished by providing extra covering, and placing hot bricks, hot bottles, and the like around the limbs, or better still, by placing the feet in a leg bath as hot as can be borne. Hot bottles will accomplish the most good when placed between the thighs, but should not be so hot as to burn the patient. Give plenty of hot liquids to drink, as this will furnish fluid to the blood to help carry off the impurities.

Fever

Fever, or increase of the body temperature, results from the accumulation of poisons in the tissues. These poisons may be the result of germ growth, as in the infectious diseases, or of some poisonous plant or mineral. The increased temperature is always accompanied by an increase in the pulse rate and in the rate of breath-

ing. Infectious disease is almost invariably accompanied by fever. If the temperature ranges between 99° and 101.5° F., it is called a low fever; from 101.5° to 103°, a moderate fever; above 103°, a high fever.

The symptoms of fever are a flushed face, sparkling eyes, and often headache. There is increase in the rate of the pulse and respiration. There may be a preceding chill, and the hands and feet may feel cold to the touch.

Treatment.—Of first importance is rest in bed and protection from exposure. With even a slight fever it is imprudent to go out for a drive. Exercise or exposure may develop a mild infection into a very serious trouble. Early in the fever it is well to move the bowels by means of a cathartic. The patient should be encouraged to drink plenty of water. The diet should be light, composed mostly of liquids, at least during the early stages. For a prolonged fever, it is necessary to support the patient with a nutritious diet, but this should be under the supervision of a physician or a dietitian.

Fevers are best controlled by water treatments, especially the tepid and cool sponge, the cold bath, and the local cold compress. Especially for typhoid fever, a continued cold compress over the bowels, frequently renewed, and alternated once an hour by one hot fomentation, is a good cooling measure. A fever continuing for some time at a temperature of 106° F. or more is almost always fatal.

Sneezing

A sneeze is a deep inspiration, filling the lungs, followed by one or more short, violent expirations, the air being blown out forcibly through the nose. Usually sneezing is caused by some irritation of the lining of the nose. One can artificially induce a sneeze by tickling the nose with a feather, inhaling some irritating powder, or looking at bright sunlight. Hay fever is a form of irritation accompanied by watering of the eyes and frequent sneezing, caused by plant pollen or some other irritant coming in contact with the nose lining, or sometimes caused by some abnormality of the nose, as a diseased septum or turbinate, or a polyp. Some foreign body lodged in the nose may also cause sneezing.

Sneezing is significant as a symptom of an on-coming cold: and if the patient can be induced to heed the warning immediately, and avoid the exposure that is disturbing the circulation, and perhaps take some hot treatment, he will more than likely abort the cold before it gets a start. If this warning is not heeded, or if the patient thinks it will be time enough (*Turn to page 31*)

Coal and Fish Witness to the Certainty of Noah's Flood

By Ben E. Allen, A. B., LL. B.

COAL exists abundantly in the polar regions. Of course, we all know that coal and the rich oils it contains came from the remains of buried plants and animals. Petroleum also, from which petrol and coal oil and many other products are obtained, was distilled or compounded out of the fat and the oils in the same buried life by strong acids and underground heat caused by decay, slaking lime, and otherwise.

Petroleum is a mixture of minerals and what are called hydrocarbons; and hydrocarbons are formed, that is, originally compounded, only in living plants and animals. This knocks out the old theory that petroleum came from the original rocks, the igneous rocks, such as granite, and was distilled out of the minerals in the rocks. The petroleum was and is now forced to circulate by underground pressure.

At Cape Lisburne, one hundred sixty miles within the arctic circle, is a coal field with forty or fifty seams of coal, one hundred thirty-seven feet thick. Ten of the beds are four feet thick, and one is thirty feet thick. All of the polar explorers, from De Long in 1879 to the present have reported immense beds of coal on all sides of the pole. Their lives have often depended upon the abundance of coal. Like the mammoths, it is not probable that any more was buried there than elsewhere, but it is better preserved near the surface, and, of course, not hidden from view by vegetation. Coal is very perishable near the surface in any climate but frigid. (See the De Long story, *American Legion* (weekly), October 23, 1925; an early 1925 number for the "Perry Polar Expedition;" and see both accounts in the records of the U. S. War Department; Dr. A. W. Grabau, *Principles of Stratigraphy*, pages 493, 494; David White, "Origin of Coal," page 68; F. H. Knowlton, *Bulletin of the Geological Society*, Vol. 30, pages 501, 506, 541, 548; Guy E. Mitchell, U. S. G. S., *Scientific American*, February, 1926, pages 98, 99; G.

C. Simpson, *Nineteenth Century Magazine*, January, 1926, pages 129-141; J. H. Jeans, F. R. S., *Nineteenth Century Magazine*, December, 1925, page 819; Prof. Geo. M. Price, "Fundamentals of Geology," pages 195, 230, and "New Geology," pages 428-441, 454-470.)

The Great Surprise

But the great surprise is that these arctic coal beds, and the immense shale beds there also, contain the remains of exactly the same kinds of plants and animals as do coal and shale in all other parts of the world. A still greater surprise is that, with many other plants, we find palms, breadfruit, fig trees, cypress, redwood, banana, and ferns. Most of these grow in a warm, steady climate only, at least free from frosts or freezing.

All the buried plant life found imprinted in coal and shale, all over the world, shows to have been of much ranker and larger, and of more rapid growth than any known to-day. God evidently cursed the ground and rendered it less fertile, not only when sin appeared but, also by the flood. It is significant that, though the redwoods grew much

faster than now, larger trees are found now alive than those in the rocks. (Prof. Guy E. Mitchell, U. S. G. S., *Scientific American*, February, 1926, pages 98, 99.) This tallies with the some sixteen hundred years before the flood and five thousand or thereabouts since.

Change Came Suddenly

Fifty or more years ago it was widely taught that there is even now a Garden of Eden round the north pole, full of tropical plants and animals with a tropical climate. The De Long Polar Expedition of 1872 was undertaken with this in mind. The fact that the tropical animal and plant remains increased in amounts and freshness toward the pole, instead of being taken merely to mean that the farther north the colder the climate and, therefore, the better preserved such remains are, they were taken as evidence of a tropical region near at hand. But the De Long



WIDE WORLD PHOTO

Fossilized Jaw bone of a Giant Whale Unearthed near Santa Barbara, California

Expedition proved that "the further north you go the colder it gets," as one of the few survivors testified before a Senate investigating committee.

It is well known that, were it not for frosts and freezing weather, tropical plants could grow all over the earth, or at least in climates averaging much colder than the tropics. The frosts and freezes drove them to the tropics, and keep them there, not cool weather nor their need of hot climate. It is not probable or necessary that the earth then received more heat from the sun than now, but it was more evenly divided and scattered to all parts. Astronomers say the earth receives only 15 per cent more heat when it is closest to the sun than when it is farther away from it.

This per cent would make a difference of less than 5° F. between our Arkansas summers and winters. All the evidence goes to show that the climate was once almost the same all over the world, and that the change was sudden.

The terrible suddenness with which the ocean and all the bodies of water apparently once suffered an awful spasm is shown by the fish entombed. Their bodies are found perfect and entire, even to the soft jellylike parts, petrified or imprinted before decay had time to set in. Their scales, which we know drop off in a day or two in ocean water, where decay is twenty-five times faster than in fresh water, are often, and almost generally found in the rocks. Their bodies are found with fins set and tails bent almost round to the head, a position fish assume in their struggles for life at any time, as if overwhelmed in strangling mud while flopping and striving to clear themselves. They are as though the water had suddenly become thickened with mud, the mud then rapidly covered with other heavy material, and all of it rapidly hardening.

Do not forget this point. It is true of practically all buried plants and animals. Fish are found in places in many parts of the world piled many feet up on each other in the midst of the rock in thick beds covering as much as ten thousand square miles in places. Fish are not being buried this way to-day except where the ocean bottom is suddenly disturbed by earthquake or volcanic action, and then only on a very small scale. Under ordinary conditions their bodies are eaten by other fish or by other sea animals or insects, or decay and fall apart bit by bit. (Dr. J. M. MacFarlane, "Fishes the Source of Petroleum," 1923, pages 384, 400; "Old Red Sandstone," Hugh Miller, pages 48, 221, 222; *Review and Herald*, August 13, 1925; "Phantom of Organic Evolution," page 53, Prof. Geo. M. Price.)

Millions of Entombed Fish

There is a large slab of shale in the museum at the University of Nebraska in which there are thousands of jellylike fish in perfect shape. How could these delicate things be preserved in their perfect shape and form, even to the very cell structure, except in the suddenness of a single movement? Not only must the burial have been sudden, but just the right kind of mineral waters had to set

to work on them at once, in order to fossilize or petrify them in their natural forms. Nothing like this is happening to-day.

Millions of shellfishes were buried alive, for their shells are found empty, and this, too, is almost never happening to-day. Many beautiful plants are most wonderfully preserved, as though in a family album with all their neighbours and friends. They are packed crisp and fresh, and made their imprint even before wilt set in, and petrified very rapidly. They can be examined as minutely under the magnifying glass to-day as if they were green. These things are almost never happening to-day, but once they happened almost universally.

There is a general agreement as to these facts; that is, as to how the fossils look and how naturally preserved they are, though some disagree as to when in the earth's history it was done or whether it was done all at one time. As we go on with this series of the evidences of the Flood as found in the rocks, I hope to show many independent evidences that the one great Flood tragedy is demanded. At least I hope to show that there are no obstacles whatever to an actual faith, even to a reasonable conclusion based on concrete scientific evidence, that the flood was an actuality, really indispensable to an explanation of the surface of the earth. I hope even to show every attentive reader how he can go and see for himself, and thus, by his own efforts and observation, grow in the knowledge of the Flood of the Bible and of the God of the Bible.

Worth Remembering

"DISHONESTY in business, in God's view of it and in truth, is a violation of the eighth commandment, in purpose and act."

"God's providences look best and brightest when they are compared with His word, and when we observe how God in them all acts as He has said, as He has spoken."—*Matthew Henry*.

"Kind words are the bright flowers of earthly existence; use them and especially around the fireside circle. They are the jewels beyond price, and powerful to heal the wounded heart, and make the weighed-down spirit glad."

"Men are responsible for the light which they might have as well as for that which they actually enjoy."

"Prayer would be a very dangerous instrument for ignorant, selfish, fallible men to wield, if there were not an infallible One to refuse to grant mistaken requests."

"He stood four-square to every wind that blew."—*Tennyson*.

"Revenge is a momentary triumph, which is almost immediately succeeded by remorse; while forgiveness, which is the noblest of all revenges, entails a perpetual pleasure."

"It is not what a man has that is to decide his destiny, but how he uses what he has."

Adenoids

By Emanuel Krimsky



HE adenoid tissue is a corrugated mass attached to the back and upper wall of the vault behind the nose and above the throat cavity; it is known as the pharyngeal tonsil. Adenoids are the enlargement of the adenoid tissue that normally exists in the nasopharynx of children.

If we were to pass an applicator along the floor of the nose, it would reach the wall of the pharynx and stop; at the same time it would press against the adenoid body.

In the same way were it possible to pass an applicator through the ear canal and beyond it—that is, through the thin drum and through the narrow eustachian tube leading to the back part of the nose—it would meet the first applicator at the site of the adenoid body.

2. How does the adenoid tissue change in size?

Like the tonsil, adenoid tissue is a normal component in every child. It is present at birth and increases in size with the growth of the child up to the time he is 7 years old. It remains the same size for a few years and then diminishes, so that it is usually small at 15 and has nearly disappeared at the age of 20. The tonsil, on the other hand, remains, usually with slight variations in size, throughout life.

3. What are the effects of diseased or enlarged adenoid tissue?

Some of the effects of hypertrophy of the adenoid tissue are as follows: (a) obstruction to nose breathing; (b) recurrent abscesses in the ears; (c) deformity of jaws and derangement of teeth; (d) anemia, pallor and poor appetite; (e) croup, and (f) mental dulness.

4. At what ages is the child most susceptible to adenoid trouble?

Adenoids are essentially a disorder of childhood. Rarely do adults suffer from the presence of adenoids.

5. What is the relation between adenoids and disease of the ear?

From the illustration in which an applicator is projected through the ear, it is easy to see how an infection of the nose can readily reach the ear after settling on the adenoid tissue for a time. When a discharge from the adenoid into the ear is eliminated in time, there is permanent improvement in the ear trouble.

6. What is the relation of adenoids to croup?

A large percentage of croupy children—not the diphtheritic kind—are affected as a result of an irritating discharge of mucus from adenoids dribbling constantly into the surface of the vocal cords. Diseased adenoid tissue may be compared to a sponge.

7. What is the relation of adenoids to nose obstruction?

Obstruction in nasal breathing depends on two factors—the size of the adenoids and the size of the vault of the throat. Some children have large throat cavities, or resonating chambers, and it takes large adenoids to produce obstruction to nose breathing; whereas in other children, small adenoids close the air passages from the nose.

8. What is the relation of adenoids to deformity of the jaws?

Let us close our nostrils tightly and try to inhale air through the nose. We immediately feel an unpleasant sensation as if the cheeks were sinking in. One can readily see how a child with jaws still soft and undeveloped responds unfavourably to any obstruction in the nasal cavity such as adenoids. With this sinking in of the jaws the teeth suffer from derangement and poor development.

9. What is the relation of adenoids to mental dulness?

If a person remains in a poorly ventilated room for a short time he feels dull and lazy. If he were to remain in such an environment constantly, the effects would no doubt be permanent. A child with an obstructed nose is the same as a child in poorly ventilated surroundings. He is suffering from lack of ventilation.

10. What is the relation between adenoids and running nose?

Adenoids have been compared to a sponge; they express an irritating mucous discharge downward to the voice box, forward through the nose, and outward through the ears. A running nose, therefore, is usually due to diseased adenoids.

11. What is the best method of dealing with adenoids?

There is only one method of dealing with adenoids—operation. It is simple, rapid and practically always devoid of danger. Improvement is striking in most cases.

“No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern who would not cheerfully become subject; no man can safely command that has not truly learned to obey; and no man can safely rejoice but he who has the testimony of a good conscience.”

Will Jesus Ever Return in Person?

By Gwynne Dalrymple

HALF a mile from the walls of Jerusalem, half a mile from the beautiful golden pinnacles and the marble porticoes of Herod's temple, lay the Mount of Olives. On its summit, a thousand years before the time of which we speak, Solomon had reared the images of Chemosh and Ashtoreth and Moloch, to defy the majesty of Israel's God and seduce the chosen race to base idolatry. In its groves, five hundred years after the king and his idols had gone the way of all the earth, the redeemed of God's people, having safely returned from Babylonian bondage, gathered the branches of olive and pine and myrtle and palm to make booths for the Feast of Tabernacles and to celebrate their own release from captivity. On its slopes, forty years after the day of which we speak, was pitched the fortified camp of Titus' tenth legion, prepared to lay waste the towers of the Holy City, to defile its temple with the tread of the uncircumcised, to burn its gates with unquenchable fire.

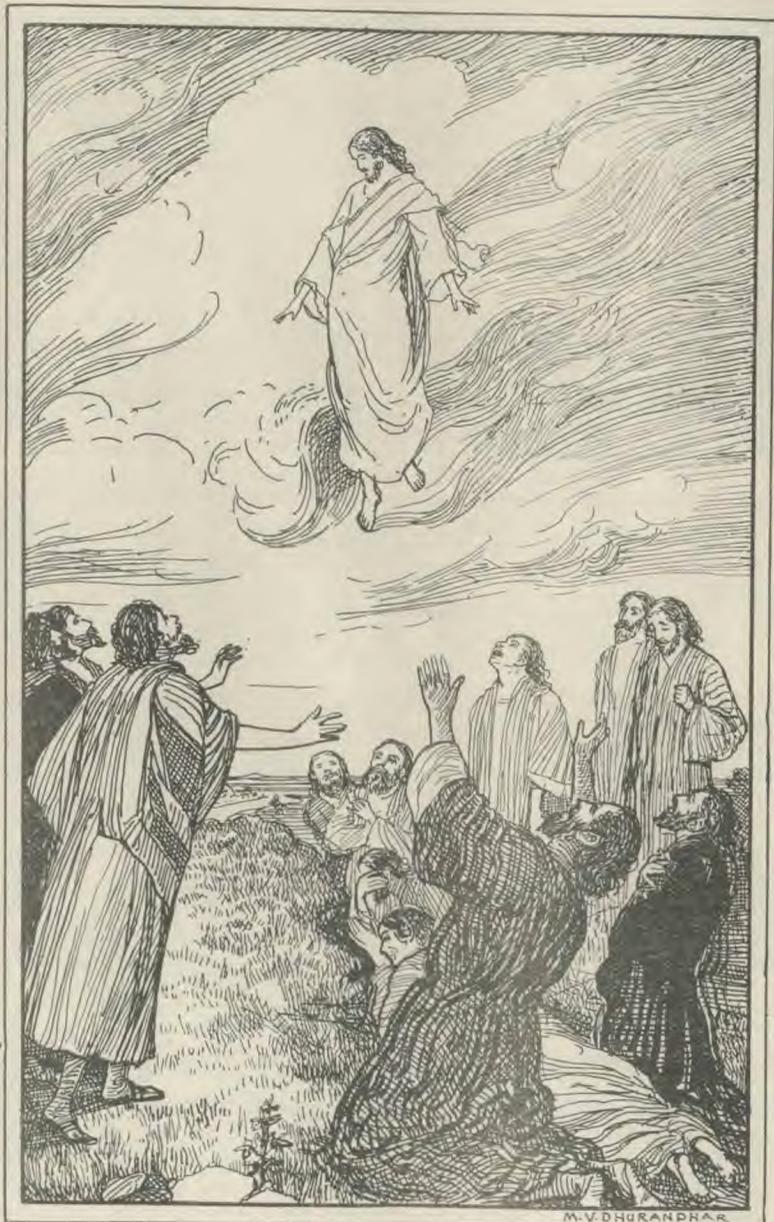
That Journey to Olivet

But now the mount is quiet and calm, in a solemn stillness, in the balmy peace of a spring day, as twelve men leave the walls of the city, cross the ravine of Kidron, and slowly climb the ascent of Olivet. Now they come near to the summit of the mount; and One of them has in His hands the marks of nail prints, and on His feet the same. He is their leader, and more than their leader, for He is their strength and their salvation. The eleven men are His apostles, and not only His apostles, but His witnesses unto all the world, for they are to represent to all nations by their words and by their lives the truths He has taught them.

While they are yet on the mount, the little procession pauses and gathers around its Leader. He speaks to them words of sound counsel, of deep tenderness, of everlasting assurance. Now He raises His hands to bless them; and lo! as He blesses them, He rises from the earth. He is taken up from them, His hands still outstretched in blessing; He ascends into the heavens;

He is hidden from their sight by a cloud.

He is gone, whom their souls have loved! Nevermore will their eyes see that sacred form as He stands on some quiet, grassy hillside to teach them the word of God! Nevermore will their ears hear that tender voice pleading, instructing, patiently rebuking! Nevermore will He walk with them on the placid shores of Galilee or by the turbid waters of Jordan. Nevermore will He sit at the table of the humble fishermen, and ask His Father's blessing upon the broken bread!



He Shall Come in Like Manner

"This Same Jesus"

But even as they strain their eyes, the disciples hear voices. Turning in wonder to see who can have followed them into that lonely spot, they find by their side two men clad in white apparel. But the men are speaking to them earnestly, almost chidingly: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

"This same Jesus . . . shall so come"—what assurance, what joy, what consolation, what strength the words of the angels must have been to the hearts of the disciples! And as this promise comforted Peter and James, Andrew and John and Bartholomew, so in every age and under every circumstance it has comforted Christian believers. The elect of God, chained in pits under the amphitheatre, awaiting the summons that should bring them out upon the sands to die before a Nero or a Domitian, were delivered from the fear of earthly tyrants when they remembered that their divine Lord should again appear in the clouds, to free them from every chain and from every oppressor.

Sweetest Solace

The chosen seed of the spiritual Israel about to go before intolerant prelates and savage inquisitors, were strengthened by the thought that this same Jesus should again return in the clouds of heaven, to rescue His beloved from all the power of their enemies and to redeem His persecuted ones from all the torments that earthly tribunals could inflict. "This same Jesus . . . shall so come"—these words in ages past inspired the children of Scandinavia to bear floggings and imprisonment for preaching the gospel of a returning Lord, and sustained the tender and delicate women of the Netherlands as they were taken by their executioners to living graves.

Yes, the message of the angels has always been the sweetest solace in sorrow, the most constant encouragement in trial, the firmest support in moments of weakness, the mightiest incentive in efforts for service. So, too, in this generation, when we witness evil on every hand, when we see the triumph of the ungodly and the exaltation of the despicable, our hearts, acknowledging the wickedness, the injustice, the failure and loss of much that we see around us, in the struggle against wrong are sustained by the word of the angels. Their promise assuages the bitterness of the present conflict by the assurance of future victory—"this same Jesus . . . shall so come."

"I Will Come Again"

But let us hear the words of our Lord Himself. A few days before His crucifixion, knowing that He was about to pass through the darkness of Joseph's tomb, He spoke words of comfort and blessing to His disciples. "Let not your heart be troubled," He said: "ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and

prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." John 14: 1-3.

"If I go, . . . I will come again." What other language, what other form of expression, could make any clearer the thought our Lord intended to convey? As we read this text in our Bibles, can we think of any words in the ample range of the English tongue that could tell us with more profound simplicity or more forceful emphasis that one who is to go is likewise to return?

Not Settled by Controversy

We may here remark that we do not believe that the question of our Lord's return can be settled by any amount of controversy either private or denominational. We do not believe that the matter could be clarified in the least degree by a debate between learned doctors of divinity; and we do not believe that the problem is to be solved by comparing the views of Unitarians and Seventh-day Adventists in the light of logic. We believe that the Bible is the sole authority in this matter. We believe that the Scriptures afford us our only solution to the problem of the Saviour's advent.

Did our Lord say He would return? And if He said so, did He know what He was talking about when He said it? If we can honestly and conscientiously answer "Yes" to both of these questions, then by every consideration of reason and faith we can know that some day in the clouds of heaven we shall see our Saviour returning to His people. And surely if Jesus Christ was wise and honest, if His theology was sound, and if His predictions were inspired, then, as surely as He left the groves and glens of the Mount of Olives and was taken from the sight of His disciples into heaven, so surely will He again return with the clouds of angels to be received by His people on earth.

The Men Who Knew

Let us hear the words of the men who knew Jesus best. Let us learn what views were entertained by the fishermen whom Jesus called from their nets, and by that apostle whom He struck down on the way to Damascus. We believe that such men enjoyed a spiritual experience that has been vouchsafed to few of their successors in the ministry. Did they believe that Jesus would return?

Let us hear the words of Peter—that Peter who left all to follow Israel's Messiah; who risked his life to defend his Saviour; who, in an hour of weakened faith, had denied his Master, and afterwards went out and wept bitterly with all the tears of repentance; who later boldly accused the multitudes of Jerusalem of the murder of their King, and boldly repeated the charge in the presence of all the Sanhedrin; who at the close of his life sealed, as his Master had, his labours with his blood. What did Peter believe?

"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 (*Turn to page 18*)

Eighteen Years of Stuttering

A Stutterer's Psychologic Study of His Own Case

By Wendell Johnson



HE number of persons, especially children, who have speech defects is indeed large and runs well into the millions. It is generally considered, in fact, that most children stutter at some period in their lives as a result of the rapid early development of the verbal and thinking capacity, which often runs ahead of the development of the vocal mechanism. This type of stuttering is usually transitory, but offers nonetheless a significant problem to parents. I mention it in passing in order to drive home the truth that speech defects are among the ailments most common to humanity.

A defect in speech has a drastic effect on the development of the child possessing it. When you consider that speech is the capacity an individual has to reproduce his very soul in words and thus to render himself meaningful to others and when you consider that this capacity involves the entire organism, you can readily grasp the seriousness of a speech defect. A speech defect is probably one of the outstanding factors in the life of any person suffering from it.

A Humane Field of Science

Around the problems concerning defective speech one of the most humane fields of science has developed. The field of speech pathology is so complex and the term "speech defects" is so broad and inclusive that no brief discussion could ever deal with the matter as a unit. I shall, therefore, limit this article to stuttering, since it is one of the more serious and more common forms of defective speech.

I shall do this, moreover, because I have stuttered for eighteen years. During the greater part of that time I have sought constantly for relief from the predicament, and for the last three years I have been engaged in a thorough investigation of my own case and of stuttering generally. I may speak, then, from actual experience as a stutterer, as one who knows where the jacket really binds, but also I may speak with a degree of scientific certainty—if certainty is not, indeed, contrary to the spirit of science.

What I have to say with reference to stuttering applies in many fundamental ways to most forms of defective speech. It may not apply fully to any single case, even of stuttering, but it will be helpful to all. Stuttering, like any other speech abnormality, is an individual matter; it involves the entire organism and is consequently coloured by the whole and unique nature of the individual.

Bodily Tension and Fear

We may say that stuttering affects the child in two ways, physically and psychologically. When attempting to speak, the stutterer is in a state of bodily tension. If you close your fist

tightly you can get a fair idea of what this tension is like. In the stutterer it is more apparent in the abdomen and shoulders, because of the disturbances in the contraction of the diaphragm and in the discharging of air from the lungs; the lungs are often in a state of prolonged inflation or deflation. The tension may be felt also in the region of the larynx, or voice box, and in the tongue and jaws. It becomes obviously manifest in the twitching of the facial muscles and a general fidgeting. This muscular tension is present not only during stuttering but also during periods when speech is not even being attempted.

For the stutterer is almost constantly in a state of fear. This fear consists in an anticipation of stuttering, a mental uneasiness, a dread, often a longing to escape and to vanish from the sight of others. It is a genuine state of feeling and is accompanied most often by a shrinking manner of expression. The thoughts, the emotions—all of the mental activities—are haltingly expressed. The stutterer may anticipate stuttering even though the necessity for speaking be hours or perhaps days in advance. I have felt the fear of stuttering for many hours prior to making a telephone call, buying a railroad ticket or meeting a strange employer. I know it as a dread that is fatiguing and nerve-racking.

As a result of these constant effects of stuttering on the entire organism, the child soon becomes impressed with the fact that he is different from other children. He is usually embarrassed by this, for he considers his speech defect to be an inferiority. Public opinion does little to dissuade him from this attitude. He becomes despondent, perhaps, and he may bitterly rail against his fate. This is not difficult to understand when it is realized that his deeply fundamental impulses to self-expression and self-assertion are being abnormally restrained. Every student of psychology is familiar with the usual response to such restraint; it is rage in one form or another. Rage as a response to restraint is best seen in babies. When a stuttering child, then, shows an unpleasant nature, surely his parents or teachers should first look to his most apparent characteristic—his stuttering.

But the stutterer may also react to his defect in other ways. By telling briefly my own experiences in this regard, I may illustrate what I mean. I developed a number of compensatory activities, which have enabled me to express myself rather well and to gain a satisfactory place in society in spite of my speech difficulty.

My most obvious compensation was writing. At an early age I developed a strong desire to write and an ambition to become an author. Unable to express myself by word of mouth,

I turned eagerly to writing and persisted in it. Probably any stammerer, especially if he has any degree of literary inclination, might receive gratification in that way.

Closely related to my literary ambitions were my compensatory activities in study and scholarship. If I could not talk as well as the other pupils, I could nonetheless maintain a satisfactory place for myself as a pupil. Written work, examinations, blackboard exercises and other forms of recitation in which I was not handicapped enabled me to do this. I was always excused from oral recitation; I see no good reason why any stammerer should be required to recite orally. The good he may derive from talking before a classroom group is doubtful, and the harm may be great; certainly his recitation would do less than justice to his real ability. At all events, the experience is so nerve racking as to be a downright risk.

In play and games I found a great compensation. My stumbling tongue did not bother me on the playground! I made touchdowns, hit home runs, scored baskets and found life enjoyable as a result. In the tense moment of a game, what did I or my friends care that I was a stammerer! I was rather an athletic star and that was the more pleasant thing to be.

Games of solitaire were also sources of compensation. I liked to be alone, being a stammerer, and I took pleasure in devising games that I could play by myself. With tiddledywinks I played solitaire baseball, basketball and football (and I might have played golf!). I played basketball by tossing fruit jar rubbers at pegs in the wall. Any robust stammerer, I think, would enjoy with special keenness a real basketball and a basketball goal, placed on the side of the garage perhaps in the back yard. There he could play by the hour—and forget his awkward tongue.

I had two other forms of compensatory activity which were less apparent and which the reader may find less easy to understand. One of these was a deliberately cultivated sense of humour. I was forever making jokes and clowning. This was of value in three ways: it made me a jolly good fellow (and life had never taught me that it was wise to make enemies); it made talking easier because it tended to relax my tense body (when blocked on a word, I would frequently feign laughter and in that way relax and try the word again); and it was after all better to laugh than to frown and weep. Not to have been a good fellow would only have added to the burden I already had; it would have made me, besides a stammerer, a social misfit.

The other compensation lay in my day-dreaming in my Utopia. My Utopia was in contrast to the world about me; in it I did not stammer, I was not lonely, I was a great writer and scholar and athlete—and I was in love. Dissatisfied with the world about me and my handicap in facing it, I literally dreamed myself into contentment. If your stammering child day-dreams too much, he is only trying to live his life

as best he can.

A stammerer, in my opinion, should be encouraged to develop any compensation to which he is inclined or which is possible to him, so long as it is a profitable activity and not harmful to him. There is no logic in allowing his speech handicap to deprive him of whatever happiness he might gain by these activities.

Stammerers have probably been injured severely by school teachers who are unenlightened regarding the nature and deep significance of speech defects. Any school teacher who has a stammerer in her charge should acquaint herself with that stammerer's special problems and with at least the elementary principles of speech pathology. If she does not do this, she may unwittingly mutilate a life beyond repair. I think I can make a few simple statements that will prove helpful to such teachers, as well as to parents of children who stammer.

No studies have fairly shown that stammerers, as a class, are less intelligent than other children.

Never allow the child to be unduly aware of the fact that his stammering makes him inferior in any way to other boys and girls.

Never make fun of the stammerer. Never scold him for stammering. Kindness is one of the cardinal principles of mental hygiene as it applies to stammering children. They should not have pity but only commonsense kindness.

Never force a left-handed child to become right-handed. If this is done, the entire neurologic arrangement, especially as it is related to the function of speech, may be disrupted. The speech mechanism lies in the midline of the body, and its nervous control from the cortex in the brain is greatly affected by any tampering with native handedness. The most common type of stammering is that resulting from the unwise shifting of natively left-handed children to right-handedness.

Never prescribe a treatment for the cure of stammering. Stammering is a defect of such intricate complexity in the neurology and psychology of the individual that treatment is unwise, and may be dangerous, without expert diagnosis. Only a reputable speech pathologist (who may be hard to find) should be relied on in this matter. The stammerer and his parents must not expect to find miracles. It may be necessary to go hundreds or thousands of miles, and to spend months, in order to obtain a cure—or even relief.

Many stammerers have been cured. But even the best clinics are not always successful. Beware of any one who claims to be successful in every case. Stammering is not simple; it is far more than a speech defect. One should search for a cure and expend every effort to obtain it; but while the stammering persists, it should be faced not despondently but courageously. And it should be faced with as much understanding as possible. The stammerer wants not only to be understood, but he also wants to be aided in his attempt to understand himself.

There is no royal road to understanding. Only diligent study can bring (*Turn to page 26*)

The Rescue

SEVERAL years ago a ship was burned near the mouth of the English Channel. Among the passengers were a father, mother, and their little child, a daughter not many months old. When the discovery was made that the ship was on fire and the alarm was given, there was great confusion, and this family became separated. The father was rescued and taken to Liverpool, but the mother and her infant were crowded overboard, and unnoticed by those who were doing all in their power to save the sufferers still on the ship. They drifted out of the channel with the tide, the mother clinging to some floating portion of the wreck, with her little one clasped tightly to her breast.

Late in the afternoon of that day, a vessel bound from Newport, Wales, to America, was moving slowly along in her course. There was only a light breeze, and the captain was impatiently walking the deck, when his attention was called to an object some distance off which looked like a person in the water.

The officers and crew watched it for a time, and as no vessel was near from which any one could have fallen overboard, they thought it impossible that this could be a human being. But as their vessel was scarcely moving, it was thought best to get out a boat and row to the object. The boat was accordingly lowered and manned. It was watched with considerable interest by those who remained on board, and they noticed that, as it drew near to the drifting speck, the rowers rested on their oars two or three minutes, and then moving forward, took in the object, or thing, they knew not which, and returned to the ship.

The Song of Faith

When the boat's crew came on board, they brought with them this mother and her child, alive and well; and the sailors said that, as they drew near, they heard a female voice sweetly singing. As with common impulse the men ceased rowing and listened, and the words of this beautiful hymn, sung by this trusting Christian, all unconscious that deliverance was so near, came over the waves to their ears:

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide!
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O leave me not alone!
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

A Happy Family

In due time the vessel arrived in America. The mother wrote to her friends in England, and thus the father learned of the safety of his wife and child, and in about four months from the time of their separation they were happily reunited.

Who would not have such a trust as this, in time of trouble and distress? Even if it were but a delusion and a snare, yet how much better a faith which can break forth at such a time in holy and confiding song, than the bitter blasphemies and despairing cries which mark the hapless perils of those that know not God.

But this abiding trust in God is no delusion. The Lord is nigh to them that call upon Him. The eyes of the Lord are over the righteous, and His ears are open to their prayers, and His guiding hand, which stilled the wind and waters on that memorable afternoon, which turned the glance of the men on board this ship to that solitary speck that floated on the waters, and which turned that captain's heart to stop and examine, rather than to pass carelessly on, that same hand guides us in all life's devious way, and will bring every trusting soul safely to the heavenly home at last. — *The Christian*.

Divine Paradoxes

ITS [the Bible's] very paradoxes convince me that the Bible is the Word of God, for although they are often abundantly illustrated in our Father's other book of nature, they are clearly opposed to the wisdom by which men of the world regulate their lives. A Christian, however, notes them daily, rejoices in them, and continually discovers fresh ones for his guidance.

To scatter is to increase.

To withhold is to court poverty.

Believing is seeing.

He who would gain his life must lose it.

The chiefest honour is not to serve self, but others.

I yield up my liberty in order that I may be free.

When I am weak, then I am strong.

For such maxims the world has no real use.—
Howard A. Kelly, M.D., LL.D., in "A Scientific Man and the Bible."

The man who waits for opportunity, and when he sees it takes it, is not so good a man as he who does not wait, but makes it. If I were asked what is lacking in the majority of men, I should say initiative, coupled with judgment. By the power of the former a man is impelled to do things, and may make mistakes. On the other hand his mistakes tend to cultivate judgment, and his earlier failures may be turned into stepping stones to success. Many men fail because they fear to attempt.—*William A. Field.*



In the Trenches

TO-DAY the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation," declares a prominent author, in writing of present-day conditions. We see diplomats expressing their desire for the maintenance of peace among the nations by signing peace treaties, and then they go and preach "peace time preparedness" and practice what they preach by carrying out "peace-time preparations." Thus we find the world enacting the paradox of all ages.

Working of the Paradox

Notice in the following facts the working out of this paradox. Out of the terrible experience of the Great War there arose a cry for peace that has echoed throughout the world. Men everywhere rose up and joined in an international movement to outlaw war. Scores of great idealists and leaders of many prominent organizations have fostered this movement. And, finally, as a crowning victory of all their efforts, came the Briand-Kellogg Peace Pact. It is a treaty that is a plain declaration and agreement. The sixty nations signing it have solemnly "declared in the names of their respective people that they condemn recourse to war for the solution of international controversies." This was a wonderful thing, and the world hailed it with great rejoicing. Immediately there went forth the proclamation that war had been renounced, and we were entering into a reign of peace. As it seemed, the very air was filled with the refrain of the victory song.

As the echoes of the peace song fade away, we hear the bugle call to preparedness. Some of the very nations that were the original signers of the Briand-Kellogg Treaty are now talking about how they may have better means of self-defense in case of war.

Germany to the Front

Germany was one of the original signers to the Peace Pact. Now she has announced to the world that she has just constructed a "vest-pocket dread-

The War-F

Isn't it passing strange how
peace and spends so mu

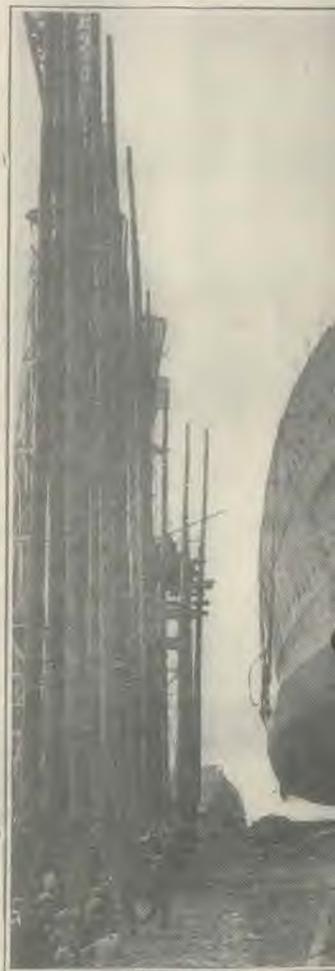
By M. E

nought," which is a 9,000-ton cruiser driven by internal-combustion motors of 50,000 horse power. This cruiser is constructed of special high-grade steel. It can mount six 11-inch guns, whereas 8-inch guns are now the biggest on our cruisers. It is claimed that this vessel is the greatest fighting ship ever built.

The Washington *Star* made the comparison that "our cruisers and their British counterparts are capable of continuous voyage of 10,000 miles at thirteen knots. The German vessel is built to travel that distance without refueling at twenty knots." This journal made the final conclusion that Germany had stolen a march on the United States and Great Britain, as "well as upon the other navies of the world."

Another leading journal maintains the view that "in drafting the treaty of peace with Germany, the Allies, in a mood of fear and vindictiveness, sought to make her forever impotent by limiting the size of her army and navy. By restricting the size of armored ships to 10,000 tons and light cruisers to 6,000 it was thought Germany would be rendered permanently harmless on the sea. But in order to seem fair, the Allies in the covenant of the League of Nations agreed that they also would disarm.

"That pledge has not been kept in any substantial way. Germany saw standing armies in Europe reaching the pre-war strength, she saw nations engaged in building more warships for 'self-defense' and for 'protection of trade,' and she must have concluded that the promise of the Allies to disarm was only a hypocritical pretense. Therefore she resolved to apply all her technical skill and



Launch

Peace Paradox

World talks so much about getting ready for war?

Evans

resources to attain a measure of equality within the restrictions placed upon her. And the first important outcome of the oppression is the *Ersatz Preussen*, a mighty battle cruiser.

What Her Success Means

Since Germany has made a success of the building of this first ship, she will continue to build more like it. And the other nations that have been taken by surprise at her actions will now endeavour to build something to surpass even this most modern warship.

The United States is looking out for the future. Just after this country had ratified the Briand-Kellogg Pact, the

Senate took definite action to have fifteen more cruisers built for the navy. In the discussion that preceded the passing of the cruiser bill, it was emphasized that these cruisers were necessary for self-defense and the protection of trade. It was further emphasized that with Great Britain constantly adding to her navy, the United States must have these additional cruisers in order to hold her rights of freedom on the seas.

Since the Disarmament Conference held in Washington in 1922, the United States has done very little, comparatively speaking, in the way of adding to the navy. Now she is determined to come up to her quota and still keep within the bounds of her agreement made during this conference. She is letting no peace treaty or peace propaganda hinder her in carrying out this programme. One Senator expressed the thought when discussing the cruiser bill, "We promise peace, but prepare for war."



On The Way to the Front

God Foretold It

And the United States is not the only nation that is making preparations. One author in a leading monthly journal, in summing up conditions in Europe under the title of "A Bad Year in Europe" (1928), wrote these words: "The hope or the illusion that permanent peace was attainable is giving way to the conviction that war is the inevitable destiny of the unhappy European continent. And nations and governments are taking positions with an eye to the future conflict. Armies are being reorganized, systems of defence are being developed, preparations are being made, all with an idea of the eventual conflict."

When we behold the transpiring of such events, we can not but believe that God's word is true. These facts point out the fulfilment of Bible prophecy. The prophet Joel, in speaking of the last days, foretold that men would say, "Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plow-shares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10, A. R. V. And the prophet Isaiah, also speaking of what would come to pass in the last days, describes how many people from many nations will be saying, "Nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2: 4. What further evidence do we need to show us that the nations are fulfilling the prophecies right now?

Therefore the paramount events that are taking place to-day are the peace cry and the preparations for war. The prophet Ezekiel gives a reason for these contrasting events transpiring together: "Destruction cometh; and they shall seek peace, and there shall be none." Ezekiel 7: 25. And in another scripture the apostle Paul warns us that "when they shall say, Peace and safety; then sudden destruction cometh." 1 Thessalonians 5: 3. We are not left ignorant as to what this destruction is, for John the revelator describes it. In the sixteenth chapter of Revelation he picture before us a scene of the gathering



Ship

of the nations "to the battle of that great day of God Almighty." The nations are gathering to the last great battle known as that of Armageddon.

When The Son of Man Comes

It is during this last great conflict that the scenes of this earth's history will close. It is then that the nations shall "see the Son of man coming in the clouds of heaven with power and great glory." Another scripture adds: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 24:30; 25:31. It is when this event comes that the kingdoms of this world will be dissolved. And then will come true the prophecy of Daniel, "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7:14.

What better conditions could we wish for when we are told that in that everlasting kingdom the inhabitants shall "come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And the promise is, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 35:10; 32:18. In that kingdom there will be no trouble and strife as we see it to-day among the nations. It is a kingdom that fulfils the longing of every heart now,—a longing for everlasting peace.

The Pleasure of That Day

What a pleasure it will be to be a dweller in that land! It is your privilege and mine to be there. Christ has provided a way, if we will only accept it. He came to earth and died on Calvary that we might have salvation. He has marked to-day's pathway with signs that show that His second coming is near. And now that we may have strength and courage to pass through the closing events of this earth's history He bids us: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." Matthew 11:28. Accept this invitation to-day and find rest for your soul in Christ.

Will Jesus Ever Return in Person?

Continued from page 12

asleep, all things continue as they were from the beginning of the creation. . . . But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." 2 Peter 3:3, 4, 8-10.

Let us hear the words of John, the beloved disciple, the disciple who among all the twelve came closest to the Master in spiritual understanding; who wrote that Gospel which is the most remarkable of the four, and the most powerful, who, rapt in vision, saw the glorious walls of jasper and the shining streets of gold, who leaned upon Jesus' bosom at the Last Supper, and gazed upon the Lamb by the waters of life beneath the trees of the New Jerusalem. What did John believe?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. And again, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1:7.

Paul's Plain Words

Let us hear the words of Paul, the bravest of missionaries, the most adventuresome of apostles, who carried the truth of God from Arabia to Asia Minor and Macedonia and Achaia and Italy; who under the Holy Spirit wrote the greatest revelations of Christian theology that it has ever pleased God to make to men; who saw the celestial city in vision so clearly that he could not certainly tell whether the sight was in the body or in the spirit; who subscribed his testimony with the authentication of his blood. What did Paul believe?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels." 2 Thessalonians 1:6, 7. And yet again, let us recall those last solemn words, written when his pen was about to be laid down and his life to be taken from him: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:6-8.

Let us hear the conclusion of the whole matter. Let us turn to the last pages of our Bibles. Let us refer to the passage that closes the whole canon of the Scriptures, and which constitutes the end of those mighty truths revealed to men of old. Here is the counsel that the Holy Spirit uttered as a parting admonition, as a last advice, as a final word to the faithful: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Revelation 22:20.

Is Mankind Coasting Down-Hill Physically

By Daniel H. Kress, M. D.



HERE is a common saying, "A man is as old as his arteries," and it is true that age may be determined by the condition of a man's arteries. A man at forty with hardened arteries is older than another man at seventy whose arteries are still soft and elastic, and his chances of living an extra ten or fifteen years are not so good. It is equally true that a man is as old as his heart, his liver, and his kidneys.

In old age degenerative changes take place in all the organs of the body,—changes similar to those that take place in the arteries. Even the muscles of the old man are hardened. The same degenerative changes take place in the tissues of an animal as it advances in age. For this reason veal is more tender than is steak from an old cow, and the meat of a squab is more tender than that from an old pigeon. Age brings about hardening of all living tissue. We term this *degeneracy*.

The time comes with all human beings when degeneracy reaches the point where the various organs are no longer capable of functioning well, and, as a result, poisons that are formed within the body are no longer perfectly neutralized or eliminated. Poisoning of the system and degeneracy naturally take place rapidly from these retained wastes. This is why decadence is more marked after the age of seventy than before. The time will come when degeneracy of these organs will reach the point where the accumulated wastes will result in death. This may be termed a natural and physiological death,—something none can avoid, for "it is appointed unto men once to die."

Heredity a Prime Factor

The length of time the organs are able to function may be determined before birth. Heredity determines largely how long a man could live. The first and most important essential to live to the age of eighty or ninety years is healthy, vigorous ancestors. Edison, who at the age of over eighty-three is still able to carry forward his work, attributes his good health to the fact that his great-grandfather, after reading the life of the famous centenarian, Louis Conaro, determined to adopt his simple mode of living, and succeeded in living past the century mark. Edison's grandfather in turn adopted the habits of his father, and succeeded in reaching the age of one hundred three. Mr. Edison has all his life been a most temperate eater, and has lived carefully in other respects, being influenced by the habits of his father.

When Fathers Handicap Their Children

Some time ago a young man not more than thirty-five years of age came to me for medical advice. He complained of having dizzy spells, which alarmed him. After examining him, I found he had a "tobacco heart." I advised him to give up tobacco, and told him it had much to

do with his condition. He said, "But, doctor, my father is sixty-five years of age, and has smoked for over forty-five years, and he is in robust health. I have only been smoking for eighteen years. Surely my condition can not be due to tobacco." I said to him, "You are mistaken, you have been smoking for nearly fifty years." He could not understand what I meant to convey at first. I then tried to have him see that he was really suffering the results of both his father's and his own transgressions. A father may draw upon his bank account to the point that little is left for his offspring to begin with.

When we find men who smoke and drink and yet live to old age, we may be sure they have inherited a good constitution; they are hard to kill. Others, with an unfortunate heredity, would die at a much earlier age by attempting to live as do they. Men living to-day are suffering the accumulated results of all their ancestors' bad habits and misuse of their bodies. Had not man at the beginning been endowed with an immense stock of vitality, to which we at present are strangers, the human race would long before this have been exterminated, going downward at the pace it has. As it is, the race has become more infirm with each generation, and never has the human family been more infirm than now.

Our Lives Short Compared with Patriarchs

In Bible times man reached a much greater age than it is possible for him to attain to now. Adam, the father of the race, lived to the age of nine hundred thirty years. He sinned, and "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. This death we are not responsible for. "It is appointed unto men once to die." This is a matter of heredity.

We find the length of men's lives gradually shortening until David deplored the fact that in his day man had degenerated to the point where seventy or eighty years was about the limit of his existence. He said, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. . . . We spend our years as a tale that is told. The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow." Psalm 90:8-10. There were those who lived beyond this period. Moses lived to the age of one hundred twenty years. (Deuteronomy 34:7) Aaron, his associate, lived to the age of one hundred twenty-three years. (Numb. 33:38,39.) Joshua attained to the age of one hundred ten years. (Joshua 24:29) Caleb, another of Moses' associates, at the age of eighty-five could say, "Lo, I am this day four-score and five years old. As yet I am as strong this day as I was in the day

that Moses sent me [at the age of forty]: as my strength was then, even so is my strength now." It is said of Caleb, "He wholly followed the Lord." Joshua 14: 10-14.

Degeneracy has continued from that day until now. Seldom is one to be found among men to-day who has within him the possibility of exceeding the century mark, or even attaining unto it, no matter how carefully he may live.

By improving sanitary conditions and preventing the spread of germs of disease, thousands of infant lives are annually saved. Diphtheria, typhoid, and other diseases have been reduced to a minimum. As a result, the average age of life has been prolonged, but nothing has been added to racial vigour.

America, fifty years ago, with a population of about fifty million people, had four thousand centenarians. To-day with a population nearly two and a half times that, she has less than three thousand centenarians. According to the latest report of the Census Bureau, there are living in the United States at present only 2,841 centenarians. Of this number only 974 are men, and 1,867 are women. There are nearly twice as many women who are centenarians as there are men. It is no mere chance. Women live longer than men because they have so far lived better lives. They have not in the past poisoned their blood with tobacco smoke, neither have they been given to other excesses, as have the men. There were living fifty years ago nearly three times as many centenarians as there are living to-day, in proportion to the population. This shows a very rapid degeneracy.

The number of men capable of reaching the century mark is rapidly diminishing in all countries. Germany, with a population of over sixty million, can not boast of more than one hundred fifty centenarians. It will be seen from this that the human race is rapidly deteriorating.

Turning to Stimulants

Because of lowered vitality there is a temptation to-day to resort to unnatural stimulants, as morphine, cocaine, heroin, alcohol, tobacco, tea, and coffee. It is only lowered vitality that demands stimulation. The fact that stimulants are so universally sought for and depended upon is in itself an evidence of race decadence. An automobile may be guaranteed to be good for one hundred thousand miles. If it is well cared for and driven only one thousand miles a year, it will do service for one hundred years. If it is run at the rate of a thousand miles a week, the life of the car is only about two years. By inheritance the organs of the human body may even to-day be capable of serving its possessor for one hundred years. But these organs are capable of doing only a certain amount of work during their lifetime; and, when that work is accomplished, they cease to function, and death results. Whether they are capable of functioning one hundred years is dependent upon a man's heredity. They can function no longer than that, do what we may. But by throwing upon these organs extra burdens, they may wear out in

one half that time, and death may occur at the age of fifty instead at one hundred. We have here an explanation of our ever-increasing mortality from organic diseases at an age when men should really be at their best, and why so few now reach the century mark.

The sins of our ancestors, with their accumulated results, from Adam down, are resting upon us. If ever careful living to conserve the fragment of the vitality that remains was needed it certainly is now.

With our boys and young women acquiring the habit of cigarette smoking and other health-destroying habits associated with city life, the future does not look very promising. When our boys, our young men, and our young women—the future fathers and mothers of the race—become addicts to this habit, what can we expect of their offspring and the future of the race?

Some one was asked, "How old are you?" He replied, "Six thousand years." Possibly he felt like it. But in reality that is our age. We are six thousand years old as a race. During this entire time we have been gradually running downhill physically. Our leading scientists recognize this, and some take the position that we have advanced so far in race decadence that there is now no hope for recovery.

In the opening address of the recent "Race Betterment Conference," Dr. C. B. Davenport said, "Of course, we all know that the human race will ultimately perish." The fact is, while we have increased the average of life by protecting our infants from germ diseases, which formerly proved so fatal to them, we can no longer depend merely upon public health measures in prolonging life. We have gone about as far along this line as it is possible for us to go. What is accomplished toward increasing the average age of life in the future will have to be accomplished by building up the general health of the individuals composing the race. This can be done only by the correction of their physical habits.

Men are willing to cooperate with public health officials in cleaning up the streets, alleys, and back yards of our cities, and to contribute freely of their means toward accomplishing this; but when it comes to cleaning up the blood and tissues of the body by giving up practices that are health-destroying, not so many are willing to practice the self-denial needed to bring this about; and yet upon this will depend the future of the race.

A Protecting Providence

THE Scotch reformer, John Knox, had many enemies, who sought to compass his destruction. He was in the habit of sitting in a particular chair in his own house, with his back to the window. One evening, however, when assembling his family, he would neither occupy his accustomed seat, nor allow anybody else to do so. That very evening a bullet was sent through the window with a design to kill him. It grazed the chair he usually occupied, and made a hole in the candlestick.—*Selected.*



The Mason Revolution

By M. J. Vine

"I'm so sorry Cousin Helen's gone!" Marjory remarked plaintively, as the family gathered at dinner-time.

"Why, dear?" Anna asked. "Do you miss her so much?"

The child shook her head. "I don't mean that—I mean that we're so much politer when we have company."

The Masons looked at one another in consternation. "Out of the mouth of babes!" Portia murmured. Then she turned to Marjory. Portia had the kind of chin that meant determination. "How are we politer?" she asked.

Marjory's grave eyes travelled round the table as she thought it all out.

"Why, Papa talks," she said slowly. "Papa's real interesting when he talks to company. And Mother does her hair prettier, and Jack passes things without being asked, and Anna laughs at the stories people tell, and you—"

"Yes?" Portia encouraged her resolutely. "What do I do, Marjory? What rare and elusive grace of mine appears only in the fostering atmosphere of 'company'?"

"I—don't know how to say it," Marjory replied, wrinkling her forehead in the effort. "You seem nice and soft, and not loud and quick and bangy, the way you are sometimes."

It was too much for the family, and laughter relieved the tension. Portia's mouth had a funny quirk as she repeated, gravely, "'Nice and soft.' Somehow the words do not present a particularly alluring ideal, but doubtless that is the fault of my dislike of the terms employed, not of the ideal. I call upon the family collectively to clear this matter. Am I too 'soft' in the presence of company?"

The reply was a prompt and unanimous "No." Portia drew a long breath.

"Then," she declared, "since I seem to be the greatest sufferer under this exceedingly clear and unprejudiced judgment, I move that hereafter the Masons amend their ways: that Mother look her prettiest, that Father entertain his family, that Anna show her graceful 'company' interest even in our old tales—splendid practice, Nan—that Jack extend 'company' solicitude in the matter of passing things to his own people; that Portia—well, I'll promise to wrestle with Portia. In short, that we wear the prettiest manners every day to one another. Are you ready for the question? All in favour say, Aye."

"Aye!" cried the Masons.

"Contrary-minded—"

There was no response.

"Ladies and gentlemen," Portia announced, "the revolution is on."—*Youth's Companion*.



Miss May Talks About Water

BY BELLE WOOD-COMSTOCK, M. D.

"WHAT is water good for, Johnnie?" "To drink." "That is right. We have already learned how essential it is that we drink plenty of water. What else is it good for, Chester?" "To go swimming in."

"Yes, indeed. We would dislike never to be able to go swimming, would we not? Every one ought to know how to swim, because it is such good exercise. Then, too, often it is quite as important to know how to get out of the water as it is to get in, and to swim out may be the only way. But what else is water good for? You tell us, Bob."

"To go skating on, and to sail boats on."

"Yes, these are very interesting and wonderful uses for water. But Mary, I see you have something else to tell us."

"Miss May, it is very useful in cooking. We could not get food ready or cook it without water. And it is good to wash dishes in and clean the floors with." "That is true, Mary. What would we do without water in the kitchen?"

"What is it, Jimmie?"

"The plants have to have water to make them grow."

"Yes, indeed. There is nothing that can get along without water. There is one other use of water, though, that we want to talk about to-day, that has not been mentioned. Perhaps Elizabeth, the little new girl, will tell us."

"We need water to take baths in."

"Yes; that is a very necessary use of water, is it not? And it is just what we want to talk about this morning. But why do we need to take baths? Of course, when we get dirt on our hands or face or feet, we want it off, because it does not look nice; but why do we need to take baths even when there is no dirt that we can see?"

"I don't see why, Miss May. It is an awful bother."

"Yes, Johnnie, it may seem to be a bother sometimes; but listen while I tell you more about it. The skin is full of tiny openings so small we cannot see them. These are sometimes called pores, and there are millions of them. These pores are all at the ends of tiny tubes. Into the inner end of these tubes is gathered soiled water from the blood. This water, which has been used in the body's cleansing, is full of wastes; and out through the little pores it comes. The water dries, and leaves the waste matter on the skin. If this dirty waste water is not washed off, it forms all over the outside of the body a layer that clogs up the pores, and makes it difficult for more of the dirty water to get out.

"This hinders the blood in its efforts to keep its self clean. Then the skin gets a dull muddy look, and it even smells bad. Only a few days ago, I helped undress a poor little boy who had been hurt by an automobile; and I know, by the way he smelled, that he had not had a bath for a long time. You see, the body does all it can to get rid of these wastes by throwing them out through the skin; and we must do our part by getting them out of the way. I feel quite sure that any person who, after he has had this explained to him, objects to taking a bath, must have something the matter with his mind; don't you?"

"By the way, in the summer time, when it is warm, or when we get warm by exercise, the water comes out through the skin so fast that we can see it. That is why we become so thirsty. But even then, when the water dries, it leaves all its dirt right on the skin. Now, children, do you think that a bath once a week is enough to keep the skin clean, even when we do not play in the dirt?"

"No; I think we need a bath most every day."

"That is right, Chester: the nearer we can come to having a bath every day, the better the chance our bodies will have to grow fine and strong. Now what about the clothes we wear next to the skin?"

"They get full of body wastes."

"Yes, Jimmie, they surely do. How often do you think they should be changed?"

"Mother says they should be changed twice a week anyway, maybe oftener."

"She is right. They should be changed often enough to keep them sweet and clean, and that will need to be two or three times a week. Now, children, I am going to ask you another question: what kind of baths are you going to take, warm or cold?" "Warm!"

"Warm?" "Warm baths feel lots better."

"I hate cold baths." "Cold baths for me?"

"Do not all talk at once. Did I hear somebody say he wanted cold baths? Oh, I might have known it was you, Jimmie! Now will you tell us why you like cold baths?"

"Well, because they will make me strong. Mother says warm baths make a lazy body; but if a boy wants lots of vim, he should take cold baths."

"Jimmie, you certainly have a wise mother. You remember there was one more thing I was going to tell you about how to keep from having colds; and this is the very thing. Cold baths help to make the body strong, so that it can resist disease and fight cold germs better. Of course, we need some warm water to get the dirt off; but warm baths should always be finished with a good cold splash. And if a bath is taken daily, it need not always be warm. A very good way is to take a cold splash or rub in the morning, with a warm bath twice a week. If we cannot very well take an all-over cold bath every morning let us use as much cold water as we can on our face, arms, and neck. This will help to keep our bodies strong as well as clean; and with right eating, we will not need to worry much about colds. What is it, Bob?"

"I don't see why it is any harder to take cold baths than it is to go swimming or to play in every mud puddle. We all like to do that, and the water is always cold."

"Why sure enough, Bob! So hurrah for cold water inside and out. What do you say?"

"Hurrah!"

Writer Deplores Unreasoning Fear of Tuberculosis

A PLEA for consideration and kindness toward persons who have had tuberculosis and have returned to active life is made in *Hygeia*, by John M. Gibson.

A wholesome fear of tuberculosis, which will prevent well persons from unnecessary exposure, is advisable, but there is an unreasoning fear based on ignorance of the disease that causes embarrassment and humiliation to a person who has recovered from it.

There is no more danger in associating with a tuberculous person who has learned how to take proper care of himself than with a well person, Mr. Gibson positively states.

Real estate owners have difficulty in renting houses in which persons with tuberculosis have lived or died. Yet it has been scientifically shown that such a building may be made perfectly safe by the simple expedient of scrubbing all the woodwork, furniture, floors and walls with a good disinfectant and flooding the rooms with sunlight.

People will object to the presence of tuberculosis sanatoriums and yet the place where one is safest from catching tuberculosis is in just such an institution, where the greatest possible precautions are taken, the author observes.

A tragic result of this attitude is that the person who has been ill is likely to neglect to care for himself in order to keep from being tagged a consumptive. And this neglect may result in a serious breakdown through which he becomes a danger to others, including those whose fears are responsible for his failure to carry out his training.

THERE is no short cut, no patent tramroad, to wisdom. After all the centuries of invention, the soul's path lies through the thorny wilderness which must be trodden in solitude, with bleeding feet, with sobs for help, as it was trodden by them of old time.—Eliot.

MEATLESS RECIPES

CREAM TOMATO SOUP

Marmite-Rice Mould

Mashed Potatoes Double Beans

Cucumber and Carrot Salad

Orange Jelly with Cream

CREAM TOMATO SOUP

1½ cups water	2 cups tomato juice
2 teaspoons sugar	2 tablespoons butter
3 tablespoons flour	1 small bay leaf
2 teaspoons salt	2 slices onion
	1 cup hot cream

Cook all the ingredients except cream, flour and butter, for twenty minutes. Strain through a colander. Rub the flour and butter together and pour over them the hot liquid, stirring meanwhile. Boil for five minutes. Add the hot cream just before serving.

MARMITE RICE MOULD

½ cup raw rice	2 or 3 teaspoons Marmite
3 eggs	1 small onion
A little butter	Salt to taste

Clean and wash the rice; then boil it in a little water. When sufficiently boiled and there is only a little water remaining mix in the Marmite, salt, onion and the butter. Beat up the eggs well and pour into the hot mixture. Cook till the egg is well blended with the rice. Rinse out a mould with a little cold water and then pour in the cooked material. When set serve with any kind of sauce—tomato preferable.

MASHED POTATOES

Wash and peel the desired number of potatoes; put on to cook in boiling water until tender. Salt when almost cooked. Pour off any liquid remaining after potatoes are cooked and use it in the soup. Mash the potatoes until all lumps are removed; add sufficient milk to beat up the potatoes to a light, creamy consistency. Add salt to taste and serve hot. If mashed potatoes are beaten too long they become sticky instead of light and fluffy.

DOUBLE BEANS

Shell as many fresh beans as desired, cook in boiling water, season with cream or butter, as preferred, and serve.

CUCUMBER AND CARROT SALAD

Use equal amounts of cucumbers and carrots, wash and peel, grind through a vegetable grinder. Mix with lime juice and sugar.

ORANGE JELLY WITH CREAM

1½ cups orange juice	4 tablespoons water
3 tablespoons lemon juice	½ cup sugar
	1 cup cooked vegetable gelatine

Mix all the ingredients and add the hot vegetable gelatine. Stir until sugar dissolves. Pour into moulds wet in cold water, and allow to stand until firm.

Throw Away Old Drugs When Illness Passes

SUGGESTIONS for arranging the family medicine chest are included in an editorial in *Hygeia*. Simple laxatives, bicarbonate of soda and other remedies, including antiseptics, should be kept on the top shelf.

Surgical supplies, including bandages, adhesive plaster, droppers, scissors and similar materials, should be kept on the second shelf. On the lower shelf the things frequently used, such as tooth paste, powders, face creams and similar substances should have their regular places.

Man

By M. L. Andreassen

AMONG the many interesting subjects pertaining to the world that men study none is of greater importance and value than the study of man. Whence we came and whither we are going have always been fascinating problems, and have occupied the mind of man since time immemorial. It would seem as if the last word on this subject should have been said long ago; but, in spite of much discussion and philosophic speculation, men are not agreed on the fundamental facts, nor, indeed on the definition of the terms used in the discussion.

It is clear, of course, that no agreement can be arrived at until these vital factors are settled. In any debate it is indispensable to understanding and progress that all terms be clearly defined. In this discussion "Man, His Nature and Destiny," it is of utmost importance that we understand such terms as "soul," "spirit," "life," "death," "mortal," "immortal," "eternal," "everlasting," "destruction," "heaven," "hell," "grave," and others. In due course these terms will come in for discussion and definition. It is also important that we agree on certain rules of procedure. We would suggest the elimination of all conjecture and hearsay evidence and hold strictly to the accepted forms of proof. It need hardly be added that in these articles the Bible will be considered final authority, no distinction being made between the Old and the New Testament.

What, then, is man? This question was asked by the psalmist ages ago and by him partially answered. "When I considered Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is Thy name in all the earth." Psalm 8: 3-9.

From these verses we note that man was "made" by God, "Thou hast made him;" that he was but little inferior to the angels, "little lower than the angels;" that he was king of creation, "crowned;" that he was given a kingdom, "dominion;" and that he was superior and ruled the lower creation, "put all things under his feet: all sheep and oxen," etc. We learned also from verse 4 that God was "mindful" of him and "visitest" him.

All these statements are important. They put man on a very high plane. He is God-made, he is king, he is ruler of the brute creation, he is but little below the angels. He is worthy of God's notice, he is capable of associating with God.

Yet they do not fully answer the question, what is man? For that we must go to the original record of creation as found in the book of Genesis.

The first book of the Bible presents a history of the beginning of things: "In the beginning God created," Gen. 1:1. In the primeval darkness God appeared and said: "Let there be light: and there was light." Verse 3. Day by day creation proceeded until the sixth day, when "God said, let us make man in Our image, after Our likeness." Verse 16. "So God created man in His own image, in the image of God created He him; male and female created He them." Verse 17.

In the second chapter of Genesis the creation of man is mentioned a little more in detail. There the record reads that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Verse 7.

These two accounts comprise all the record we have of the creation of man as recorded in Genesis, and to them we shall now give our attention.

We note that man was "created;" that he was created by "God," in "His own image," in "Our image," after "Our likeness;" that man was "formed" of "the dust of the ground;" that "God breathed into his nostrils the breath of life;" and that "man became a living soul."

As this discussion does not concern itself with the question of evolution, we need not dwell long on the word "created," but only note it in passing. Three times in verse 27 of this first chapter is this word used to denote God's work in making man.

God formed man of the dust of the ground. To form is to "make or construct out of existing material; to shape or fashion with the hand or tools; to give shape; to mould; to put into a particular or specified form. From this definition it would appear that in forming man God took dust of the ground as His material, and out of it fashioned into the particular or specified form that He had in mind the being He called man. Every organ and part of man was complete and ready to function, but as yet there was no life. God then breathed into man's nostrils "the breath of life; and man became a living soul."

According to this account, two acts of God constituted the creation of man: first, the forming of man from the dust of the ground; and, second, the breathing of life into his nostrils, making him a living soul. Man therefore, is composed of dust of the ground into which is breathed "the breath of life."

Our next inquiry should concern itself with a study of the two elements that made man "a living soul." Of these two there will be no difficulty concerning the first. Man is made of dust. His body consists of the elements of earth, the exact proportions of which are known. According to the latest and best authorities, the chemical content of man's body is as follows:

Constituent	Per cent in human body
Oxygen	66.0
Carbon	17.5
Hydrogen	10.2 (Turn to page 25)



The

DOCTOR SAYS



"Is heat the cause of fatigue?"

A condition which closely resembles fatigue is the depression which results from excessive heat. The direct effect of heat upon living cells is stimulation. Heat, like cold, is an excitant, but the effect upon the nervous system of an overheated atmosphere, or a prolonged hot bath, is highly depressing.

"What is the cause of nightmare, and the best remedy?"

Nightmare is a nervous disorder occurring during sleep, most frequently the effect of indigestion. The remedy is to avoid eating at night—avoid sleeping on the back, especially; see that the bowels are emptied before retiring. An excellent precaution is to take a neutral bath for half an hour just before going to bed.

"Is there any remedy for burning of the feet at night?"

The symptom is due to a vasomotor disturbance, the cause of which will generally be found to be chronic constipation or colitis. If this symptom is troublesome at night it may often be relieved by placing at the feet a bag filled with cold water, also by applying to the feet an ointment consisting of cold cream with the addition of ten grains of menthol to the ounce. This should be rubbed on at bedtime.

"I shave; but right under my eyes I am quite hairy, and it is too high to shave. Can you tell me of something that will remove this hair?"

I am not acquainted with any hair remover that I would recommend. There may be something on the market that is reliable and permanent, but I know nothing about it. There are so many of these things that prove injurious to the skin that I hesitate to recommend any of them. After all, will a little down under your eyes work any serious injury?

"Can you tell me what to do for backwardness, nervousness, and diffidence in meeting people?"

The cause of this trouble is usually something back in the very early life of the child—some event that has had a marked influence on the child's after behaviour, or else, perhaps, the constant attitude of parents and elders to the child.

A physician cannot give or prescribe anything for this condition. It is a matter of re-education—a correction of the early education which caused the trouble in the first place.

"As an aid to slow digestion, what would you recommend in posture and exercise to be taken immediately after meals?"

I should suggest three procedures: Before meals empty the stomach; eat slowly; after meals rest one-half hour. In order to empty the stomach, take one-half hour before meals, abdominal exercise, preceded by a glass of water containing ten drops of dilute hydrochloric acid. Just call for dilute hydrochloric acid at the chemist's.

"I had the sole care of my husband during his last illness, with no help. Since his death I have been alone most of the time. In my sorrow and weakened condition I have not rested nor eaten as I should. For about two weeks I have had a constant, uneasy pain in the pit of my stomach, with much gas and spitting up of food. Please suggest treatment."

Your trouble doubtless results partly from your irregular eating and partly from your worry and sorrow.

If possible, you should go away and have a complete change, for a while at least. This will do you more good

than anything you could do at home, especially if you can get a suitable diet while you are away.

If you could have treatment in a good sanitarium, so much the better, but in any case a change to some place where you would be entirely free from home cares and where you would not be constantly reminded of your sorrows, would benefit you wonderfully.

As to diet, I should suggest that you limit the amount of cereal food you eat, including bread, and also the fruits and coarse vegetables. Eat some soft or mashed vegetables, such as spinach, or else take some broth made by boiling vegetables. Take from a pint to a quart of milk daily, and occasionally an egg.

An hour or so before your meals, take a glass of hot water, then just before beginning your meal, take a sip or two of cold water. After the meal, apply hot water bag or fomentation to your stomach.

"Is there any danger of night sweats where a person wets the night clothes and bedding. My husband has been troubled this way for three years, or since he had the influenza."

I greatly fear that your husband is having lung trouble. The night sweats themselves are not so dangerous, although they indicate that serious trouble is coming on following that attack of influenza. So I think it is important that your husband have a very careful examination, and place himself under active antituberculous treatment.

This treatment, when properly prescribed, consists, not in drugs or patent medicines, but in a carefully regulated life, with proper diet, rest until the fever is down, an outdoor life, and carefully regulated exercises when the patient can stand it. Be sure to get in touch with a competent physician who understands how to handle tuberculosis.

"Please advise me of something that will eradicate dandruff."

Dandruff results from a germ, or as we say, from an infection of the scalp. For this reason, it is well to disinfect the brush, comb, etc., by boiling or otherwise and to repeat this process at intervals.

In order to avoid increasing the irritation, do not use force in brushing the hair, that is, do not attempt to remove dandruff from the scalp by force. After shampooing the head, using Castile or other good soap, apply the following lotion, rubbing it in gently with the hands, and trying to get the lotion directly onto the scalp.

Chloral hydrate, 1 ounce.	Alcohol, 4 ounces
Resorcin, $\frac{1}{2}$ ounce.	Glycerin, 2 ounces.
Tannin, $\frac{1}{2}$ ounce.	Rose water to make 2 pints.

"I am tired continually, melancholy, and have no ambition. I feel nervous about eating and going places. I yawn frequently, though I have abundant sleep. What can you suggest?"

Your yawning, and your nervous, melancholy symptoms are probably all due to some one cause. I wish I could sit down and have a long talk with you. It might take several hours. It is something that cannot be accomplished in a correspondence. There may be some physical condition that needs to be corrected. Very often what is called nervousness is the fault of one or more of the ductless glands, either deficient or excess secretion. Yours is one of those cases in which feeling is very prominent and makes your life miserable because of what may be called the emotional condition throwing things entirely out of their perspective, so that things of comparatively minor importance may seem like mountains to you.

Man

(Continued from page 23)

Nitrogen	2.4
Calcium	1.6
Phosphorus	.9
Potassium	.4
Sodium	.3
Chlorine	.3
Sulphur	.2
Magnesium	.105
Iron	.005
Iodine	Trace
Other elements	Traces

All these elements are contained in the earth. It is, therefore, strictly and literally true that man is formed of the dust of the ground. From dust he came, and to dust he will return when the final dissolution of the body takes place.

In regard to bodily function and structure, man has no special superiority over the beasts. It is true that in some functions—as in the use of the hands man is vastly superior to animals. But it is also true that some animals have certain senses much more developed than has man. The sense of sight is developed to a very high degree in eagles, that of smell in certain strains of dogs and other animals. So also, is hearing very acute in some beasts; others live much longer than man. While we incline to the belief that even physically man, generally speaking, is superior to animals, the advantage is not always apparent.

After man was formed from the dust of the ground, God "breathed into his nostrils the breath of life; and man became a living soul." In these words is recorded the act that made man alive. Before the "breath of life," was imparted by God Himself, the lifeless body lay prone on the earth, unable to function, without personality, lifeless. Then came the life-giving "breath" from God, and man became an individual, a personality, a living soul. The union of the breath of life with lifeless clay made man a living soul, a responsible personality, capable of understanding and appreciating God, of thinking, of willing, of loving. A new thing had come into existence, a being in the image of God, capable of reproducing himself, one that could not merely see as did the animals, but perceive, not merely be conscious, but self-conscious; one that could look at the stars of heaven, and also peer into the most secret recesses of his own heart.

As this marvellous change from inert clay to active, pulsating, self-conscious life was the result of God's breathing into man's nostrils the "breath of life," we immediately inquire if this "breath of life" was different from that given to animals. On this matter the Scriptures do not leave us in doubt. The same word used of man in Gen. 2:7 is used of animals in Gen. 7:15, where they are said to go "in unto Noah into the ark, two and two of all flesh, wherein is the *breath of life*." That it is the same breath of life that was breathed into Adam's nostrils is further emphasized in verses 21

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and 22, where the beasts of the earth are said to die, both fowl and cattle and beasts and creeping things, "all in *whose nostrils was the breath of life*." Since the words in the texts are the same in all cases, we can not escape the conclusion that "the breath of life" given to man is the same as that given to animals; that it is life from God, the principle of life; that as God is the author of life and as He is one, so His life is one, and that there is no life but such as God gives.

The question may now arise as to what effect "the breath of life" in the nostrils had on the animals. In the case of man we learned that he became "a living soul." What did the animals become? On this subject also the Scriptures are very plain. Even as man became a living soul, so did the animals. The Hebrew words for "living soul" are *nephesh chaiyah*, and are used four times in the first chapter of Genesis to describe the lower forms of animals. (Verses 20, 21, 24, 30. See margin of verses 20 and 30.) These words also occur in Gen. 2:19, where Adam gives names to "every living creature" (Hebrew: "every living soul"). Also in Gen. 9:10, 12, 15, 16 and in Lev. 11:46 the animals are called "living souls." In each of these instances the English translation is "living creatures," but the original is the same as the word used of man in Gen. 2:7.

Our study thus far has led us to the conclusion that man is God-created, that he is made of dust of the ground even as are the animals, that the breath of life was breathed into his nostrils, that he became a living soul, that God likewise

gave to all animals the breath of life, and that they also are called living souls.

It would be a hasty conclusion, however, to think that because man and animals are created by the same God, because all have been given the breath of life by Him, and because all are called living souls, that, therefore, there is no difference between man and beast. *There is a world-wide difference. Man was created in the image of God.* That will be the subject of our next study, and it will be clearly pointed out wherein man differs from the brute creation. But let not the thought of that obscure the results so far obtained.

The texts quoted in this article give the story of man's creation. They tell what we know of man's nature as revealed by God Himself. So far we have read nothing of an "immortal soul." We have read of "a living soul," but that term is applied to man and beast alike. We have read nothing of an "immortal spirit," but we have read of "the breath of life" bestowed without partiality upon both man and beast. Yet there is a difference—a great gulf—between man and the lower creation. Just what is that difference?

The Tenth Sign—Spiritualism

(Continued from page 6)

The so-called miracles of Spiritualism are performed by fallen angels. The phenomena of this false system are the work of demons. The pretended spirits of the dead are the spirits of demons masquerading as the spirits of the dead. The wisdom manifested in Spiritualism's pretended communications is that wisdom which "descendeth not from above, but is earthly, sensual, devilish." James 3:15.

There is a higher order of created intelligences than mankind, called angels.

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Ps. 8: 4, 5.

Some of these angels "kept not their first estate, but left their own habitation." Jude 6.

Of these wandering spirits we have the record that "God spared not the angels that sinned." 2 Peter 2:4.

There was warfare among the angels, rebellion against God, a break with the divine government, and exclusion from heaven. (See Rev. 12:7-9.)

It is these fallen angels who impersonate the dead, disguise themselves as spirits of the dead, speak in the name of the dead, give out information as from the dead, perform signs and lying wonders, and work all the phenomena of Spiritualism. Their sole purpose is to deceive unwary souls, and lead them to eternal destruction.

The Scriptures of Truth show to be false the revelations made by Satan and his angels through spirit mediums. Our only protection against the lying claims of this latter-day delusion is the Bible.

It solves forever the dark problem of death. It lights a lamp of hope for the weary and heavy laden. It gives assurance of life beyond the grave. It strengthens those who mourn, comforts the bereaved, and points forward to a better, brighter day, the beginning of which is near at hand.

Satan is sweeping the whole world into his delusions. By Spiritualism, the work of demoniac spirits, he is preparing the whole world for Armageddon and the terrible scenes which will end human history. It is the "spirits of devils" which gather the nations to the last war.

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." "And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 14, 16.

And so Spiritualism is one of the greatest of the signs of the times, and one of the factors contributing the most to the "distress of nations with perplexity."

Eighteen Years of Stuttering

(Continued from page 14)

the joy of it. But diligent study of the physiology, anatomy, neurology and psychology of stuttering is not beyond the ability of most parents and most stutterers. At least, they can learn the elementary facts, as they are expressed by the most advanced students in the field. To outline that study, of course, would require the space of another article. I can only say here that the most prominent speech pathologist whom you know should be consulted or written to concerning the matter. At all events, have no faith whatever in short cuts and magic.

In three short years of careful, though not exhaustive, study I have shorn my own stuttering of its odious mystery. I understand it to the extent that I am no longer much afraid of stuttering as a fact of my life, and in that my happiness lies. For always it was the mystery, the perplexing impenetrability of the thing that made me miserable; it was this much more than the stuttering itself. I can say with the weight of a human document that a person with a speech defect can be happy and enjoy his rightful human heritage. But he can do this only through an understanding of his own predicament and that understanding lies within his reach—through careful study on his own part and on the part of his parents and teachers.

The science of speech pathology is progressing significantly. But meanwhile speech defectives exist in our midst, and it is my deep hope that they will be better understood as time goes on and that their suffering will be reduced to the extent that human sympathy and intelligence can reduce it. The speech defective does not want pity any more than he wants social neglect and ostracism. He wants only the opportunity to make his defectless of an agony and to live his life as best he can.

The School of Love

God could not make us know His love by telling it; so He arranged to have us live it!

By Arthur W. Spalding



HE human race does not stand alone in its method of perpetuating life. Sex is present and operative in the lower animal world and in the plant world. Propagation through the union of two different and complementary elements is the law of nature in all its species except the very lowest. The lower the order, the simpler the means used, but the process is essentially the same in all the bisexual forms. The flower makes its seed through the union of the male element, the pollen, with the female element, the ovule; the fish, the reptile, the insect, and the bird deposit their eggs, which are fertile only after impregnation by the male; the mammals, of which man is the highest, retain the fertilized ovum within the body of the mother until it fully develops into the young individual, when birth occurs. What a wonderful world for the study of God's laws and processes—one in principle, but multiform in detail—for the continuation of life!

The Whole World of Beauty

And within that study lies the whole world of beauty, of service, and of culture. The blooming of the flowers, the nesting of the birds, the increase of the herds and flocks,—all the beauty and music and service that appeal to the finest senses of man and minister to his needs, are there because of God's great plan of generation. Year by year the earth produces its fruits of garden and field and orchard, to delight the taste and sustain the life of man and beast, and all by virtue of the divine fiat that everything created shall bring forth after its kind. The devotion of the higher animals to their mates and their offspring, which sets up so many admirable examples, comes from the impulses of the twofold nature God established there. The chivalry, the love, the tender ministries of humankind, the self-sacrifice, the courage, the high devotion even unto death, are inextricably bound up with the relations of man and woman. Sex, as God made it, is not a sordid, vile, hideous thing; it is a thing of mysterious beauty, unfathomable science, boundless service, and illimitable joy. It is a school to study into the ways of God, an opportunity to enter into the mysteries of His love and ministry, and to experience, so far as mortal may experience, the very nature of God.

God Appeals to the Human Relation

How often in His holy word does God appeal to this human relation as the interpreter of His relation to us! He speaks to us as the bridegroom to his bride, as the father to his child; He is the head of the church, as the husband is the head of the wife; He is the superparent who, when our father and our mother forsake us, will take us up. When God would make known to us the breadth and the depth and the height of His sacrificial love,

He speaks in the terms of our experience: He gave "His only-begotten Son." The constant effort of Jesus was to teach us, by proverb, sermon, and parable, that highest truth, that God is our heavenly Father.

Now the fact that the devil has seized upon sex as a means for debasing the human race, until to the majority the subject is one of shame, is a challenge to the Christian to restore in the chambers of his mind the presence of God which has been displaced by this demon of lewdness. It is the Christian's high privilege, as it is his duty, to gain a conception of the truth and the beauty and the holiness of God's great plan of giving life until, in his own consciousness and in his own experience, there is only purity in sex, and there is shame but for the perversions and evils, and miseries which the enemy of all righteousness has brought in through sex.

Such an experience will come to the Christian, first through the regeneration of life which he receives from Christ in the conversion of his sinful mind into a mind of righteous impulses. The soul that is truly converted, cleansed from defilement, and filled with the purity of Christ, will abhor obscene and lascivious thought, speech, and action. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure." Titus 1: 15. Purity is the seeing of things as God sees them, in their true meaning and right relations; impurity is a distorted vision that twists and misuses the truth of God.

But to be pure, the mind requires not only an emotional experience,—a wiping away of the sense of guilt and an impulse toward righteousness,—it requires also an infilling of truth, knowledge, science. This second phase of his experience the Christian will get from a study of God's plan and operation in nature. This includes a study of the plant world, of birds, insects, and animals, and of human physiology. In this study other interests are served than that of getting a right conception of sex; indeed that result may be said to be incidental, for natural science is the gateway of understanding and service in wide fields of human need. But in moral value, the importance of sex truth can not be too greatly emphasized, because of the ravages wrought through impurity and because of the radically different attitude established through true knowledge if vitalized by divine will.

Acquaintance with nature requires study, observation, and meditation. No flippant mind will compass it nor find pleasure in it. A person addicted to the artificial and highly exciting amusement of the cheap theatre, to participation in the feverish movements of crowds, and to the constant reading of emotional and fictional literature, would feel himself, in the quiet sanctuary of the grove or the garden or under the starry dome of the skies, as foreign and as void as a gnome in the palace of the king. To many the experience will have to come of a complete reconstitution of their tastes, their aspirations, and their wills before their minds will be able to assimilate and relish the pure delights of the creation of God, and to assume that

right attitude and behaviour which bespeaks them the children of God,

The Lesson Book of Nature

Yet this acquaintance with the great lesson books of nature—not only the primary knowledge of its forms and names and classifications, but the further insight into its processes and purposes, and beyond that the assimilation of its philosophical and spiritual lessons—is essential to the right understanding of life and to the ordering of social relation and the instruction of the young. The study of nature, therefore, in both its scientific and its spiritual aspects, is a vital part of the education of parents and those who are to be parents. The best opportunity for this study is, of course, found in a country environment; and on all counts the ideal situation for both parents and children is a home in the country. But whatever one's environment, a just appreciation of the values and the demands of virtue will lead the sincere Christian into the fullest possible study of God's great textbook of nature, where through, inwoven as a golden thread, will be perceived the purpose of God to reveal through fatherhood and motherhood the lesson of His love.

Resurrection or Creation?

By Kay M. Adams



THE idea of one day's rest in seven is as old as man. What is its origin and purpose? I believe that it is agreed by all that the most ancient record of the Sabbath is found in Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

The word "rest" has two meanings. One implies stopping work because of weariness; the other, merely a cessation of labour. Evidently, the latter meaning is the proper one in the above passage, for it is inconceivable to us that six days of labour should make the omnipotent Creator weary. God ceased His labour because the work was finished; there was nothing more for Him to do in the creation of this world. "And God saw everything that He had made, and, behold, it was very good." It was all as He had planned.

Besides resting on the seventh day, God did two other significant things. He blessed and sanctified the seventh day. He must have had some special reason for these two acts; otherwise they would not have been performed or recorded. God does nothing without a purpose. He is efficient; He makes no false moves or lost motions. Why then, did He bless and sanctify the seventh day?

We can find an answer in the fourth commandment of the Decalogue. "Remember the Sabbath day, to keep it holy. Six days shalt thou

labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

Some believe that when the law was given to man from Mt. Sinai it had never been heard of before; but this is not so. It is recorded in Genesis 20:5: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." As soon as they were created, God revealed His law to Adam and Eve. 1 John 3:4 says: "Sin is the transgression of the law." Paul says: "Where no law is, there is no transgression." Romans 4:15. The conclusion is inevitable, that, as sin was imputed to Adam and Eve, they knew God's law.

A Fresh Start

The reason why God's law was repeated to the Israelites on their escape from Egypt was that they had been oppressed for hundreds of years, and were prevented from keeping the commandments of their God by cruel Egyptian taskmasters. The Israelites had, to a large degree, lost sight of God and His law; so, when they were set free, God desired to give them a fresh start. The law was renewed, and given for the first time in writing.

God did not tell the Israelites to begin to keep the Sabbath, but to remember to keep the Sabbath, thus implying that they had in the past forgotten it. In fact, before the law was proclaimed on Mt. Sinai, the Israelites was acquainted with Sabbath observance, for, in connection with the giving of manna, Moses said, "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My law?" Exodus 16:27,28.

From this we can see clearly that before the law was given at Mt. Sinai, the Israelites were familiar with the Sabbath, and that God held them responsible for obedience to His commandments, although the record shows that some of the people were lax in observing them.

Why Remember The Creator?

The Lord commanded the people to remember "the Sabbath of the Lord thy God." It is His Sabbath because He made it at creation, and blessed and sanctified it. Why does He wish us to remember it? The reason is plainly and definitely stated in the commandment itself, leaving no room for misinterpretation. "In six days the Lord made heaven and earth, the sea, and all that in them is." The one great purpose of the Sabbath is to remind us that the God we worship is the all-powerful Creator.

Why does God want us to remember that He is the Creator? Because this is the distinction

that sets Him apart from all false worship. Many times God refers to Himself as the Creator. "God, the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it," Isaiah 42:5. "That they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else. I form the light, and create darkness." Isaiah 45:6,7. Thus does God Himself point to His creative power as that which entitles Him to worship and obedience.

Remembrance of God's creative power is the great reason for Sabbath observance. God did not give man the Sabbath for physical recuperation primarily. The non-Christian Chinese work seven days in the week from early childhood till they totter into the grave at an advanced age, yet there is no race on the earth hardier and more vigorous than they. The chief reason why God commands men to abstain from labour is that their minds may not be occupied with earthly, selfish affairs, and may be free to think of God and His creative power, the sign of His right to adoration.

God blessed the Sabbath and sanctified it, hallowed it, set it apart for a sacred use, that once every week man could and would think of spiritual things, of God's mighty power, and His ability to provide every good thing that man needs. Thus Sabbath observance would be a mainstay of our faith in our heavenly Father.

The Sabbath commandment is placed in the very centre of the Decalogue. God foresaw that efforts would be made to take the Sabbath from His law, so He placed it where, if it should be removed, the law would be shattered. If the Sabbath command had been first or last in the law, it might be left off without mutilating the rest; but its position is strategically in the centre. If we take away the Sabbath from God's law, we remove the sole evidence of God's right to rule—His creative power. Forget this, and we forget the reason why we should obey the law. I assert that had God's Sabbath always been properly observed, we should not now see the remaining precepts of the Decalogue ignored and defied as is now apparent everywhere.

Why Observe Sunday?

A persistent effort has long been put forth to annul the Sabbath commandment. This effort has been largely successful. An almost overwhelming portion of Christendom unwittingly believes that in Sunday observance they are fulfilling the requirements of the fourth commandment. When asked why they observe the first day of the week, they say that they do so in honour of Christ's resurrection.

But in honouring Christ's victory over the grave is it necessary to go contrary to a plain "Thus saith the Lord"? Many of us, indeed, forget God's Sabbath day and His creative power in order to remember Christ's triumph over the tomb. In so doing, we defeat the very purpose of the resurrection. Christ's death on the cross was only for the purpose of magnifying God's law. "He will magnify the law, and make it honourable." Isaiah

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42:21. If the law could have been changed, Christ need not have died on the cross. His sacrifice there is the greatest argument for the law's unchangeable perpetuity. He died that our sins might be forgiven. Shall we, then, defeat the purpose of His death by breaking the Sabbath, the heart of the law, in endeavouring to honour His resurrection, and thus destroy our right to participation in the benefits of Christ's conquering the tomb? If, in honouring the resurrection, we forget our Creator and His law, we deny our Saviour. Saul, in planning to honour God with sacrifices, disobeyed a plain command. God rebuked him. "To obey is better than sacrifice, and to hearken than the fat of rams.....Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Samuel 15:22,23.

If the Sabbath had always been truly observed, there would not be in the world a denial of God's creative power, such as the theory of evolution. Here is the inevitable sequence: Denial of God's creative power, of His existence, of His law, of sin. This is what modern philosophers teach to-day; that there is no sin; that whatever one does, or wishes to do, is all right. Such a belief, acted upon, will hurl man, the masterpiece of creation, below the level of brute beasts.

God Foreknew

God knew that these things would take place, and He described them two thousand years ago. "The invisible things of Him from the creation of

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the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse; because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creepings things.....Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Romans 1:20-25

Forgetting the Lord's Sabbath and His creative power has but one end. It has been responsible for the idolatry that now flourishes in heathen nations throughout the world, for the denial of God in modern scientific circles. There is only one way, divinely appointed of God, to worship Him truly; that is to remember Him. In order to do this, we must remember His creative power. To do this we must keep the Lord's Sabbath, the memorial of creation. No other method of worship has the divine blessing given at creation, and the divine sanctification.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isaiah 58:13,14.

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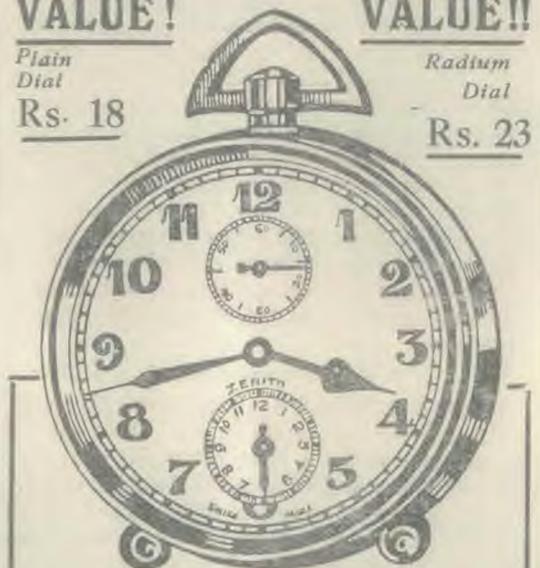
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Some Common Conditions and their Management

(Continued from page 7)

to attend to it when he gets home, he will find that the nostrils have partly closed, the cold is in full swing, and he will likely have an interesting time of it before the attack is over.

Treatment.—The most important measure is to eliminate the cause. If the sneezing is somewhat habitual, the nasal mucous membrane should be carefully examined by a physician or a specialist, and any abnormality removed. If no abnormality is found, the physician should make inoculation tests in order to determine whether the patient is sensitized to some animal or vegetable protein, as the pollen of some plant, horse hairs, feathers, and a host of others. In case the offending protein is discovered, the procedure is, either to avoid contact with that particular protein (for instance, if it is from the hair or hide of the horse, the patient should keep away from horses), or else to undergo a series of graduated inoculations in order to increase the immunity of the patient to that particular protein. Some persons sensitized to the pollen of certain plants find relief by taking a trip during the flowering time of the plant, to some place where the plants do not grow.

Asthma

Asthma is often an emergency disorder. The patient is in extreme distress, and to all appearances, about to suffocate. The condition is accompanied by noisy wheezing, and rattling in the chest. A large amount of frothy mucus is coughed

up, and there is violent straining, sometimes resulting in rupture. At no time are asthmatic patients entirely free from shortness of breath, and a little nervous excitement may precipitate an attack that will last for several days. For this reason, one of the most important preventives is the avoidance of excitement.

Treatment.—The patient instinctively wants to get into the cool air and near a window; and it is some relief for him to be fanned vigorously. It may be necessary, if the temperature is quite cool, to preserve the body warmth by means of a hot leg bath. It has been shown that true asthma, like hay fever, is caused by sensitization of the patient to some protein. The problem is to determine (by means of test inoculations) what protein is the offender and either plan to have the patient so change his mode of living as to avoid that particular protein, or else to take a course of immunizing treatment.

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AN optimist is the kind of a man
That takes the cold water thrown on his plan,
And heats it right hot with enthusiasm;
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When mortified and embarrassed by humiliating disaster, to seek in your ruins the elements of future success.

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

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

To remain in honest poverty, while others grow rich by questionable methods which you could easily use yourself.

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

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

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