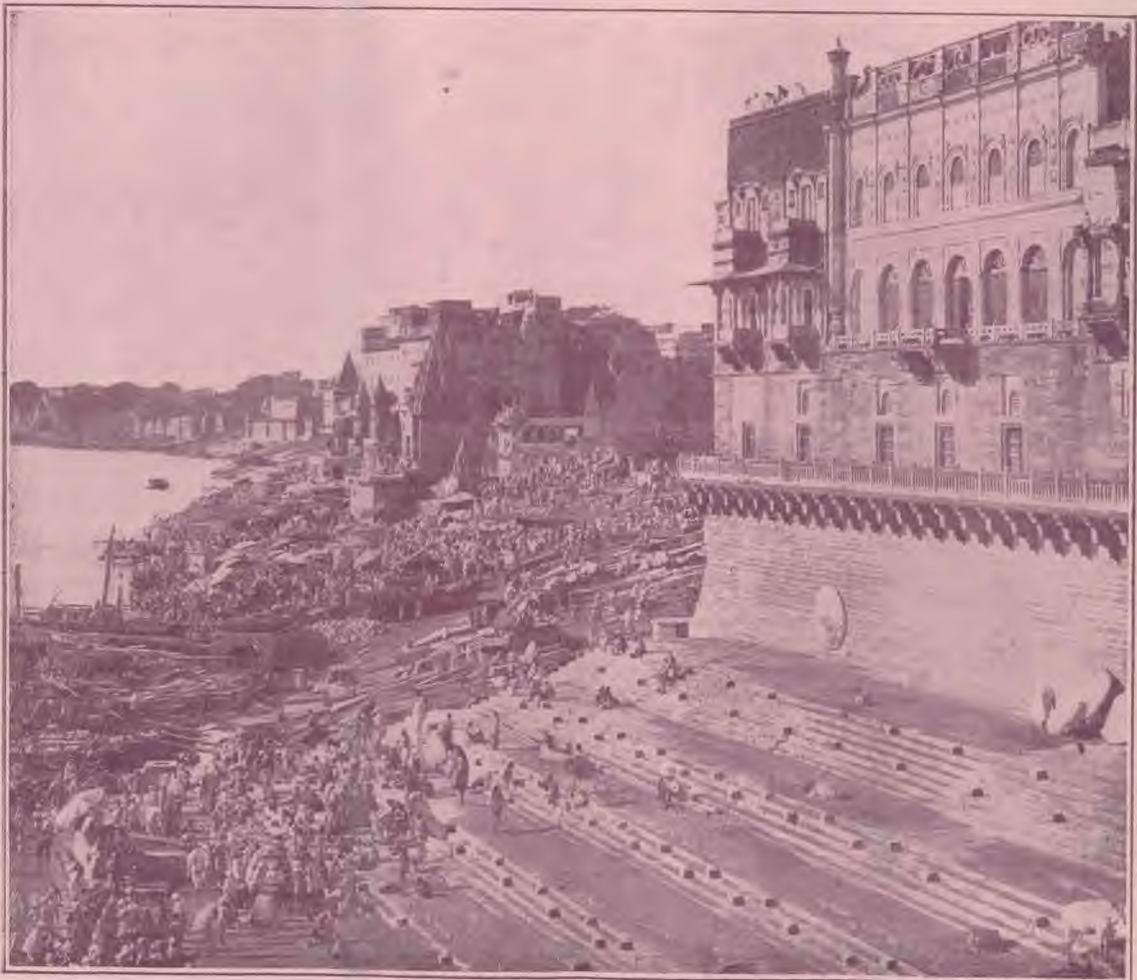


THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

DASSAMEDH GHAT, BENARES



The famous Woolworth "five and ten" stores have invaded Germany and are now offering the people of that country a large choice of articles at the usual low prices found in these emporiums of trade. The Woolworth people already have 325 stores in the United States and the British Isles, and after Germany is conquered they plan an invasion of South Africa, Australia, and New Zealand.

The life of silk depends upon how it is washed, according to the Bureau of Home Economics of the Department of Agriculture. Wash silk garments in lukewarm water, never hot. Do not rub hard or twist the fabric. Rinse thoroughly in water of the same temperature as that of washing, and remove the water by squeezing and patting the silk between dry towels. Never dry silk in the sun. To keep pongee silk from spotting, iron it dry. Silk hose should never be ironed.

The Library of Congress, Washington, has just acquired two new books, comprising 317 volumes, of sacred Buddhist writings. Probably only two persons in the United States, it is said, are capable of reading them. They arrived in almost perfect condition after travelling more than 12,000 miles, being seized by bandits and held up by a revolution. For three years they had been on the way, having come from Tibetan monasteries. Each volume is three inches thick, seven inches high, and about twenty-six inches long. They are unbound, after the fashion of the ancients, and are kept intact only by a frail handspun cord—though for protection during the trip the pages were sandwiched between thin wooden boards.

The *New York Times*, in a somewhat comprehensive discussion of the cost of prohibition during the last eight years to the United States as a nation, arrives at a grand total of \$35,543,372. This figure includes certain capital charges for the benefit of the Coast Guard. No account is taken of direct offsets. But Professor Fisher, of Yale, says that indirectly prohibition has saved and added more than \$1,200,000,000 annually to the national wealth. This estimate, multiplied by eight, gives the nation a profit of \$9,600,000,000 for its expenditure of \$35,543,372 in prohibition enforcement. Which is quite a profit, even if we do not take into account the even greater moral and social gains.

Aerial photographers flying over Mesopotamia have been able to distinguish between natural mounds and those heaped up by the ruins of sun-dried-brick houses. Thus the lost city of Opis has been located by British military aviators aiding an expedition from the University of Michigan and the Toledo Museum of Art. "The Lord looketh from heaven; He beholdeth all the sons of men. . . . He considereth all their works." Ps. 33: 13, 14.

Eden is back home again. After searching over the whole earth, scientists and archeologists are coming to the conclusion that "in the dawn of the age of human life the only portion of the globe that had ideal conditions for it was Central Asia. They also say that man must have descended from an original pair." We came to the conclusion long ago that the human race has descended from an original pair who lived in Central Asia. Scientists reached their goal by the round-about method of discovery, experiment, and logic; we by faith in the direct testimony of the One who created that pair and placed them in that home.

One of the first acts of the new Nationalist Government of China is to provide for a Chinese research institute, modelled upon the ideals of the Smithsonian. Its object is to promote researches in geology, paleontology, zoology, and botany. The investigation will be carried on in the various provinces, and will supplement the beginnings of such research as have been made by scholars who find in China a rich field for exploration. Seeking to prevent further violation of tombs, which has threatened to reach proportions such as marked the nineteenth century in Greece, the Chinese will be careful as to the auspices under which archaeological enterprise is carried on. Dr. Chi Li, the first scientist to be appointed to the new research body, expresses himself as especially interested in the discoveries of an antiquity for the Chinese nation even beyond that which is commonly attributed to it.

The largest Y.M.C.A. building in all Europe was opened this year in the city of Prague, Czechoslovakia. John R. Mott, president of the World Alliance of Y.M.C.A.'s, officiated at the opening. The Prague Y.M.C.A. covers 1,900 square meters and is eight stories in height. It has the usual gymnasium, swimming pool, and physical culture paraphernalia, and in addition it has a gallery capable of seating 200 spectators for the athletic events, restaurant, library, and living quarters. The city of Prague has a population of 676,000.

The man who refused a telegram because it was not in his friend's handwriting was not really foolish, but only a little ahead of his age. The telegram of the future, we are told by good authorities, will come to us in an exact reproduction of the sender's writing, being transmitted and received, either by radio or land line, in picture form. A message originating in a telegraph office, instead of being sent by dots, dashes, and spaces, will be flashed by radio vision to its destination—the copy at the receiving point being an exact photograph of the message at the originating station.

In the midst of the Irish Sea lies the Isle of Man. The resident people of this island are called Manxmen, and their cats, which are without tails, Manx cats. The history of the Isle of Man is obscure and old. At present it is a British crown dominion. It is "just a sweet little green island set in the blue waters of the Irish Sea," as one of the inhabitants describes his home, "with its rolling hills and slumberous glens, full of gorse and heather and fern. There are three or four quaint little fishing ports and one larger town devoted to the joyous and rather rollicking life of the visiting industry." The main means of earning a livelihood in this tiny island are farming and fishing. There are no snakes or foxes, and even the insects are not malicious. The temperature of the island rarely exceeds 75 degrees.

What is believed to be the biggest and most powerful electric-light bulb ever constructed has just been tested at the Nela Park Laboratories of the General Electric Company in Cleveland, Ohio. It was developed under the direction of Daniel K. Wright. The power consumed by this lamp is 50,000 watts—as much as is used in the lighting of fifty average homes. The bulb is three feet high and twelve inches in diameter, and is capable of spreading noonday light over a great area. It is to be used in airport lighting.

The **O**RIENTAL **W**/ATCHMAN AND HERALD OF HEALTH

VOLUME 5, No. 2

FEBRUARY, 1929

Smile! Smile! Smile!

By John H Kellogg

SMILE!
Good nature has a wonderful curing power. I used to know a doctor who for many years "practised medicine" without giving any medicine at all; in fact, he did not do a thing but tell pleasant stories to his patients. When he found a man who was melancholy, he told him a funny story and got him laughing, and that man began to get well right away.

Perhaps some of you remember the experience of Emerson, the Concord philosopher. In his last days he became very melancholy, so melancholy that they could not get him to smile. His friends came one after another and tried to make him smile for months and months. Finally a friend succeeded in getting him to smile by telling him this story:

"A young man one morning wrote two letters, one to his young lady friend and the other to his washerwoman. By mistake he got them in the wrong envelopes. So, the washerwoman received the letter intended for the young lady. To the washerwoman he said that he enjoyed himself very much the last time he saw her, and hoped to have the pleasure of seeing her soon again. But the letter that the young lady received said, 'If you rumple up my shirt bosom the next time the way you did last time, I shall not have anything more to do with you.'" And Emerson smiled. He was better for quite a while.



There is nothing like smiling to aid digestion. I remember an experience of a good many years ago. A woman in the dining room one morning was handed a letter that had just come from her home. She opened the letter. It said, "The baby has diphtheria. Come home quick." She had half finished her breakfast. She arose from the table and hurried out of the dining room, but did not reach the dining room door before her breakfast was on the floor. The whole process of digestion was completely reversed, wholly as the result of a depressing emotion.

Doctor Cannon proved it to be an actual fact, that the emotions have a wonderful effect upon all of the important functions of the body, particularly digestion. He explained this very clearly by

experiments he made on a cat that he had trained to assist him in his laboratory work. He made X-ray studies—in fact, the first knowledge we had about the movements of the organs in digestion were obtained from Cannon's cat. Doctor Cannon wrote a most interesting book, "The Mechanics of Digestion." To this cat he gave bismuth meals so he could follow their course by the X-ray. That was before human beings were taking bismuth meals. He had the cat trained to lie quiet on a glass table so the X-ray would come up through, and then he studied the cat's digestion. The cat would lie quiet and begin to purr, and then the stomach would begin to work,

to contract. The waves would travel over the stomach and all the way down the intestine, continually moving along in perfectly regular fashion, the whole digestive process proceeding merrily while the cat lay there happy, contented and purring.

Then he tried the experiment of pinching the cat's tail. When he did so, the cat was much incensed and spat at him. Digestion stopped at once. The waves that were travelling over the stomach so merrily, the whole digestive process that was going on—secretion and peristalsis—all stopped instantly, and did not start again until the cat began to purr.

Ladies should remember that and keep their husbands purring at the dinner table.

What is true of digestion is just as true of liver action and of brain action and of nutrition. All the various processes of the body are under the influence of the emotions. Certain emotions actually poison the body. Hate, envy, scorn, jealousy and fear actually create poisons in the body, not psychologic poisons but real poisons. They poison the stream of life, the blood, and the consequence is that under the influence of these emotions the body shrivels and becomes enfeebled and all the life processes are interfered with. You see a person who is living under terror, under fear, under any of these depressing emotions, and he seems to shrivel up. He grows old prematurely. Worry kills a great many people. I imagine worry kills a hundred people where work kills one. This is a real thing. When a person is nervous, worried and apprehensive or when a person is angry or jealous, when under the influence of any of these depressing emotions, adrenalin is produced in excessive quantity. Other poisons are produced in the body also. The result is that the vital machinery is very much disturbed; all the functions of the body, the digestive functions, and the liver and kidney functions—all of these great vital functions of the body are disturbed.

Suppose you change your state of mind. Now, what does amiability do? In this case of Doctor Cannon's cat, he watched until the cat began to purr again, and then examined the stomach. He found that it was at work again, the intestines were passing the food along, and everything was going in the happiest and most normal manner possible. So you see it is very important to keep yourself in this purring mood, in a happy, peaceful, cheerful mood. If you find yourself in a state of misery and worry and despair, every minute you are making yourself worse; poisons are being produced in the body that are acting as an interference with the vital machinery, a handicap.

So the thing to do is to smile, to laugh. If you have occasion to worry, refuse to worry. Absolutely refuse to worry. One does not have to worry. If you have worrisome things that you cannot get rid of, refuse to think about them. You say, "How can I when they are continually thrust upon me?" There is just one way to do it and that is resolutely to think of something else.

But you cannot put anything out of your

mind except by putting something else in. It is not because happiness, amiability and good cheer act as a positive force in lifting you up, but because they put out of existence the things that are holding you down, because the moment you get these depressing emotions out of the body, then the natural forces of the body, the natural healing powers, begin to work and there is a natural power in the body that heals. The same power that made you grow from a little baby up to your present dimensions, the same power that rests you at night while you are asleep, the thing that makes you gain in flesh, the power that regulates digestion and assimilation and heart actions—all of these natural forces at work in the body are healing forces. The body itself is a healing force. One great physiologist says it is the blood that heals. Moses said, "The blood is the life." The healing forces of the body have a chance to cure us when we keep ourselves in a cheerful state. Hunt up somebody who is more melancholy than you are, and go to work and cheer him up. See what it will do to you.

I met a very melancholy looking man some time ago, a man I knew very well. He always has a very troubled look on his face. I said to him, "I am going to give you a lesson. I want to show you how to smile. Come up to the mirror. Now smile." It was the most melancholy smile I ever saw. I called his attention to what a very grotesque attempt he was making to smile. I kept at him until he actually smiled. He really smiled at his own attempts to smile. Try that some day. Go to a mirror and practise smiling. It will do you good. You will find yourself smiling and laughing. You say, "That does not amount to anything. It is simply the shape of my face." It does amount to something. There is a school of philosophers who actually believe that we do not smile because we are happy but we are happy because we smile.

The thing works from without in, as well as from within out. At any rate we know this, that the face and the brain are so very intimately associated that when we have a state of things in the face, the same thing exists in the brain; or when we have a state of things in the brain, it is mirrored in the face. In the face, you know, just underneath the skin there is a great tangle of muscles. For instance, there is one group of muscles that control the lower jaw. Besides that, there are muscles underneath the skin that pull the skin around into all kinds of shapes so as to make the countenance fit different states of the brain. These little muscles pull the mouth down. When certain muscles contract they pull up the corners of your mouth and you smile. Then the *levator labii superioris alaeque nasi* (do not mention that to anybody, for they might think you are using improper language) is attached to the lip and to the edge of the nose. That is why we call it "*alaeque nasi*"—the wings of the nose. These little muscles, when they pull up the lip and the nose give the scornful expression. When one gets in the habit of turning up his nose, as we

say, at everything that comes along, these muscles get too strong for the rest of the face and so they keep the face pulled up in that way all the time. If one exercises certain muscles too much, they pull the corners of the mouth down and one gets a down-in-the-mouth expression. Now, we can deliberately go to work and change that state of things. When you have a melancholy look, just go to work and cultivate smiles.

A lady came to me the other day and wanted some wrinkles taken out of her face. There is only one way to take those vertical wrinkles out and that is to cultivate horizontal wrinkles. So I set this lady to cultivating horizontal wrinkles. It is a good thing to cultivate wrinkles—if you cultivate the right kind. It is a good thing for sick people to smile and to keep right on smiling, no matter how they feel. There are some diseases that disappear, positively disappear, when one really begins to smile. I have known people who cultivated disease. I remember a man who was at the Sanitarium some years ago. He came into my office and said, "Now, Doctor, I want to tell you at the start that there is nothing you can do for me that will help me at all. I am incurable: That is why I have come here, because I thought this would be a nice place for an incurable to live."

I told him this was not a home for incurables, that we did not receive incurable patients, and hence that I should have to convert his case into a curable one or else he would have to go away. He said, "No matter what you do for me I know I am incurable. I am the worst case that ever was. I have had in mind for some time the erection of a home for incurables, so I could invite other incurable people to come and visit me and we could all live together." He really was proud of the fact that he was incurable, only it was not true.

As a matter of fact, there are very few people who are really wholly incurable. Almost always something can be done for them. In fact, very few people can be absolutely cured. If we could be cured absolutely, we would never grow old and would live forever. If a man is suffering from a serious chronic disease that cannot absolutely be cured, it may be arrested, and the arrest may be maintained for an almost indefinite period; and if it cannot be absolutely arrested it can be slowed up, perhaps slowed up to such an extent that it will make almost imperceptible progress. That is pretty good, that is better than going down hill like a lightning express. If it cannot be slowed up as much as that, it can be slowed up some. The fact is the chronic invalid for whom nothing at all can be done is very rare.

Certainly it is worth while to smile no matter what is the matter, no matter what the doctor said to you about your case. I recall once that I tried not to encourage a man, one of my early patients. This was more than fifty years ago. I examined my patient and found he had one lung almost entirely destroyed and part of the other lung destroyed also. His pulse was rapid, 120, his temperature was 102 or 103, and he had a terrible

cough. He just gasped for breath. He was a clergyman. We did not give very much encouragement. I told him we would have to observe his case a few days. But I told his wife who was with him, as soon as I could see her, that I thought it would be wise to take her husband back home as soon as possible. It was in the evening that I made this remark to her. The next morning he was right on hand early. He came down to my office with a very angry look on his face, and he pointed a long, bony finger at me. "What have you been telling my wife? What have you been saying to my wife?"

I said, "I had a little conversation with her."

"Yes, you told my wife I was incurable and that she should take me home. I do not want you to talk that way to my wife. She is discouraged enough already. I want you to understand, sir, that I am not incurable. I did not come here to be sent away. I came here to stay. I came here to get well and you have got to cure me."

I found that here was a man who had an irrepressible amount of pluck and courage. He could not be downed. Although his case seemed absolutely hopeless, I determined to try to do something for him. He was raising quantities of material from his lungs. I had examined the sputum and found he was actually expectorating portions of lung. I did not see any hope at all.

He said, "All I want of you, sir, is to tell me what to do and I will do it, and you will see I will begin to get better right away. I am not going to die. I am going to improve." "Well," I said to him, "you should practise deep breathing." If I had a similar case now I should put him to bed, but I did not know that fifty years ago. I told him he must expand his lungs. So he got a cane, put it in front of his elbows, and held his arms back. You would see this man walking up and down slowly taking deep breaths, with a serious, determined look upon his face, and doing it all day.

That man improved. His temperature came down. At the end of a month his temperature was nearly normal, his pulse was 100 instead of 120, and his cough very much less. At the end of three months his cough was gone and he had gained twenty pounds in weight. He was invited to address a large audience in one of the local city churches, and he was such a completely changed man you would not recognize him at all. He went home for a visit in the fall and came back and spent the winter with us, and the next spring he went home so much improved that, except for the fact that his breath was a little short, you would have said there was nothing the matter with him at all. For about twenty years I used to receive letters from him. He signed his letters "George Tompkins, E. C." The first time he put on a little footnote to say that the "E. C." meant ex-consumptive.

Well, that is what a man can do when he determines he will overcome apparently insuperable obstacles. No matter how you feel, if you will persistently smile and deter- (Turn to page 28)

Testimony of the Rocks

By W. C. Thompson

IMAGINE the emotions of Sir William Ramsay as he approached the ancient site of Tyre. Twenty-five hundred years before this memorable expedition into Palestine, which had for its objective the proving of the Bible false, a Judean prophet had not only foretold the destruction of this stronghold of the Phœnician coast, but had even ventured to sentence it to perpetual desolation. Moreover, so audacious had the prophet been, that he had gone into the minutiae of the disaster that was to accomplish the destruction of the wicked city.

The first thing that caught the critical and exacting eye of Ramsay, as he descended the rugged slopes to this historic spot, was the fishermen's nets spread out on the rocks where once stood the battlements of the pride of Tyrus. If these nets had been wanting, if these barren rocks had been encumbered with the activities of urban life, this one-time prince of skeptics would have protested in language too vigorous to be misunderstood. Here was a man

whose scholarly grasp of the Bible preeminently qualified him to know what to demand of prophecy. It is to be fulfilled literally; it is to be infallibly accurate; it must not miscarry in the smallest detail. This was the measuring rod by which he would test every prediction that had a bearing on the soil that produced the Book that claimed to be of God. This rule he would, and did, apply so rigorously as to meet the exacting demands of the most unfriendly opponents of the Bible.

When Ezekiel, endowed with the charism of Heaven, inveighed against the proud and luxurious Tyre, she towered in rocky strength above the sea, a forbidding fortress to any who dared to challenge her sovereignty. The prophet's message, freighted as it was with alarm, had no effect upon the pleasure-loving populace other than that of annoyance. Was she not the mistress of the sea? Was she not secure? Did not the sea surround her towers? Did not her massive walls of granite masonry bristle with defiance? What enemy could humble her? She laughed at the Hebrew preacher

and plunged deeper into the excesses of her profligate life.

But the centuries swept on in their awful majesty, and Alexander is introduced on the stage of action. The shadow of this Phœnician capital fell across his pathway; it must be reduced to dust. In pronouncing this sentence against Tyre, Alexander did not know that he was but seconding the fiat of Heaven; for he saw in this stronghold only a barrier to his ambition for world empire.

Mark the obstacles to the fulfilment of this prophecy. Those were not the days of 40-centimeter guns. No artificial earthquakes could be hurled over its battlements. How was this rocky fortress to be humbled to the ground? But prophecy must be fulfilled, and we will watch this

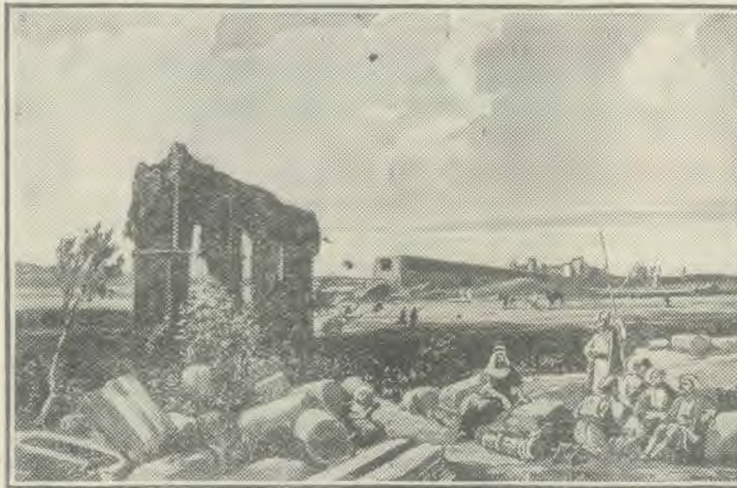
military genius as the unconscious agent in the validation of Heaven's decree. We will pause, however, to read the prophecy:

"Therefore thus said the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall de-

stroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock." "Thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God." Ezekiel 26:3,4,14.

When Alexander was confronted by the obstacle of this apparently impregnable capital, "eternally founded" on its island fortress, he severed the Gordian knot by scraping the dust from the rocks to build a highway through the sea, thus fulfilling the very language of the prophet in pronouncing the doom of Tyrus. Over this hastily constructed causeway, built of the soil scraped from the foundation of the city which occupied the mainland, thronged the invincible Macedonians in their lust for power and thirst for blood, but in striking reality fulfilling the behest of Him who "removeth kings, and setteth up kings." Daniel 2:21.

Surveying the solitude and ruin where once stood wealthy mart and stately palace, where opulence and luxury once reigned supreme, we are



The Ruins of Tyre

not surprised at the profound impression that was made on the personnel of this expedition, which was organized to "dig up" the evidence that the Bible was the product of man and not the book of God.

Spread out before their critical eyes in rigid and monotonous detail was the fulfilment of language spoken two millenniums in the past,—language that has survived the onslaught of the enemy, the disaster of the burning of the Alexandrian library, incarceration for centuries in the Vatican and the chains of the cloister—that man might know there is a God that presides over the destinies of men and of nations.

Standing on the very ground made sacred by history and by prophecy, Ramsay could not escape the conviction that here was to be seen "the hand of God." Moreover, he saw, in this striking fulfilment the defeat of his expedition. We imagine we can almost hear him speak the words of another: "O Galilean, Thou hast conquered.—" But the disciples of Voltaire, Paine, Volney, Hume, and Ingersoll who remained at home, satiating their morbid appetites on scholastic essays that blasphemed God and would rule Him as Creator out of the universe, dismissed this defeat as only a coincident. But if evidence is to be found that is derogatory to prophecy, Ramsay must search elsewhere than at the crumbled foundation of ancient Tyre.

With Ramsay we will turn our backs upon these fishermen's nets and these rocks scraped bare, and follow him for ten years of "defeat" as he visits Ephesus, as he journeys to Smyrna, as he toils to Pergamos and then on to Gaza, Ashkelon, and Ekron. Ramsay has written volumes on his findings at these ancient sites, whose vicissitudes were foretold centuries before their history was written. Verily prophecy is history in advance, and the Bible is the book of God.

Space will admit of our noticing only the three places last named. Centuries before the Ramsay Expedition, it had been written: "Gaza shall be forsaken, and Ashkelon a desolation, . . . and Ekron shall be rooted up." Here were three cities that were to have different experiences. What boldness is here shown on the part of the prophet! Who but one who had connection with the court of Heaven would dare to make such a venture when it could so easily be checked up?

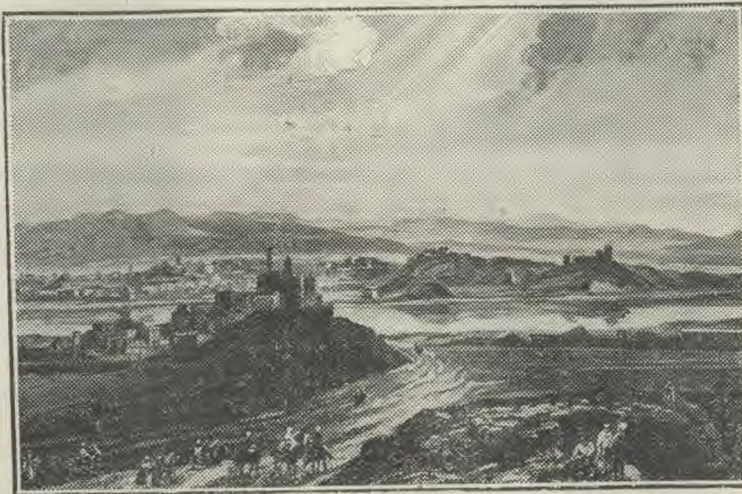
But what did Ramsay find at these historic sites? As he approached Gaza, of which it was written: "Gaza shall be forsaken," he found a city that had sustained the assaults of time, but without inhabitant. While other cities have crumbled before the ruthless centuries, the walls and palaces of Gaza were still intact, but her inhabitants had forsaken her. And what of Ashkelon? This city was to be a desolation. It was written that her bulwarks were to go down, her temples be reduced to dust; and this was just what Ramsay found. When it came to searching for the ancient site of Ekron, pick and shovel had to be brought into requisition, for Ekron was to be rooted up, and she lay buried beneath the sands of Palestine.

It is not necessary to suggest what would have been the attitude of those comprising this company of investigators if the rocks of these historic cities had borne testimony that discredited the specifications of the prophecy. The fact that these places, together with scores of others, were found in strictest corroboration with the Bible, precludes the idea that these were but coincidences. The inexorable law of probabilities will not admit of any such collusion of circumstances.

There can be no answer for this universal testimony of the rocks in such perfect accord with the Book of books other than that God, who can see "the end from the beginning" has here recorded evidence that man might know there is a Creator. And if the unbelieving world is to discredit the book of God, it will have to attack it on some other premise than that of prophecy.

To the question, "Is the Bible true?" our answer is, "Prophecy," as we point to Tyre, to Ashkelon, to Ekron, to Nineveh, to Babylon. While man may cease to testify of his Creator, these rocks cry out in silent eloquence that there is a God in heaven who is concerned in the affairs of men and of nations.

"GOD hides the rigour of the hills with evergreen and flowers. He turns deformity into loveliness by the magic of creative skill. It is a great gift. To take an ugly thing and make it beautiful is to work with God and to please Him."



The Site of Nineveh

The Food Value of Fruit

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

THE daily use of fruit, both fresh and stewed, is one of the best means of ensuring good health and preventing disease and especially nutritional disorders. Few people, even amongst fruitarians, recognize the dietetic medicinal value of citrus fruits and are more inclined to look upon them as some dainty and delicious titbit rather than anything of importance to health. Of citrus fruits we have oranges of various varieties including the seedless Washington Navel from the Pacific Coast, the delicious russets from Florida, delightful wine-coloured or blood oranges from the Mediterranean and elsewhere, and a large number of other varieties from Spain, France, Italy, etc. Then there is the pomelo or grape fruit, or we might call it the giant orange, aromatic and tart and somewhat pungent, which is none the less an agreeable fruit with which to start breakfast in the morning. There are the dwarf oranges, known as tangerines or mandarins, which are also highly aromatic and possess a spicy flavour. And then there are also lemons and limes which are still more acid and are popular everywhere for the preparation of appetizing fruit drinks.

Either lemon or lime juice makes a splendid substitute for vinegar and can be used equally well as a dressing for various salads. Sliced oranges served with fresh diced apples and quinces make one of a large number of appetizing and delicious fruit salads.

Citric acid, which accounts for the sourness of all these fruits, is both a safe and natural antiseptic for fermentation in the stomach or bowels. Germs cannot grow in the presence of citric acid. A glass of plain lemonade in the proportion of one to two teaspoonfuls of lemon juice to half a pint of water taken hot or cold one hour before breakfast, serves as an excellent cleanser of the stomach and bowels and at the same time has a gentle laxative effect. It is a mistake to add sugar to the lemonade when it is to be used medicinally, but when it is merely a question of an attractive and refreshing drink, the sparing use of sugar makes the preparation more palatable for the majority of people.

Citrus fruits have long been recognized as a valuable remedy for persons suffering from obesity. Advantage of this fact has been taken by the patent medicine vendor, for, according to an analysis by the British Medical Association, a popular anti-obesity cure consists mainly if not entirely of a little citric acid. But it would be much more satisfactory and wholesome to take the drink made direct from the fresh fruit.

Lemonade, limeade, orangeade and the fresh fruit itself have a gentle stimulating effect upon the kidneys and may truthfully be described as mild diuretics. An irritable bladder too is relieved by the free drinking of lemon water.

There is no more refreshing drink for the feverish patient than freshly prepared lemonade or

orangeade, which, sipped cold or iced, not only serves to moisten the mouth but also to reduce the temperature. Drinking one, two or three pints of hot lemonade is a valuable means of helping to abort the common cold or even a mild attack of influenza, if taken in the earliest stage.

All the citrus fruits have a definite even though mild laxative effect upon the bowels and may therefore be looked upon as nature's cathartic pills, even though they are large. The juice of one to four oranges taken before breakfast has a marked laxative effect, but those who have fair digestion will find no trouble in taking the pulp, providing it is well masticated, as well as the juice. It is only those who suffer from a delicate stomach or dyspepsia that are obliged to confine themselves to the juice only. As a laxative medicine oranges, grape fruit, and tangerines, are all about equal in value. If the constipation is marked it is necessary to take larger doses and repeat these doses before each meal. Even for the little infant in arms suffering from constipation there is nothing better to give than a few drops of sweet orange juice in a little water. All children love fruit and their desire for it is a natural thing. If children are given fruit freely, including dates and figs, there would be less demand for sweets, and chocolates, all of which are really unnecessary. Let the children form the fruit habit rather than the sweet habit and they will have a very much better chance as far as their health is concerned.

All the citrus fruits, whether in the form of lemonade or orangeade or in their natural state, are valuable for patients suffering from gout, rheumatism, lumbago, sciatica, neuralgia and similar disorders because their immediate effect is to diminish the acidity of the blood and render it more alkaline. This may seem a contradiction but the explanation is simple, for citric acid, in common with other fruit acids, is changed into an alkaline carbonate in the blood. Their free use assists in dissolving uric acid and other wastes that are inclined to gather in the tissues and by this means there is a better chance of eliminating them from the system.

It is a great pity that so little citrus fruit is imported into the kingdom at the present time and we believe that if our food authorities fully recognized their value in the promotion of health they would see that much larger quantities of these fruits were brought into the country.

Exercise uses up energy, and takes fat for fuel if limited food is consumed; it frees the channels of elimination, tends to normalize appetite, digestion and assimilation, strengthens the heart and increases general circulation, especially the circulation of the part exercised."

The Border Line Between Mental Health and Mental Illness

By L. D. Hubbard



O MOST people the nature of a mental illness is shrouded in mystery and cloaked with horror. If one hears that an acquaintance has "gone crazy," the first question is apt to be, "Is he violent?"

The idea of mental disorder is only too often associated with staring eyes, flailing arms and noisy gibberish. The mind's eye conjures up a picture of padded cells, clanking chains and barred windows. The bare thought that some one has "lost his mind" removes that person into a limbo cut off from sympathy because his friends have no means of understanding, though he may receive uncomprehending pity in plenty.

It is a fact, however, that many persons suffering from mental illness of varying degrees of severity pursue their accustomed tasks and mingle with their fellow men day by day, their true condition remaining undetected. Some of these persons are unaware that anything is wrong with them. Some realize only too well that something is upsetting their lives, destroying their sense of values and keeping them in a state of anxiety and distress, but have no clue as to where the difficulty lies or to whom to apply for help. Some suspect that the trouble is mental, but because of fear or shame are unwilling to consult a specialist in mental diseases.

These last-mentioned persons are the victims of the old-fashioned and ignorant attitude toward mental illness that has come down from the Dark Ages. Such an attitude becomes increasingly rare with the spread of knowledge, but still only too often it does irreparable damage and works additional hardship on those who suffer from a disordered mind. The person who will publish broadcast all the data concerning a relative who is ill of typhoid or small-pox will stoop to petty deceits and trickery to conceal the fact that a relative has a mental disorder. He does this in the face of the fact that a trifling attention to vaccination or sanitation might have prevented the small-pox or the typhoid, whereas no one has as yet developed a specific preventive for mental illness.

The same reasons that deter a person from seeking help for himself operate to keep his associates from taking steps to help him. Too often his condition is cruelly misjudged; his friends call him impossible, say that he has poor judgment, that he loses his head, or even that he is hysterical, which may be true, although not often in the sense in which it is used. Little sympathy is accorded him, and he is said to be putting on, begging for sympathy, or just plain faking. None of these remarks, when they come back to the

patient, tend to do him any good; on the contrary, they may aggravate his affliction.

Many mental disorders are in the beginning only exaggerations of traits that are common in a greater or less degree to every one. Every one counts among his acquaintances some person of mercurial disposition who is now jolly, active, sociable, full of hope and ambition, and again quiet, downcast, gloomy and disheartened. Such a person often makes good in the world by virtue of the tremendous amount he accomplishes during the active periods, despite his comparative inefficiency during the intervals. So long as he gets along reasonably well in his niche in life, so long as he is able to control his excessive activity and direct it in economically useful channels, so long as his gloomy periods do not incapacitate him, he cannot be said to be mentally ill, although he may be a very uncomfortable person with whom to associate.

But when the activity of such a person becomes so great as to lead him into rash business ventures, a plurality of love affairs or a series of neighbourhood quarrels, or when his gloom settles upon him so thickly that he stays at home from work, will not talk and meditates self-destruction, then he is in need of sympathetic help and understanding from a physician trained in the treatment of mental disorders. He needs that treatment quickly, in spite of the fact that he impresses his friends and relatives merely as a moody sort of person always getting into trouble one way or another and then going off by himself and sulking about it.

The newspapers run ceaseless variations on the theme of the absent-minded professor, and absent-mindedness is at times so common to all that it can scarcely be considered as more than a faint danger signal. But failing to get off at one's station because of the depth of one's reverie is one thing, and failing to get out of the way of an automobile for the same reason is another thing altogether. Life requires a certain amount of direct attention, and when one is unable to accord it the minimum that is essential to safety, something ought to be done about it. It is no disgrace, on the contrary it is distinctly a sign of good sense, to take the problem to a psychiatrist. Almost every one has a pet fear, whether it be of high places, electric storms, open spaces, cats or what-not. As a rule this is only a sense of discomfort, easily controlled and causing no real distress. Thus far it does not constitute a symptom of a mental illness, or even a danger signal.

Suppose, however, that it amounts to a terror, a paralyzing, nauseating terror. Even so, it may not be incapacitating, for one (*Turn to page 20*)

Typhus Fever

By H. W. Miller, M. D.



TYPHUS fever is an acute infectious disease transmitted by vermin. Typhus fever ranks in severity next to bubonic plague, and becomes one of the most dreaded of all diseases in modern times. About 50 per cent of the cases that prove fatal, die of pneumonia complication, and are the result of mismanagement.

These epidemics usually begin in the winter and clear up during the summer. The mortality runs high, nurses, doctors, and other attendants being frequent victims of the disease. Where housing conditions are poorest, where the population is dense, and where vermin thrive, due to the infrequent changing of clothing and bedding, epidemics have been most destructive to life and most difficult to check.

Typhus is usually carried from one country to another by immigrants who have come from infected homes and whose clothing and personal effects contain infected vermin.

Extreme caution must be used to prevent infection of nurses and attendants. Precautionary measures should include personal cleanliness, disinfection of clothing, wearing masks and gowns while in the sick-room, and keeping up the general bodily resistance. Never should a person who is sick or ailing, care for a typhus fever case.

Methods for preventing the spread of this disease include the destruction of all vermin found on the body, in the clothing, or in the household or personal effects of those infected with the disease. Not all vermin are infected, but when head or body lice become infected with the typhus virus, the disease spreads rapidly, especially in overcrowded areas.

The patient's clothes and personal effects should be submitted to steam sterilization. His body should be bathed, using strong alkaline soap, either preceded or followed by covering all the skin and the hair of the body with benzine or gasoline. Warmth is a life necessity for these vermin; and in winter, if sterilizing facilities are not at hand, the clothing can be exposed for some time to a freezing temperature, or it may be boiled. It is often sufficient as a means of preventing an infection in areas where one is exposed to infected persons, to iron all garments with a hot iron, the heat being sufficient to destroy the eggs of the parasite, and also to destroy a certain number of the developed body lice. Daily bathing and thorough scrubbing of the skin with alkaline soap and water, should also be a routine programme. It must be understood that preventive measures are the main reliance in combating a disease of such a high mortality rate as typhus fever.

Four to sixteen days from the time of inoculation with the virus,—the average being ten to twelve days,—the patient comes down with the

first symptoms of the disease. The attack is ushered in by a chill, often of great severity, followed by stiffness, quite severe headache, backache, and aching of the legs. The tongue is covered with a heavy brownish crust, with the edge and tip of a bright red colour. There is a tendency to constipation and there may be retention of urine, which is always highly coloured and of very strong odour; consequently careful attention should be given to the amount passed.

The patient should go to bed at once, as marked prostration soon develops. The temperature quickly rises to 100° F., and then climbs to an average for the period of the fever of from 104° to 105°, there being very little remission. The pulse and respiration are correspondingly increased. In severe cases the temperature may run as high as 107°; when it reaches this height, the result is usually fatal. Typhus patients may succumb at almost any stage of the fever, depending somewhat on the general state of the patient's health.

There is mental dulness, in which the patient lies with eyes wide open, at times picking at the bedclothes; sometimes he goes into delirium, in certain cases approaching acute mania requiring restraint; but usually we find the patient going into a state of stupor.

A rash resembling measles appears usually about the fourth or fifth day, and is quite generally distributed over the body. There is a flushed appearance of the face, with a somewhat livid discolouration of the skin; and at certain periods of the disease the skin, especially of the lips, is bluish from lack of oxygen. On about the tenth to the twelfth day, sometimes not until the fourteenth day, the fever takes a sudden drop.

There is nothing at present in the form of vaccine or serum that is of value in curing this disease. Hygienic conditions, such as the proper situation and ventilation of the sick-room, with bathing, diet, and personal care of the patient, are the chief factors in recovery. When the services of a competent nurse can be secured, and the measures indicated systematically carried out, results have been decidedly favourable. The lack of such measures has been followed by an extremely high rate of mortality.

The indications for treatment are, to prevent the temperature from reaching too high a point; to support the heart; to maintain the nutrition of the patient; to assist in the elimination of poisons from the body; and to guard against complications of pneumonia and secondary infections.

The first necessity is that of combating the temperature. About the same measures may be used in carrying out the programme of treatment here suggested as those used for typhoid fever, with the exception of cold treatments for the reduction of temperature. On account of the eruption, the fever of typhus is more resistive than

typhoid to bathing measures for its reduction. Severe cold baths will result in collapse. Cold should be applied to the back of the neck, the forehead, and the head, and the tendency to chill should be counteracted by placing the feet in hot water. When necessary to restrain a tendency to high fever, the cold compress to the chest and abdomen is of great value. This is applied by keeping the body, including the arms and shoulders, well covered, then wringing towels out of ice water and applying them at intervals of three to five minutes from the neck down to the lower part of the abdomen. This process can be continued until the temperature is reduced to 102° or 103° . Never should attempts be made to reduce the temperature to 100° , owing to the tendency to chill.

Moving the patient from bed to bath tub, or lifting him about, is unwise. The daily use of a tepid or cool sponge bath, using only mild temperatures of 60° to 80° for this purpose, is also helpful. In almost all cases, packs or sweat baths increase the body temperature to a dangerous degree. It is far better, in controlling the temperature, to endeavour to maintain it between 102° and 104° than to let it fluctuate from 100° to 106° , which will result when too strenuous measures are used. Where the temperature can be kept at about 104° throughout the course of the disease, and the patient's extremities protected with warmth, the outlook is usually favourable.

The use of heart stimulants in the form of whisky, digitalis, or strychnine, is very questionable. All measures that tend to lessen the heart's work, such as warmth to the body and absolute rest, should be constantly employed. The very best heart tonic is the frequent application of an ice bag over the heart area, which can be maintained for half-hour periods. This should be done whenever there is a period of feeble heart action, or periods of high temperature in the disease. From the very beginning of the disease the pulse should be carefully noted, and the heart action maintained as nearly normal as possible.

As this disease runs a course of only ten days to two weeks, the necessity of frequent or concentrated nutrition is not so great as in typhoid. There is usually a loss of appetite, owing to the high fever, and the feedings should be small and in the form of strained broths, unsweetened fruit juices, buttermilk, soft custards, egg-nogs, and similar liquids.

The enema, which can be given at a temperature of from 85° to 95° , is probably the best measure for the relief of the bowels. If medicine must be used, Epsom salts or some other saline laxative is recommended. Copious quantities of water or hot fluids should be regularly and systematically given, to assist in throwing off the poisons through the skin and kidneys.

The patient's chest and body should at all times be protected from drafts and exposure to cold, and wet hand rubs or sponging should be given in order to keep up the bodily resistance against

complications of pneumonia and secondary infections.

At the time of the crisis, when the fever drops, particular attention should be given to quiet surroundings, and extreme care should be exercised in turning or lifting the patient. The body should be kept warm by the use of hot water bottles, electric lights, or warming pads, to help in maintaining the vital resistance.

If complications have not already manifested themselves in the form of pneumonia or paralysis, the outlook is usually quite good. In fatal cases death usually occurs during the height of the fever or during the latter period of the disease.

An attack of typhus confers perfect immunity upon a person who recovers from it, there being practically no case on record of a second occurrence of this disease.

A Solution of the Evolution Riddle

A Scientific Defence of the Doctrine of Creation

By Prof. George McCready Price, M.A.

BORD Raleigh has told us that the great discoveries of the future are likely to be made by an "examination of the third decimal point," that is, by our giving more critical attention to apparently unimportant discrepancies in fields of knowledge already well worked over.

If we interpret this aphorism in terms of biology, it will mean that whenever we find ourselves in our investigations at the end of some blind alley, or when we come face to face with something that Nature herself has plainly labelled "No Thoroughfare," we ought to pause and retrace the trail by which we have come; for almost certainly we will find some fatal spot where we have stepped aside from the main highway, some false logic, perhaps, which has brought us where we are. In such a case, it is self-evident that only by retracing our steps and rectifying our logic can we make assured progress.

Clearly, we have arrived at such an *impasse*, at the end of such a *cul-de-sac*, in our studies regarding origins. E. W. MacBride and W. Johannsen are not by any means the only ones of our students of Evolution who are warning us that Mendelian breeding is not getting us anywhere, so far as giving us any increased knowledge of origins is concerned. Julian Huxley retorts that Mendelian breeding is "the only tool we at present possess which is capable of putting evolutionary theories to experimental test;" and he taunts the opponents with preferring to "stick to speculative methods." Dr. Bateson reminds these same opponents that these breeding tests are "precisely" the kind of evidence "to which Darwin and every other previous

Evolutionist had appealed." Mendelism, he says, "has not given us the origin of species. It has finally closed off a wrong road." It has convinced us that "transferable characters do not culminate in specific distinctions." True, "we do not understand specific differences, nor can we account for the adaptive mechanisms. Was it expected that we should?"

Bateson tries to cheer us with the assurance that there is no occasion for dismay. "Biology is scarcely a century old, and its intensive study is of yesterday. There is plenty of time ahead." But I fancy the objectors will say that, when we find ourselves up at the end of a blind alley, it is not time ahead that we are looking for. They may even remind the good doctor of what he himself said in his Toronto address, that "even time can not complete that which is not yet begun."

But the paleobotanists have been doing their share in the examination of the third decimal place, and think that they have discovered something. D. H. Scott, in his latest book, expresses one feature of their results as follows:

"We know nothing of the origin of the Angiospermous families. . . . They seem to appear suddenly in their full strength, like Athene sprung from the brain of Zeus. We know nothing of their evolution."

H. B. Guppy and J. C. Willis have pointed out another phase of the same general thought:

"Evolution did not proceed from individual to variety, from variety to species, from species to genus, and from genus to family, but inversely, the great families and genera appearing at a very early period, subsequently breaking up into other genera and species."

To me this sounds remarkably like that much misunderstood announcement of Bateson, in his Australian address, that we have plenty of evidence of Evolution's having proceeded by differentiation and by loss of factors, but astonishingly few examples of the reverse process; in other words, that we are coming to believe that Evolution proceeds by loss and not by gain.

Dr. Guppy states another essential feature of the same idea, by declaring that we must posit two widely different eras in the history of organisms, one era in which the great groups (families) originated, and a subsequent era (the present) in which these original groups have been becoming more and more split up into species and varieties. He expresses it in this way: "The age that witnessed the rise of the great families and the age that witnessed their subsequent differentiation, are things apart, and cannot be dealt with by the same method."

Now I know that it is not considered good form, it is by no means an ethical proceeding, to pronounce the word "creation" in connexion with any such scientific discussion as this regarding origins. But when we are told by a competent scientist that the origin of the great groups of plants must have been under circumstances and by methods wholly different

from anything now prevailing, I am just unsophisticated enough to call this origin a *creation*, and not an evolution. For, as I have pointed out elsewhere, the essential characteristic of creation is that it means an origin by processes or methods wholly different from and incommensurable with those processes now prevailing under the regime of what we usually call natural law. And these new views of the botanists seem to be driving us to just such a conception of the origin of the great groups of plants, namely, by a method which cannot be aptly described except by the term "creation."

But an objection is immediately raised by the geologists. For they declare that there has been no one period in the past when it could be said that any considerable number of either plants or animals came into existence: they have been gradually coming into existence, a few at a time, during countless millions of years. Thus they tell us that the Guppy-Willis theory of differentiation is utterly fantastic, merely an iridescent dream, originating under a complete ignorance of the proved results of the long-established science of geology.

But again we call to mind Raleigh's statement that the really important discoveries are likely to be conditioned on a careful inspection of the third decimal point. We are beginning to work backwards into the great dim unknown of the past; and we must be careful to verify every great fact and principle which we encounter; for if there has been any slip either in the facts reported or in the logic with which they have been interpreted we hope to be able to discover the mistake. And if there is an error, the presumption is greatly in favour of our finding it in the geological part; for during the past two or three generations geology is about the only one of the natural sciences which has not experienced a complete overhauling and a readjustment in the light of new discoveries.

In working our way backward through Nature's record of the past, the first important incident we encounter is that which is represented by the so-called Glacial phenomena. They are not spread universally over the earth, but they do cover a wide area, and undoubtedly record a tremendous physical event of some sort which happened to our world in the long ago. The common interpretation of these phenomena as having been caused by great ice-sheets, of continental dimensions, which once covered most of Europe and North America, is well known. Not once nor twice, but many times, are these ice-sheets supposed to have partially or wholly disappeared from the greater parts of the areas affected, only to come back again as before; these many oscillations in the extent of the ice-masses being evidenced by our finding abundant remains of semi-tropical plants or animals often interstratified with deposits quite typical of the glacial phenomena.

But we are on the lookout for possible discrepancies in the third decimal point, and

very naturally notice that there are several very serious objections to the glacial interpretation of these facts. In the first place, it seems to be a well established physical fact that ice cannot remain piled up to a greater depth than about sixteen hundred feet without the bottom layers tending to melt solely because of the weight of the superincumbent mass above them. The familiar picture of a great continental ice-cap several miles thick is thus quite fantastic. Quite recently also the men who have been investigating the behaviour of the glaciers of the Antarctic Wright, Priestly, and Griffith Taylor, have come to the conclusion that the erosive action of glaciers has been vastly overestimated. Taylor tells us that his own "views have swung backward from the extreme opinion of those who credit ice alone as the chief agent in the sculpture of a glaciated region, to the view that ice plus water is the effective agent." All three of the authors just mentioned agree with Prof. Garwood "that glaciers protect the underlying land." Wright and Priestly state that "the Antarctic ice mantle, considered as a whole, exerts a predominantly conservative influence," protecting rather than eroding the country; and they enlarge on the importance of sea ice, or ice masses carried by the ocean, as a geological agent.

All this reminds us of the view so stoutly held by Sir Henry H. Howorth, in his three works: "The Mammoth and the Flood" (1887); "The Glacial Nightmare and the Flood" (2 vols., 1892); and "Ice or Water" (2 vols., 1905). Every phase of the problem is traversed in these volumes; and it must be confessed that Howorth makes out a very strong case against the possibility of continental ice-sheets ever having done the kind of work attributed to them, and in favour of his own theory that a series of huge earthquake waves, or *tsunamis*, to use the Japanese term, may have produced these phenomena. I remember that, nearly twenty years ago, Prof. A. H. Sayce, in a personal letter said he had always considered Howorth's arguments very strong, and that they had never been answered by "orthodox" geologists. That they still remain unanswered would seem to confirm the opinion of their strength expressed by this eminent archaeologist. It would be clearly impossible for me to recapitulate here the argument of these two thousand odd pages; and a personal opinion of my own might not carry any weight. But I must remind the reader that, if Howorth's criticism of the glacial theory is sound, this catastrophic view of the last of the great geological events will have a very profound influence upon the main problem.

I do not expect that Howorth's catastrophic interpretation of this so-called glacial phenomena will be very enthusiastically adopted by those who still retain the uniformitarian interpretation of all the other geological changes. But it will be in order for us to resume our progress backward into the main portion of the geological record, to see what we can make out of them.

Beside all Waters

May Carr Hanley



LIZZIE Work taught four years in the city schools of Holden, Missouri. At the boarding house where several of the teachers lived, she had become an oddity. She bravely stood for the right in self-restraint, temperance, and moderation, and naturally had to submit to considerable good-natured chaffing from her associates.

"I'll contend, though, that I'm a good advertisement for my belief in healthful living. Is there one among you who can stand more heavy mental work than I?"

They were forced to concede that she was right, but rather queer.

It was in 1872 that she left her school work to be married to W. C. Granger. He was graduated from the University of Missouri, and had studied law. After being admitted to the bar, he had practiced for a year, but decided that he could not be honest and make enough money in law. He saw wonderful possibilities for doing good in the teaching profession, and entered that work.

The next morning after they were settled in their little home near his parents, Pa Granger brought them a ham, and Ma Granger gave them two gallons of lard. Lizzie was disappointed in their gifts, but decided that she could use them in cooking for the relatives when they visited them.

Mr. Granger quietly observed his wife's peculiarities in diet, and asked her one day, about a year later, "Lizzie, why don't you eat pork?"

"I have better health without it."

"The same reason for tea and coffee, I presume?"

"Yes, I take a little magazine that opened my eyes; and by obeying what it teaches, I am well and strong now. Perhaps you would like to read it."

She was startled a few hours later when her husband strode into the kitchen.

"I am going out to the farm," he said.

"Why, Doc [her pet name for her husband], it is late, and that would mean a four-mile walk. Is it so very important that you must go to-night?"

"Yes, it is important," he answered quietly. "This *Health Reformer* Magazine makes a statement that hogs are scavengers and that they have an outlet in the leg that acts as a sewer for the poison. I'm going to ask father about it; if it is true, I shall never eat pork again."

He awakened the sleeping wife when he returned, and said solemnly, "Father says that every word is true."

"I'm glad," responded Lizzie drowsily, "Now Ma Granger won't insist on giving little Andrew pork bones to chew on. It worried me."

"She won't. To-night mother and father both read from the Bible the texts that are referred to in your *Health Reformer*. One was: 'What? know

ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' That is in 1 Corinthians 6: 19, 20. Another one was—let me read it to you, dear. It is in Romans 12: 1, 2."

Lizzie, now thoroughly aroused, tucked a pillow under her head, and listened.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"I know, wife, that we want to know and to do the perfect will of God; and if it involves the matter of eating and drinking, I want to do it all to His honour and glory."

"We are agreed on that, then, Doc, as I believe that we shall some day agree on every thing," answered Lizzie happily.

"I'm glad that is settled. We shall stand together on 'eating in due season.' Do you know, dear, I think that we made a mistake when we agreed before we were married never to discuss religion for fear of an argument. There are some things that I would like to talk over with you now."

"I have been thinking much lately. You belong to one church, and I to another, yet we are neither of us satisfied. Isn't that true?"

"No-o, not for me. I am satisfied."

"If you are, I am not. Baptism has troubled me."

"Why, Doc Granger! You were baptized when you were a baby. Ma Granger told me so herself."

"What good did that do me?"

"I am surprised at you to-night. I never heard you talk that way before."

"Mother tells me that I was baptized. That is all that I know about it; but really, Lizzie, what did that do for me?"

"Why, it means that you—that—or rather, your parents had—well, they had faith."

"My parents had faith; but what good did that do me, what about me? I haven't the faintest recollection of the rite, and I have felt for some time that I really need baptism. Did I tell you that a young preacher is holding meetings in the country school house, by father's? He gave away some pamphlets about baptism. I read one and, do you know, dear, I can't get it out of my mind day or night. I don't believe that ceremony in my infancy counted as baptism. I realize that this is n outrageous hour to disturb you, dear. It is on my heart so that I can't rest," he added tenderly.

"I believe that you are too conscientious, Doc. If you want to study, I'm wide awake now,

Bring my Bible, and set the lamp closer, and let's find our proof from the Word itself. Let me read to you from 2 Timothy 3: 16, 17:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' That has always been a comfort to me, and I know if I am a child of God, He will reveal His will to me. I'll not take any preacher's word for it. I have to read it from the Sacred Book itself."

"We are told to search the Scriptures. You find all that you can on baptism, and I'll do likewise."

"Before we begin," interrupted his wife, "I want to say that you may believe as you please, but we must never argue on the matter. If it isn't in plain words in the Bible, I won't accept it."

"I can't accept it, either, Lizzie, unless God says so; but this little tract is just questions and answers. It is no man's word, just the plain, 'Thus saith the Lord,' and we can look up the texts and read them for ourselves."

"What is that preacher's name?"

"Butler—George I. Butler. The boys who went to hear him say that he talks nothing but Bible. Wouldn't you," and the young husband cast a timid glance toward his staunch, firm, little wife. "wouldn't you like to go and hear him some night?"

Her lips tightened, "No, thank you," she answered crisply. He saw that he had offended her. After a moment of silence, she offered, "I will study, however. Give me the texts."

"You find Mark 16: 15 and 16, and I'll find Acts 16: 31. You read yours."

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be damned."

"That is strong language, Doesn't that say 'he that *believeth*'? How could I believe when I was a tiny baby?" asked Mr. Granger seriously.

Mrs. Granger paused, at a loss for a reply. "No," she said at length, "you couldn't believe in Christ when a tiny baby; but you believe now. Isn't that all that is necessary?" A grave shake of the head was her husband's only answer.

"Read your text, Doc, in Acts 16: 31. That may make the subject clearer for us."

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' There is *believe*, again, isn't it? I am going to read the next reference: 'Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Acts 2: 38. That is what troubles me. It says 'Repent.' Had I sinned while a tiny babe of a few weeks of age?"

"How ridiculous, Doc! Of course not! One has to reach the age of accountability to be able to choose right from wrong. And we must know wrong in order to sin."

"Then how could I repent?"

"You did not have to repent until you had sinned."

"But it says repent and be baptized for the remission of sins."

"I see now—what you mean. The call to baptism is to the sinner,—to believe on Christ, to repent of his sins, and have them all forgiven. That's clear enough. You know your parents loved you dearly, and had such an anxiety for your future that they had you baptized by faith."

"By proxy, as it were, for the sins before they were committed?"

"No, I mean—but give me another text from your little pamphlet. We shall be in an argument if we are not careful. I prefer to let the Bible speak."

"Read for me Romans 6 :3, 4, then."

A long silence followed. Husband and wife were each engrossed in deep thought.

"Doc, I've read this before. I must have, for I have read the whole Bible. I see something in these verses that has gripped me anew. Oh, have I been a dishonest Christian?"

"No, Lizzie, you haven't. Perhaps God's time has come now for enlightening us. We must have our hearts open to receive light if He has it for us. What do you see in these verses, dear?" he asked reverently.

"'Baptized into His death.' That can not mean the children. Let me read the exact words. 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' 'Baptized into His death,'—then it is an ordinance to commemorate His death. Then 'buried with Him,'—that must mean in memory of His burial. And then we should walk in newness of life. My soul caught a glimpse of the beauty of the newness of life."

"Let me read you this. It is found in Colossians, the second chapter and the twelfth verse. 'Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.' Risen with Him! The thought that impresses me is that if we are risen with Him, we must go down *into* the water with Him."

"Oh, Doc, that is simply a form."

"We ought to use the form that Jesus Himself used, then. It is said of Him, 'Jesus, when He was baptized, went up straightway *out* of the water.' Matthew 3 : 16."

"You can't—you don't believe in immersion?" asked the anxious wife.

"Yes, I do. I have been studying the Scriptures on baptism for some time, and would

not have mentioned it to you if I could have satisfied myself without obeying. I know that if I am honest, I myself must follow my Lord in this sacred rite," said Mr. Granger earnestly.

"That is only the outward form," objected his wife.

"In a way it is, Lizzie. It seems to me that God could not accept the outward form without the spirit, and without the experience which that form professes; and when He prescribes a form, it is imperative that we follow His instruction, not what we think or have been in the habit of believing. In baptism, public testimony is given to the effect that the one baptized has been crucified with Christ, buried with Him, and is raised with Him to walk in newness of life, as you read in that beautiful text. No one can know better than I, Lizzie, that you strive daily to put on the Christ life."

"Yes, I do sincerely and with my whole heart," she answered in a low voice, as though making a vow. Tears stood in the young wife's eyes at this beautiful tribute from the one who knew her best.

"As many of you as have been baptized in to Christ have put on Christ," quoted Mr. Granger. (Galatians 3 : 27.) "Listen to what Luther says on the meaning of the word baptism. 'Baptism is a Greek word; in Latin it can be translated immersion, as when we plunge something into water that it may be completely covered with water.'"

"Doc," spoke the young wife earnestly, after a long silence, "isn't it wonderful how God has led and is leading us to unity of thought and belief? Now here is another point upon which we agree perfectly. I want to follow my Lord wherever He leads me."

True Greatness

THE test of greatness with God is not how high we have attained, but how low we are willing to go for the sake of others. Christ spent no time looking for an easy place. He lifted the world toward God because He was willing to stoop down and put His arms around it. What He did, every Christian ought to be willing to do. To know ourselves, we must compare ourselves, not with other men around us, but with Christ. As we know Christ better, we grow in His likeness, but we grow in humility. The nearer we approach to the light of Christ's worthiness, the more do we discover our own unworthiness. The greatest Christians have been the most humble, but they did not know they were humble. To be conscious of humility is to have it not. If the publican in the temple had thanked God that he was humble, he would have been worse than the Pharisee. To be humble does not mean to be inactive. To be meek is not to be indifferent. Humility enables one to pour out his life in heroic service for the good of all.—*J. Sherman Wallace.*

MEDIEVAL tradition and superstition is the source of the conception which has come down to us of Satan as a monster of horrid form and hideous expression, with an accompaniment of hoofs, horns, pitchfork, barbed tail, and breath of flames. This hobgoblin of the ignorant and superstitious has no reality in fact, no basis in the Scriptures, and is the source of derision on the part of intelligent and cultured people.

This very grotesque and absurd impression regarding Satan is in itself an evidence of the craft and guile of the deceiver. Such a caricature serves only to excite the mockery of the intelligent, and thus disarms suspicion, prevents vigilance, and leads men to disbelieve and deny the very existence of the devil.

When the world was finally aroused from the nightmare of papal superstition, and emerged from the dark ages, this farcical devil with horns and hoofs, smelling of sulphur, and spitting fire, was no longer calculated to frighten the people; and discarding this absurdity, they were then prepared to go to the other extreme, and deny the existence of all unseen powers of evil. In this way they were led to become the prey and dupes of Satan.

So it can be plainly discerned that the entire devilism of the dark ages, with all its trumpery of horns, hoofs, pitchforks, gridirons, and imps that act as stokers of the furnaces of hell, is merely a device of the arch-deceiver himself, designed to deceive and delude people into denial of his own existence, in order that men may thus be thrown off their guard and the more easily ensnared and deceived. This medieval devilism is utterly unknown to the Bible and Christianity.

These absurd views of a superstitious age we discard at once, and prepare ourselves to listen to the explicit statements of the Bible. And here in the Scriptures of truth Satan is set forth before us as one who is able to appear to men in a character which is the exact opposite of his true character. "Satan himself is transformed into an angel of light." 2 Cor. 11: 14.

By this instruction we are placed on our guard. Those who wish to shield themselves from the adversary of their souls in this age will be on the lookout for manifestations of his power,—not frightful, hideous, ludicrous, grotesque, but manifestations in which truth will be so insidiously interwoven with error, and grace, courtesy, purity, and wisdom so mixed with impurity, immorality, and the antics of demons as shall lull suspicion, quiet apprehension, and prepare souls to be deceived. In these things may be discerned the subtlety of the serpent and the skill and cunning of the deceiver; for we may be certain that Satan will carefully

SATAN IS A P

By Car

guard himself in these manifestations from revealing anything that will shock the senses or awaken prejudice.

The closing period of the world's history is to be marked by the ascendancy of Satan. This is plainly taught in the words of God. When the arch-rebel against the government of God knows that he has but a short time in which to work, he works with all power, and signs, and lying wonders, in such a manner that if it were possible the very elect would be deceived. The

accumulated wisdom and knowledge of six thousand years' experience in leading the human family into sin is to be brought to bear by Satan on the last generation of the human race, and especially upon the church of the living God in the latter days.

These things being true, it is apparent that if the last generation is to escape from the wiles of the devil, it must have some knowledge of his work, of his origin, of his power, and of his personality. We shall have but little hope of escaping his devices if we are in any doubt about them. Above all other periods in the history of the work of God on earth, it is imperative at this present time that the church should be acquainted with the work of its great adversary. The tendency which has appeared in the church during recent years to discredit the doctrine of the personality of the devil, and the lightness with which the whole subject is looked at when it is considered at all, increases the danger of the present hour. Sermons upon the subject of Satan are received with incredulous smiles, as if the subject were one only for children and scarcely suitable for grown people.

But that this subject is one of most vital importance is evident from the fact that the character and work of the devil are constantly dwelt on in the Scriptures of truth, especially in the New Testament. At the very beginning of the work of Christ the devil is seen as the personal tempter of our Lord, and through all the gospels, and the Revelation, the careful reader is struck with the constant references to the personality, the



Satan uses every element of des

PERSONAL BEING

Haynes

origin, power, cruelty, malignity, and final doom of the "god of this world."

From the study of the numerous titles and names which are applied to him in the Bible, it is plain that Satan is a personal being. Thus he is called "the adversary" (1 Pet. 5:8), "the accuser of our brethren" (Rev. 12:10), "the angel of the bottomless pit" (Rev. 9:11), "Appolyon" (Rev. 9:11), "Beelzebub" (Matt. 12:24), "Belial" (2 Cor. 6:15), "the dragon" (Rev. 20:2),



show his hatred for God's creatures

"the father of lies" (John 8:44), "a liar" (John 8:44), "murderer" (John 8:44), "power of darkness" (Col. 1:13), "prince of the world" (John 14:30), "prince of the devils" (Matt. 12:24), "prince of the power of the air" (Eph. 2:2), "ruler of the darkness of this world" (Eph. 6:12), "the serpent" (2 Cor. 11:3), "the spirit that now worketh in the children of disobedience" (Eph. 2:2), "the tempter" (Matt. 4:3;

1 Thess. 3:5), "the god of this world" (2 Cor. 4:4), "unclean spirit" (Matt. 12:43), "the wicked one" (Matt. 13:19,38), "the evil one" (Matt. 6:13). The personality of Satan is still further set forth by those references which represent the chief of the kingdom of evil as presumptuous (Job. 1:6; Matt. 4:5,6), proud (1 Tim. 3:6), powerful (Eph. 2:2; Eph. 6:12), wicked (1 John 3:12), malignant (Job 1:9; Job 2:4), subtle (Gen. 3:1; 2 Cor. 11:3), deceitful (2 Cor. 11:14; Eph. 6:11), fierce (Luke 8:29; 9:39,42), cruel (1 Pet. 5:8), always active in promoting evil (Job 1:7; 2:2).

In the Bible the work of Satan is compared to a Fowler setting snares for the unwary (Ps. 91:3), to an enemy who in the darkness of the night sowed tares among the good seed of the field (Matt. 13:25,39), to a wolf ravaging the flock (John 10:12), to a lion seeking to catch and devour its prey (1 Pet. 5:8). Against this subtlety, his treachery, and his devilish insinuations we can guard ourselves only by constant watching and prayer (2 Cor. 2:11). Christ has commanded His people to resist uncompromisingly all his approaches and solicitations (1 Peter 5:9; James 4:7; Eph. 4:27).

From the teaching of the Holy Scriptures it is plain that the way of the Christian pilgrim who is journeying to reach the kingdom of God lies through the enemy's country, through the territory of "the god of this world." While the weary pilgrim has a mighty God to defend him, while he is safe in the keeping of the Good Shepherd, while he will be surely guided by the Spirit of Truth, yet the struggle with the enemy of his soul will be real and painful; he will find it necessary to sustain a prolonged and fiery ordeal, and a most severe conflict. The pilgrim believer will find his way safe only as he realizes that the sleepless and vigilant eye of a malignant and cruel enemy is following his every step, and that the accumulated subtlety and cunning of six thousand years of experience is constantly at work to draw him away from Christ, and he is thus made to realize his need of constant watching and prayer.

In the last years of the history of this present evil world the mightiest working of Satan is to be witnessed. The Bible most clearly reveals the fact that the time is very near at hand when the history of this world will be closed, and the kingdoms of this world will become the kingdom of our Lord and of His Christ. Rev. 11:15. Ere long Satan is to be destroyed. Rev. 20:9-14. Soon this whole world will enter into possession of the people of God. Dan. 7:27. The whole government of this earth, as now controlled and managed by sinful men, is soon to pass away, and the history of Satan's rebellion and his usurped dominion on earth will before long be ended. The unfolding of the prophecies of the Bible and the rapidly fulfilling signs of the times, very plainly reveal that the end of this age is very near.

From his knowledge of the Scriptures, and from what he sees of the maturing plans of God, Satan plainly perceives that the time of his overthrow can not be long delayed. A short time only remains for him, and hence he will make a special effort to keep the whole world under his power. He knows that Christ will not come without some signal display of power and glory, hence Satan is determined that he also will manifest his power to the world, with the design of having his false miracles attributed to the miracle-working power of God.

Satan once dwelt at the court of Jehovah, where his name was Lucifer. Created by the maker of all, he was one of the most glorious and beautiful beings among the angelic hosts, and was honoured and loved as a leader of great multitudes of the angels of God. Exalted by his Maker to a position of great prominence and influence, he was able to lead many of the angels astray when sin found an entrance into his heart and mind.

God did not create the devil. He created a beautiful and holy angel, and designed and made it possible for him so to continue. But it is possible for such a being, as illustrated in the fall of man, to lapse into a state of sin; yes, even to change his nature until it becomes essentially sinful. Thus we have this record that God made man at the first "upright" (Gen. 1:27; Eccl. 7:29), but later not only his nature but also "the imagination of the thoughts of his heart" became "only evil." Gen. 6:5; 8:21; Ps. 53:1-3.

Thus, too, the angels, that higher order of created intelligences than man (Ps. 8:4,5), were created in a pure and sinless condition. But they did not all retain this condition, for we have the record that certain of the angels "kept not their first estate, but left their own habitation." Jude 6. They had all at one time been among "the elect angels" (1 Tim. 5:21), but now the Bible divides the angels into two classes,— "the elect," and those "that left their own habitation." Of these latter Peter says that "God spared not the angels that sinned." 2 Peter 2:4.

From these Scriptures we obtain three important facts. First, certain angels who were originally pure and holy fell into sin. Second, these fallen angels by this apostasy lost their standing with God. Third, in addition to this they came under God's heavy displeasure, for He "delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

In none of these cases did God compel His creatures to sin. He did not create sinners. He did not create sin. He created pure and holy beings, and they yielded themselves as servants to sin.

That Lucifer's first abode was in heaven is taught very plainly in the Scriptures. This could be gathered from the words of Christ, "Your father the devil...abode not in the truth." John 8:44. Thus there was a time when Satan was in the truth, and in the abode of truth. Where this abode of truth is will be seen from the further words of Christ, "I beheld Satan, as lightning fall from heaven." Luke 10:18.

Recognizing that the animating spirit in ancient Babylon as also in modern Babylon, was, and is, that of the father of evil, the devil, this being is addressed in the book of Isaiah and his origin spoken of as follows:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" Isa. 14:12.

The original home of Satan is also spoken of in the New Testament in the following words:

"And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan." Rev. 12:7-9.

From this passage it is evident that the "place" of the devil was once "in heaven," but that the time came when it was no longer there.

Lucifer was one of the great princes of the kingdom of God in heaven before his fall, holding a position under Jehovah, the Creator, which made him a leader of a great host of angels. He was a bright, glorious being. The marginal reading for "Lucifer" in Isaiah 14:12 is "day-star." Under

the figure of the king of Tyre, a description of Lucifer is given by Ezekiel. Here God addresses this fallen being, and says: "Thou sealest up the sun, full of wisdom, and perfect in beauty." Eze. 28:12.

Lucifer was one of the wisest of all the creatures of heaven. Concerning the splendour and glory conferred upon him by the Creator, we have the record:

"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold." Eze. 28:13.

He was resplendent, therefore, not only in the beauty of his person, but also in that beauty and glory by which he was covered and surrounded in the exalted position which he held by the gift of his Maker. He was probably one of the leaders, if not the leader, of the great angelic choir of heaven, for he was a talented singer. The record is:

"The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." Eze. 28:13.

Lucifer was a being clothed with purity and holiness. "Thou wast perfect in thy ways from the day that thou wast created." Eze. 28:15.

Concerning the exalted station in which he was placed by his Creator we are not left in darkness.

"Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Eze. 28:14.



An Intruder in Eden

God dwells in heaven, "sitting upon a throne, high and lifted up," in the great heavenly temple. Isa. 6:1. He is surrounded by "an innumerable company of angels," "ten thousand times ten thousand, and thousands of thousands." Heb. 12:22; Rev. 5:11. When God gave instruction to Moses to build a dwelling place for Him upon the earth, He had everything in the earthly tabernacle made "after the pattern" which He showed to Moses "in the mount." Ex. 25:9,40. That is, Moses was given a glimpse of the heavenly temple in which God dwells, and instructed to take it as model for the building of the earthly tabernacle.

In this earthly tabernacle there was a miniature representation of the throne of God in the heavens, fashioned after the pattern which Moses had seen. This was called the "ark of the covenant." A description of how this ark was made is given in the book of Exodus. Chap. 25: 10-22. It was a hollow chest, overlaid with gold, and having a cover made of solid gold which was called the mercy seat. On either side of this mercy seat, and wrought of the same piece of gold with it, were the figures of two angels, or cherubs.

"And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be...And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Ex. 25:20-22.

This was a miniature of the throne of the Most High in the heavens. Of this throne in heaven, the Lord says:

"The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved." Ps. 99:1.

Recalling the expression in Ezekiel, "Thou art the anointed cherub that covereth," and keeping in mind this explanation of the throne of God, we can understand better the exalted position which Lucifer occupied at the court of the King of kings. He was one of the most exalted creatures there, and wielded power less in degree only to that of God and His only begotten Son. A great host of angels looked to him for leadership. His influence was wide, his power was great, honoured as he was by the One whom all created intelligent creatures delighted to honour and serve and obey.

What a peaceful and beautiful scene it all presents—the government and dominion of the God of heaven, whose kingdom ruleth over all.

Throughout its boundless domain there was nothing to mar or make afraid. In peace and contentment, and in absolute purity, dwelt the creatures who had been brought into existence by the creative power of God. Sin had not laid its blighting hand on any part of this wide-spread dominion. Disease and sickness were unknown. Pain and sorrow and death had never been felt by any of the inhabitants of that great kingdom. Love for God and for each other reigned supreme in every heart, and unutterable joy filled every breast, as all united in worship of their Maker. Winging their way out into the vastness of unmeasured space, they were privileged to visit the inhabitants of other worlds. And in the city of the Great King, bowing their heads in reverent adoration of the

Lord of all worlds, they united their magnificent voices in far-sounding praise under the leadership of the majestic Lucifer. Privileged to eat of the fruit of the tree of life and drink of the water of the river of life, they were without fear of death, and looked forward to a never-ending existence. No thought of sin or death marred their happiness. Their hearts were filled with joy and peace as they basked in the smiles of their loving and all-powerful Father. Such was the abode of Lucifer before sin entered his heart and took possession of his life.



The Covering Cherubs

When Returns are Greatest

CHILDREN are born in God's image; the likeness fades only as sin, voluntarily chosen, gets in

its work. But the likeness need not fade, if children can be held to the standard which God intends. This is why work for children is the greatest work in the world; why, as Phillips Brooks said, "He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again." Are we thinking of this, day by day, as the opportunities for serving His little ones crowd upon us? Are we careful to show, and to be, only our best selves before them? The gain of helping such a one into character is hinted at in Christ's description of the millstone penalty which is preferable to causing one such to offend.—*Selected.*

The Border Line between Mental Health and Mental Illness

(Continued from page 9)

may live in the densest part of the city to avoid the open spaces if that is the source of one's trouble, or one may rigidly avoid high places, or flee ignominiously from an approaching cat, still keeping one's secret inviolate and going about one's business with a wary eye cocked for the fear-producing object.

Such a condition needs attention, for one cannot always evade the situation feared, and it is a serious drain on efficiency to keep the necessary careful watch on the environment and control of the emotions. In the case in which a person cannot ride in a lift because of a fear of closed spaces, or walk across a deserted hotel lobby because of a fear of open spaces, or traverse the streets in the daytime for fear of seeing a cat, his plight is so serious that he may be driven to seek help, whereas the situation might never have become so distressing had he had treatment in the beginning.

Plenty of people are unfortunate enough to be the possessors of high tempers and may even be more or less secretly proud of the fact on the ground that they are high strung, whatever that may mean. These people are wont at intervals to upset their digestion, strain their hearts, exhaust their ductless glands, and otherwise disorganize their systems by outbursts of rage, which accomplish nothing except to make them appear ridiculous and to render every one in the environment exceedingly uncomfortable.

Much of this is, of course, a matter of early training. But when temper becomes truly ungovernable, it is a matter for the psychiatrist rather than for the disciplinarian. It is a tragic situation when a person so afflicted remains untreated until irreparable damage has been done and he has to be punished by society for an act committed during an attack of mental disorder that was not recognized. Far better would be temporary segregation from society for treatment than permanent segregation for punishment.

Every community counts among its members some one who is inordinately sensitive. This trait is often spoken of with a sort of pride, as though it indicated some subtle superiority to the common herd of thick-skinned mortals. Why any one should be proud of being easily hurt is a mystery, but so it has been since the days of the mythical princess whose sleep was disturbed by the presence of a pea beneath her seven feather beds.

No one is more constantly unhappy or more distressing to associate with than the person who senses a slight in every word and a sneer in every glance. It is a tremendous drain on the supply of the milk of human kindness to keep such unfortunate people on a friendly footing with the world, and they are all too often shunned as touchy or accused of feeling that they are better

than their associates. As a matter of fact, the reverse is usually true: they feel inferior to their associates and are consequently on the lookout for indications that others agree with them.

Sometimes this belief is so distressing to these people that they cannot face it, and they begin a frantic search within themselves for some quality by means of which they may excel. If the search is successful, equilibrium may be regained, but if it is unsuccessful and they are driven to the expedient of manufacturing some superior ability with the aid of their imaginations, they are more than likely to come to grief. These thin-skinned, chip-on-the-shoulder persons are actually suffering from mental illness when they begin to misinterpret what is said to them and to read a reference to themselves in every passing glance and half-heard conversation. They need treatment, but they are difficult indeed to help for they trust no one and believe in nothing. Nevertheless they should not be allowed to become further and further alienated from society without some attempt being made to reestablish them on a more healthful basis.

A great deal could be said about children, the incorrigibles, the bad children that fill the juvenile courts and the reformatories. Fortunately, more attention is being paid to the mental health of these delinquents all the time, and they are beginning to receive scientific care and attention; but they used to get nothing more than the retribution meted out to them by an outraged society. The adolescent, too, is at last receiving long-needed understanding. The day-dreaming of that dangerous period is normal, but should it absorb the attention of the person to such an extent that it interferes with his contact with reality, it is a danger signal that should not be ignored.

The line between the mentally ill and the mentally well is a hazy and indistinct one, for who can define the limits of normality? Those who pass as mentally sound have within them traits that, exaggerated sufficiently, would necessitate their temporary or perhaps permanent segregation from society. When one or more of these characteristics assumes such large proportions in their outlook on life that everything is thrown out of focus and they lose their sense of values—that is the border line. They may still make a passable showing in their business, social and domestic life, but efficiency suffers, they suffer, the environment suffers, and it is time to consult a psychiatrist.

Nothing is gained and a great deal may be lost by delaying action until the personality is so distorted that adaptation to life in the community is no longer possible. Help at the border line would save many persons untold suffering and perhaps years of care in a mental hospital.

SOCRATES used to say that it was pleasant to grow old with good health and a good friend.—
Sir W. Temple.

OUR HOMES

Making Home Homely

MOST of us like to save ourselves unnecessary trouble, and the housewife is quite naturally keen on reducing housework. We have not, alas, arrived at that ideal state when we can just sit down, press a button and, without moving a muscle, watch the work simply melting away, the dust and disorder disappear like magic. We may dream for instance, of a day when bed-making will be—shall we say—synthetic? When we shall merely wave a fairy wand over our dishevelled beds and see, as by a miracle, the sheets and blankets arrange themselves, the pillows smooth, the counterpane evenly spread, and all without our stirring as much as a finger. But such dreams will never materialize, for in spite of the multitudes of labour saving inventions that flood the market there will always remain work that absolutely *must* be done by hand.

What, you may ask, has all this to do with making home homely? Well, just this. It has been pointed out before that the homely home is essentially the happy home. And that means that all the family shall be happy, healthy, and contented. Now you cannot be either healthy or happy, certainly you cannot be contented if you are overworked and in a state of chronic fatigue. The overworked mother is far too weary and out-of-sorts to be bright and happy, or to be capable of making the best of either her home or herself. And so you see these things all reflect one upon the other and the housewife who avails herself of every possible aid to work and labour-saving device is doing the wisest thing for both her home, herself, and her family. She is saving time, economizing strength, preserving her temper, and giving herself opportunities of cultivating and enjoying other things besides housework drudgery and domestic duties.

It is all to the credit of a woman that she should love her home and take a pride in it. But is there not a danger lest she become houseproud and so much engrossed in its calls and attractions that anything outside it bores her and arouses no interest? When you feel you are getting into grooves and turning into a narrow-minded, unsociable "stay at home," it is time to uproot yourself and go in for some sort of an intellectual upheaval. Otherwise you are going to sink deeper and deeper still into a rut of domestic boredom and discontent. You are letting yourself grow old and out-of-date. You are going to put yourself "on the shelf" long before you have a right to be there. My point then is just this: reduce all work in the home to the absolute minimum. Cut it down fine. Prune out all that is superfluous. Quite clearly I can hear some old-fashioned home-lover exclaim, "How lazy!" Is it indeed, now?

Well, I do not think so. Her greatest, most unreasonable enemy could surely never call the woman of to-day lazy. With a few isolated exceptions here and there, the present day woman is splendidly energetic and active, efficient and reliable, and knowing her worth and her capabilities, she is not going to be made into a drudge or a household slave.

Let us all, therefore, combine the labour-saving with the homely. It pays in more ways than one, as you will soon discover when you put it into practice. For even in the absorbing game of making home homely there is no reason why a woman should cheat herself of that relaxation and rest which she knows quite well by now are essential if she is to maintain physical and mental fitness. To keep a home, no matter how small it may be, up to the mark, clean, comfortable, and as it should be, means a lot of real work even *with* the help of clever labour-saving inventions. To launch out into housework single handed as so many of us have to do in these servantless days, *without* the aid of these appliances is to invite disaster, to court trouble and unnecessary fatigue. A few pounds spent on really labour-saving devices is a sound investment yielding security from frayed-out nerves, a touchy temper, headaches, wrinkles, and a crowd of other disabilities that work clean against the homely home.—*Marie Blanche in Good Health, England.*



Junior and Mr. Germ

By Howard W. Haggard

JUNIOR would never have known that it was a woman coming toward his baby sister if Mr. Germ had not told him. She seemed to Junior to be nearly as big as a mountain. After looking at her carefully, though, Junior finally recognized her. She was the nice woman who lived in the house next to his house.

"Fine," thought Junior. "She will wash the baby's face. I hope that she washes the baby's teeth too and gets rid of the germ that went into her mouth."

As the woman came near to the baby she smiled; the baby smiled back and held out both her arms for the woman to pick her up. Junior smiled too, for he was sure the lady would wash the germs off sister's face. Mr. Germ was not smiling. He stood beside Junior and looked as glum as glum could be. There were great tears in his eyes. The woman reached down and picked up baby sister.

"Hooray! Hooray!" shouted Junior. "Wash her face, please."

"Please do not," shouted Mr. Germ just as loud as Junior had shouted. All the germs on baby sister's face shouted too. "Do not wash her face and rub us off." Of course the woman did not hear either Junior or the germs. She reached down, picked up the baby and held her at arms' length. The baby laughed. The woman smiled and said:

"You dear, sweet thing, I could love you to death."

But the lady did not wash the baby's face and rub the germs off, and wash baby's teeth and get the germ out of her mouth. Instead she kissed the baby right on its mouth. Then she put the baby down on the ground again and walked away. At this Junior was sadly disappointed. He put his hands over his face and cried. Mr. Germ shouted

and danced and jumped up and down with joy. At first Junior did not pay much attention to Mr. Germ. Once he thought he would pick him up again and throw him down on the ground. But what was the use? Mr. Germ would just bounce up and down for a while and then lie on his back and laugh. Suddenly Mr. Germ took hold of Junior's arm and shook it. "Look!" he cried, "Look! One of my handsome fourth cousins."

"Let me alone," said Junior. "I do not want to see your fourth cousin or any other germ."

Mr. Germ was much excited and kept on shaking Junior's arm. "Look," he said. "Look, I tell you. My fourth cousin is on your baby sister's face. Is he not handsome? My, I wish I looked like he does. If he is lucky he may get into the baby's mouth."

Junior looked and what he saw nearly made him stop breathing. There was one of Mr. Germ's fourth cousins right on baby sister's face and near the corner of her mouth. Junior did not think that Mr. Germ's fourth cousin was handsome. No indeed. That fourth cousin was shaped like a sausage. He had arms all up and down each side, or were they legs? Junior could not tell. He did not have a tall round hat like Mr. Germ; instead he wore a cap pulled down over his right eye. His face was bright green and he had a pink moustache. His body was blue and his arms were yellow. Mr. Germ's fourth cousin rocked back and forth at the corner of baby sister's mouth. He was trying to get inside. If he did, he would raise a family and give baby sister a cold in the head and perhaps pneumonia.

There was nothing that Junior could do to stop that fourth cousin from getting into baby sister's mouth. He was too far away and too small to do anything except cry. Finally he turned to Mr. Germ and asked:

"How did that germ get there?"

"That nice woman put him there," replied Mr. Germ, smiling. "She is a very nice woman indeed."

"I know her," said Junior, "and she would not put one of your fourth cousins on my baby sister's face for anything in the world. She loves my sister and would not want her to be sick. How did your fourth cousin get on my sister's face? Tell me, please."

"I am telling you the truth," replied Mr. Germ. "That woman put my fourth cousin on your baby sister's face. The woman has a cold and my fourth cousins are living in her nose and mouth. When she kissed your baby sister one of my fourth cousins fell off of her lips onto the baby's mouth. I certainly do like women who kiss babies."

"Perhaps you do," said Junior. "but I do not like the kind of women who kiss babies and leave dreadful germs on their faces."

"Well," said Mr. Germ, cheerfully. "people always do leave germs when they kiss babies. More germs live in people's mouths than almost anywhere else. Everything their mouths touch has germs on it. It is nice for the germs when people kiss babies. That is one of the best ways we have of travelling from one person to another."

"Some of the germs make people sick, do they not?" asked Junior.

"Certainly," replied Mr. Germ, "but the germs cannot help that. All they want is something to eat, and they must travel around in order to get their dinner. Kissing babies is a fast way of travelling; there are slower ways too. Sometimes two people drink out of the same water glass without washing it in between, or two people use the same handkerchief or the same towel or the same spoon. There are many ways of travelling."

"How can you travel on a glass?" asked Junior.

"Very easily," replied Mr. Germ. "I have travelled that way many times. If I am in somebody's mouth and they drink out of a glass I may be wiped off on the edge of the glass and stay there. Then when the next person drinks out of the same glass I am wiped off into his mouth. Of course, if the glass were washed with hot water and soap I should be killed. But some people are kind to germs. Perhaps they do not want to kill them; perhaps they would rather be sick."

Junior thought a long time before he said anything more. He was thinking of all the times he had wiped baby sister's face with the handkerchief he had used several times

himself. Finally he said: "I do not like people who kiss babies on the mouth."

"I do," replied Mr. Germ, cheerfully.

"If that fourth cousin of yours gets into my baby sister's mouth will she be sick?" asked Junior. "I hope so," said Mr. Germ, still cheerful.

"Oh dear," sighed Junior. "Is there no way at all by which I can get to my baby sister?"

Junior cried to think how helpless he was. While he was crying he heard a faint buzzing noise. He thought that perhaps Mr. Germ had fallen asleep and was snoring. He looked at Mr. Germ and saw that he was wide awake. Mr. Germ was looking toward the sky as if he expected to see some one there. The buzzing noise became louder and louder. It sounded as if an aeroplane were flying some where near. Mr. Germ smiled happily and looked about in all directions. The buzzing noise became still louder. Then a shadow fell over Junior and Mr. Germ. The buzzing became so loud that Junior wished he could let go of the grass and put both of his hands over his ears.

"Hooray! Hooray!" shouted Mr. Germ. "Help has come at last. Now, perhaps I can travel too. This is one of the best ways that my relatives and I know to travel. Hooray! Hooray!"

The buzzing sound that Junior heard grew even louder. The blade of grass to which he was holding suddenly bent over. Junior held tightly with both hands to keep from falling off. Something hard hit him on the back. He was covered with what seemed to him to be a big thick bush.

Junior's hands slipped off of the grass and he was carried away in the bush. Mr. Germ was holding onto the bush too and was just a short distance from Junior. Up and up they went into the air, sailing away with the bush. Mr. Germ was trying to talk to Junior. Although Junior could see his mouth move he could not hear a word he said, because of the loud buzzing noise. Higher and still higher they were carried up into the air. Junior wondered what was going to happen to him as they went sailing through the air. If he let go of the bush he would fall to the ground. When he looked down and saw how far below the ground was he held on tighter. Junior's hands were becoming tired of holding to the bush and he was beginning to wonder if he would have to let go and fall to the ground.

Suddenly something hard seemed to come up and hit Junior on the back. For a moment he could not get his breath. He thought that he had fallen to the ground. But he had not, for there were the bushes about him and he was still holding to them. Junior heard Mr. Germ's voice and for the first time he noticed that the buzzing noise had stopped.

"Well! well!" said Mr. Germ, "I hope that you enjoyed the ride."

"Ride?" asked Junior, who was still dizzy. "Where am I?"

"You are on the foot of a fly," said Mr. Germ.

"Foot of a fly!" cried Junior. "What do you mean? I am in the middle of a bush."

Mr. Germ laughed. "What you think is a bush are the hairs on the fly's foot. Mr. Junior, you keep forgetting how small you have become. This is the same fly that bit you on the end of the nose before you went to sleep. I remember that you told him then that you wished he was as tired as you were and that there was a little fly to bother him and bite him on the end of the nose. You wished, too, that you were that little fly. You have nearly had your wish except that I have not yet seen you bite him on the end of the nose." Mr. Germ seemed to think this was funny and he laughed loudly.

"Is this fly going to hurt me?" asked Junior.

"I do not think so," replied Mr. Germ. "I do not believe that he knows that you are on his foot or could even see you if he did. I am not sure of that though, for you are much bigger than I am."

Junior looked about. What he had thought was a bush but really was the hairs on the fly's foot was resting on a flat but very rough surface. That surface looked as if it might be wood. It was wood. Junior knew where he was at last. The fly's foot was resting on the top of a box. It was the same box on which the fly had landed when Junior chased it with his hand before he fell asleep. Slowly Junior crawled out from between the (Turn to page 27)



OUR BIBLE READING

"The entrance of Thy Word giveth light"



Who Changed the Sabbath?

Earl Hackman

[NOTE.—We have now studied four different phases of the Sabbath question. 1. "The Sabbath at Creation." 2. "The Law of the Sabbath." 3. "Christ and the Sabbath." 4. "The Sabbath After the Cross." In the next two studies we shall carefully consider "Who changed the Sabbath?" We have found out that in Bible times God's people kept the seventh day as the Sabbath; to-day the majority are keeping the first day. Hence the question comes, Who changed the Sabbath from the seventh day to the first?]

Of what is the Sabbath command a part?

The law of God. See Exodus 20: 8-11.

Is God responsible for the change of the Sabbath?

"My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89: 34.

NOTE.—As God uttered every word of the Ten Commandments, therefore the text forever separates God from all attempts at changing the Sabbath.

Did Christ change the law?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled." Matthew 5: 17, 18.

Did the apostles change the Sabbath?

Some people think that the apostles changed the Sabbath from the seventh day to the first in honour of Christ's resurrection. But there are two strong reasons why this is not true: 1. It could be altered only by divine appointment, and the apostles had no such authority. 2. If the apostles had changed it and instituted the keeping of Sunday as the Lord's day, they would have told us about it. But the New Testament is silent. You will not find a single text about Sunday being a holy day, nor any sacred title given to the first day of the week.

Did the early Christians change the Sabbath?

For hundreds of years after the death of our Lord, no other day except the seventh was known in the church by the name of Sabbath.

The Presbyterian Board of Publication declares: "The observance of the seventh-day

Sabbath did not cease till it was abolished after the empire became Christian."—*Tract No. 188.*

Dr. Heylyn bears this testimony to the term "Sabbath." "The Saturday is called among them by no other name than that which formerly it had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with Sabbatum in any writer of what name soever, it must be understood of no day but Saturday."

Can the Sabbath be changed?

The Sabbath day is the rest, and so long as it remains a fact that "God did rest the seventh day from all His work" so long will it be true that the seventh day is the Sabbath. The Sabbath is the birthday of this world, and the Sabbath could be changed only if creation were gone through again.

"But some say it was changed from the seventh to the first. Where? When? And by whom? No man can tell. No, it never was changed, nor could it be, unless creation was to be gone through again; for the reason assigned must be changed before the observance or respect to the reason can be changed."—*Christian Baptist, Vol. 1, page 44.*

Since Sunday observance did not originate from any divine instruction given by Christ or the apostles, where did it come from?

On this point Neander, the learned church historian, has given distinct and unequivocal utterance: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."

In the latest edition of the American Encyclopædia, on the article "Sabbath," we find this statement: "The general teaching of the schoolmen 'is that the observance of the Lord's day in the new law supersedes the observance of the Sabbath, not by obligation of the (divine) law, but by the ordinance of the church, and the custom of the Christian people.' In the Middle Ages Sabbath meant only Saturday. First used in England for Sunday in 1554."

When did Sunday keeping come into the church?

Alexander Campbell, in a lecture in Bethany College, 1848, said: "Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart and (Turn to page 25)



The

DOCTOR SAYS



"A friend of mine has taken yeast for three months. Will you please tell me if yeast taken two or three times a day is a safe treatment for any one to take for constipation, or if a physician should prescribe it? Will you kindly explain the chemical or medical action of yeast on the system?"

Yeast acts as a laxative in many persons but it causes, not infrequently, an unpleasant distention of the bowels. Yeast contains a considerable amount of one of the vitamins and in cases in which these are not to be had in any other way, may serve a useful purpose.

For a person whose diet contains vegetables, fruits and the dairy products, an ample supply of all the vitamins is obtained in the food, and yeast is wholly unnecessary.

"Strychnine has become a very popular remedy for the treatment of elephantiasis. Young men of my acquaintance who were having two or three attacks a week, and could hardly do a day's work or get a wetting without bringing on an attack of fever, seem like new men after taking a bottle of strychnine tablets, and are able to work week after week without a recurrence of the fever. After six to ten months the fevers begin to return, but cease after taking a few more tablets. I have warned some of them against the use of strychnine, for I know that it is dangerous, but the warnings are not well received. Now what I want to know is what is the nature of strychnine, and what are its evil effects? Also, is there anything safer to use for the relief of elephantiasis?"

It would seem from what you have written that strychnine is almost a specific for elephantiasis. Strychnine is, of course, a harmful drug. In overdose, it produces a condition of spasms somewhat similar to lockjaw. The muscles of the chest are in such a spasm that breathing is impossible, and the victim dies for want of breath. The least noise on the street or the least jar will send the patient into one of the frightful spasms. In medicinal doses, strychnine never has any such effect, still it is an evil.

We should choose the lesser of two evils, when a choice is necessary, and strychnine is less harmful than elephantiasis. You yourself know that the patients are better off after taking the strychnine tablets. If there is discovered any other treatment for elephantiasis that is as efficient as strychnine without its disadvantages, I should by all means choose that. But I would certainly prefer the ills resulting from small doses of strychnine to those resulting from elephantiasis.

The same principal holds with quinine. It is harmful, but not so harmful as pernicious malaria. In the early days some missionaries in Africa refused to use quinine, and died of malaria. Of two evils, where a choice is necessary, choose the lesser.

"I am a young lady 30 years of age, in excellent health and normal weight. During the last six months there seems to be a rather heavy fuzz growing on my upper lip and the sides of my face, along the jaw bones. This is becoming annoying. Up to this time I never seemed to have any indication of hair on my face. I have just a medium head of hair and there is not a heavy growth of hair on my body. Have the periods anything to do with the growth of hair? Please state the probable causes and suggest a remedy, if there is any. Will ammonia and peroxid harm the face?"

Superfluous hair is of frequent occurrence. In some cases there may be disturbance of normal feminine functions and in rare cases a cessation of the flow.

The disorder is probably due to disturbance of the delicate balance of the glands of internal secretion, but this disturbance can by no means always be determined, nor are we able to correct it even when demonstrated.

The only satisfactory method of treatment is the electric needle in the hands of a highly skilled and experienced operator. X-rays should never be used under any circumstances for removal of the hair. Peroxid of hydrogen and ammonia will do no harm, unless their use should happen to irritate the skin and give rise to a chronic inflammation of the skin.

"How can one overcome muscular and nervous tension due to extreme nervousness?"

The measures of most service in such a case are (1) change of the intestinal flora so as to get rid of the poisons which are in most cases the cause of the tension. (2) Peace of mind. Worry will perpetuate the trouble. (3) An abundance of sleep. Eight to ten hours in bed and two hours' rest in the middle of the day in a state of complete relaxation and as quiet as possible. (4) A neutral bath at bedtime. This is a full bath at a temperature of 92 to 95 degrees and continued half an hour or several hours, or as long as may be necessary to produce sleepiness. (5) An out-of-door life is of the greatest value and sleeping out-of-doors on a sleeping porch or in a tent. (6) Sun baths taken to the extent of thoroughly tanning the skin.

"Is common table salt injurious?"

Used in small quantities, there is no evidence that table salt is seriously injurious. However, when used in large quantities, it impairs digestion, overworks the kidneys, produces various disorders of nutrition. In certain forms of disease, particularly Bright's disease, cirrhosis of the liver, chronic auto-intoxication, epilepsy, and in all acute infectious diseases, such as typhoid fever, pneumonia, measles, scarlet fever, etc., chlorid of sodium, or common salt, should be wholly excluded from the dietary. In many cases of dropsy, the swelling of the limbs quickly disappears when salt is wholly excluded from the diet. The experiments made within the last few years in France, Germany and other countries, have shown most conclusively that ordinary vegetable food contains an ample amount of sodium chlorid to supply all the needs of the body.

"Can you recommend to me a reliable skin specialist who will cure Leucoderma—skin disease?"

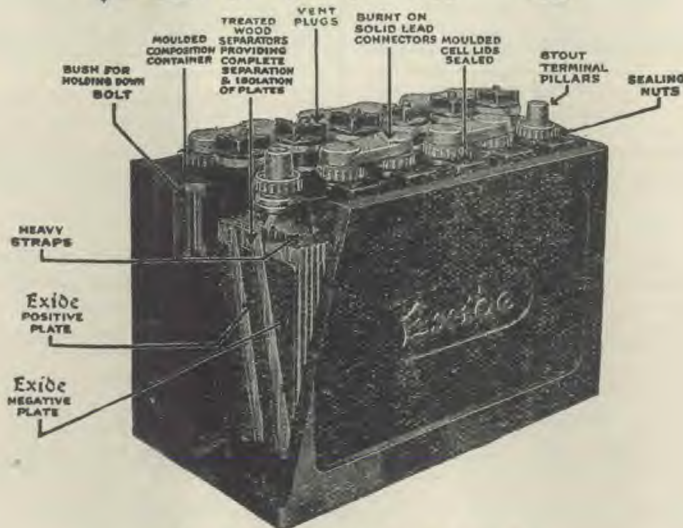
Leucoderma literally means "white skin." The term is rather broadly used to mean any patch of skin which has become lighter in colour than the surrounding skin. Certain other diseases produce similar changes in the skin. Leucoderma has erroneously been termed white leprosy, although there is no relation between leucoderma and leprosy. There is no known cure of true leucoderma. For this reason the inquirer ought to see a physician and be examined, to ascertain whether the condition about which he complains is leucoderma or some other disease.

Syphilis, leprosy, morphea, scleroderma, and a few other diseases produce changes in the skin which at times resembles leucoderma, and these diseases require special treatment. Leucoderma "cures" are for sale in all parts of India; the inquirer is advised to keep his money and use it to pay the doctor's fee in consulting about the condition. The writer knows of no preparation which when applied to the depigmented patch of skin will restore the natural colour to the same.

BATTERIES

Exide

BATTERIES



SUITABLE FOR ALL CARS

BOMBAY

THE Chloride ELECTRICAL STORAGE
COMPANY LIMITED.

CALCUTTA

Who Changed the Sabbath?

(Continued from page 23)

when? By Constantine who lived about the beginning of the fourth century."

Chambers' Encyclopædia says: "Unquestionably the first law, either ecclesiastical or civil by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D."—Article "Sabbath."

What is the origin of Sunday observance?

Webster's dictionary, in speaking of Sunday, says: "Sunday, so called because this day was anciently dedicated to the sun or its worship. The word Sunday is anything but a holy name from the standpoint of the Scriptures. Look at the word S-U-N-D-A-Y, the sun's day. It was called Sunday because on the first day of the week the heathen worshipped the sun."

The observance of Sunday was itself a pagan custom that was brought into the church by heathen people. Thus Rev. Wm. Frederick, in his book, "Three Prophetic Days, or Sunday and the Christian Sabbath," pages 169, 170, makes this candid confession: "The Gentiles were an idolatrous people who worshipped the sun, and Sunday was their most sacred day. Now, in order to reach the people in the new field, it seems but natural, as well as necessary, to make Sunday

the rest day of the church. At this time it was necessary for the church to either adopt the Gentiles' day or else have the Gentiles change their day. To change the Gentiles' day would have been an offense and a stumblingblock to them. The church could naturally reach them better by changing their day.....There was no need of causing an unnecessary offense by dishonouring their day."

What led to the change?

Neander, the prince of church historians, says: "Opposition to Judaism early led to special observance of Sunday in the place of Sabbath."—"Church History," Torrey's Translation, Vol. I, page 402. And from whence came this opposition? Neander tells us: "In the Western and especially in the Roman Church, where the opposition against Judaism predominated, the custom, on the other hand, grew out of this opposition, of observing the Sabbath also as a fast day."—Page 404. This shows us how the people were led to discontinue the keeping of the true Sabbath on the seventh day. The keeping of the Sabbath was first reproached as Judaism, then the Catholic Church made it a fast day, and, finally, in A.D. 364, at the Council of Laodicea, the observance of the seventh day as the Sabbath was denounced as heresy, and a curse pronounced on those who continued to observe it.

MEATLESS RECIPES

ASPARAGUS TOMATO CUP

6 ripe tomatoes Lettuce
Freshly boiled asparagus tips Mayonnaise

Scald the tomatoes and remove the skins. Cut a slice out of the top of each and remove the contents, making cups. Stick the asparagus tips (cut short) into each cup and fill crevices with green peas. Chill and serve with mayonnaise.

STUFFED SWEET GREEN PEPPERS

6 sweet green peppers 2 tsps. salt
½ cup rice 1 cup grated cheese
 1½ cup tinned tomatoes

Wash the peppers, cut around stems and remove seeds. Wash the rice and cook it in one-half cup of tinned tomatoes until the mixture is dry. Remove from the stove and add the remainder of the ingredients. Fill the peppers with the rice mixture. Place in baking dish, pouring enough boiling water in dish to cover bottom. Place in moderate oven and bake twenty to thirty minutes.

VEGETABLE CHOWDER

1 cup chopped carrots 8 cups water
1 cup chopped turnips ¾ cup butter
1 cup chopped celery ¼ cup diced onions
3 cups diced potatoes salt

Mix together all of the vegetables except the potatoes and simmer in the butter ten minutes. Add the potatoes and cook in a covered pan for five minutes, then add the water and cook until the vegetables are tender and can be forced through a colander. To the puree add the seasoning and the parsley. Reheat and serve.

CREAMED POTATOES AND CELERY

2 cups diced steamed potatoes 4 tbsps. melted butter
1 cup chopped celery 4 tbsps. flour
2 cups milk 1 tsp. salt
 1 tbsps. grated cheese

Mix the diced potatoes and the celery together. Make a cream sauce by blending the flour, butter and salt, and adding the warm milk slowly. Bring to a boil and pour over the diced potatoes and celery. Place all in a baking dish and sprinkle the grated cheese over the top. Bake until nicely browned.

SMALL FANCY CAKES

¼ cup butter 1 cup granulated sugar
¼ cup milk 1 tsp. vanilla
2 cups flour ½ tsp. salt
3 tsps. baking powder 3 egg whites

Cream the butter and the sugar together until light. Add the milk slowly and beat constantly. Add the flavouring, then stir in the sifted dry ingredients. Fold in the beaten egg whites. Fill small muffin tins or pleated paper baking cups about three-fourths full and bake in a hot oven from ten to fifteen minutes. Cover with any icing desired.

PEA PYRAMID

1 pt. hot boiled rice 1 pt. cooked green peas
1 tsp. mint leaves chopped fine 2 tbsps. melted butter
 1 cup creamy white sauce

Add the butter to the rice, and the mint to the sauce. Arrange the peas in the centre of a serving dish, pour the sauce over them and surround with rice. Garnish with parsley.

SCALLOPED LADY FINGERS AND TOMATOES

2 cups lady fingers 1 small onion
2 cups tomatoes 2 cups bread crumbs
 1 tbsps. butter

Season the tomatoes with salt. Fill a baking dish with layers of tomatoes, lady fingers, sliced onion, bread crumbs and bits of butter. Top with the crumbs and dot with butter. Bake thirty-five minutes and serve.

THE AMERICAN EXPRESS CO. INC.

(Incorporated in U. S. A.)

INTERNATIONAL BANKERS AND TRAVEL AGENTS.

Offices in all Principal Cities
Throughout the World.

BANKING DEPARTMENT

Current Accounts and Foreign Currency Accounts carried. Demand Drafts, Letters of Credit, Travellers' Cheques issued, Telegraphic and Mail Transfers effected and Dollar Money Orders issued. Foreign Money Bought and sold.

TRAVEL DEPARTMENT

Railroad Tickets issued. Passages booked on all lines at the usual concession rates. Hotel reservations arranged. Travelling Bedrolls supplied. Baggage cleared and stored. All classes of insurance effected. Uniformed Interpreters at all important Centres.

A WORLD SERVICE

BOMBAY OFFICE
240 Hornby Road

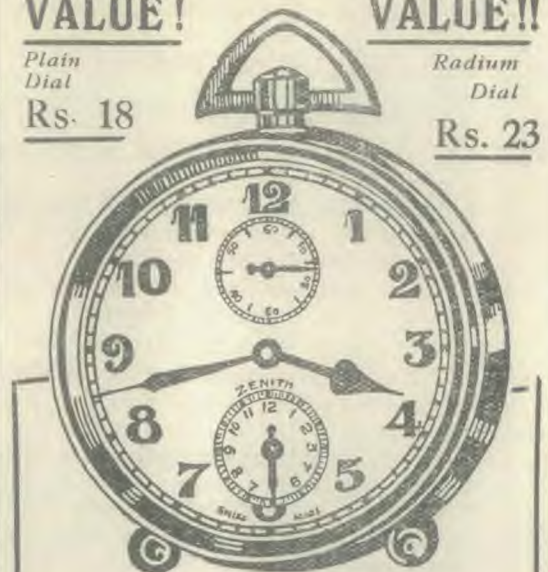
CALCUTTA OFFICE COLOMBO OFFICE
14 Government Place East 1 Queen Street
Cable Address AMEXCO

VALUE!

Plain
Dial
Rs. 18

VALUE!!

Radium
Dial
Rs. 23



¾ SIZE

"Improved"

ZENITH

ROC ALARM TIMEPIECE

(Jewelled Escapement)

FAVRE LEUBA & Co. Ltd.

Hornby Road BOMBAY Dalhousie Square CALCUTTA

Junior and Mr. Germ

(Continued from page 22)

hairs on the fly's foot. He stood up and walked over the rough surface of the board. Walking there was like going over a hilly road. Junior walked around in front of the fly and looked up at it. He saw two great eyes. Those eyes seemed to cover the whole front of the fly's face and they looked to Junior as big as two round table tops. Each of those big eyes was divided into hundreds of little eyes. They looked for all the world like little building blocks placed side by side to make round table tops. Between those great eyes the fly's nose stuck out as big and as long as a bat.

Junior did not have much time to look at the fly. With a buzz it jumped up into the air and flew away. The wind made by the fanning of its wings knocked Junior down. Over and over he rolled on the rough top of the box. Junior was banged and bumped and knocked this way and that. Finally he stopped rolling and then he stood up. When he got his breath again he looked around. The fly was gone. Junior was angry. He was just as angry as he had been when the fly had bitten him on the nose and he had slapped his own face without hurting the fly. Junior's anger made him forget that the fly was now many times bigger than he was; it made him forget the bruises he had received when he was knocked over on the top of the box. Like most people, too, when they are angry, he forgot what he was really trying to do; he forgot about baby sister.

Junior stood on the top of the box and looked at the fly circling high over his head like a great bird. He raised his hand and shook it at the fly. "Mr. Fly," he shouted, "if I ever catch you I shall do something to you for knocking me around. I do not know what, but I shall do something."

By the time Junior had finished talking the fly had come closer and was circling near the box. Junior reached down and pulled a big splinter from the top of the box; that is, the splinter looked big to Junior. He waved the splinter at the fly and shouted: "Come back here, come back here, Mr. Fly." Of course the fly could not hear Junior. In fact, Junior could not even hear himself because of the loud buzzing noise that the wings of the fly made. Just as if he had heard Junior the fly came closer and landed on the box near him. Junior ran as fast as he could over the rough surface toward the fly. He was still carrying his stick of wood. The fly had stopped near a crack in the boards that made the top of the box. The crack was between Junior and the fly and it was too wide for Junior to jump across. Junior stopped when he came to the crack. He reached out as far as he could toward the fly, waved his stick at it and shouted:

"I shall do something to you, Mr. Fly. Come closer and see what I do."

That fly certainly could not have heard Junior, but it did come closer. It put its wing down over the crack so that it reached to the side on which Junior was standing. The edge of the wing seemed to Junior to be as thick as the top of a table. The wing hit Junior's legs. They were knocked from under him and again he was sent rolling over the rough surface. When Junior stood up he was even more angry than he had been before. If he had not been angry he would have been more careful. But like all people who are angry he did not stop to think.

Picking up his stick, Junior ran as fast as he could toward the fly's wing. Just as he was about to step on it the fly lifted its wing. Junior could not stop quickly enough and ran a little way under the wing. Down came the wing on top of Junior and held him tightly against the top of the box.

The fly's wing pressed Junior down against the rough surface of the box and that hurt. Junior was becoming less angry and more frightened. He lay under the wing and wondered how he would ever get out. Finally the wing lifted a little and Junior scrambled out. He was not badly hurt, just bruised where he had hit against the boards. This time Junior was more cautious. He walked slowly over to the fly. He stepped out on the top of the fly's wing and ran across it. He reached the fly's back and quickly took hold of the short hairs that covered it.

UNDERWOOD TYPEWRITER QUIET MODEL



The Machine YOU WILL Eventually Buy
SPEEDIEST WRITING MACHINE KNOWN THE
WORLD OVER
HOLDS HIGHEST AWARDS FOR SPEED AND
MECHANICAL EFFICIENCY

Sole Agents in India:

P. S. WARDEN & CO.

Wadia Bdg. Bruce Rd. BOMBAY

Telephone
No. 23329

Also at: Calcutta, Madras, Delhi,
Lahore, Simla, Karachi, etc.

Telegram
UTICO.



The
Film
that puts
"SNAP"
into
SNAP-
SHOTS

Wellington

ANTI-SCREEN.

Write for free illustrated booklet No. 18.

WELLINGTON & WARD LTD.

Works Elstree, England

Cook's Building
Bombay

12K Park Street
Calcutta

"Now, Mr. Fly," he said, "I am here. We shall see what I am going to do."

With one hand he held tightly on to the hairs on the fly's back; with the other hand he raised his stick as high as he could raise it and then brought the point down hard on the fly's back. Right then Junior was glad that he had a tight hold on the hairs. He was going to say: "How do you like to be struck when you are tired, Mr. Fly?" But he did not say anything. He just held on as tightly as he could. When he struck the fly the fly jumped and Junior was nearly thrown off of its back; he would have been thrown off if he had not held the hairs tightly. The fly flew in a circle. Round and round it went buzzing as if it were angry. It probably was angry, too, for the sharp point of Junior's splinter had stuck a little way into its back.

When Junior found that he was not going to fall off the fly he began to enjoy the ride he was having. It was much like what he imagined riding in an aeroplane might be. He did not have much time to enjoy his ride though. The fly suddenly stopped circling and flew straight ahead. It landed against a steep hillside. Junior had not expected the fly to stop and was not holding onto the hairs as tightly as he had at first. He was thrown from the fly's back onto the hillside. He rolled a little way, stopped, and then began to slide down the side of the hill. To keep from falling he put his foot in a rough place and took hold of a small tree that was growing on the hill.

With a buzz, buzz, buzz, the fly flew away and left Junior alone on the hillside. Alone? No, he was not alone after all. When Junior looked around he saw Mr. Harold Augustus Germ sitting beside him—Hygeia.

Smile! Smile! Smile!

(Continued from page 5)

minedly maintain your attack upon your enemy there is a wonderful chance for even the worst invalid. The trouble is some people haven't any pluck. If they have a little ailment of any sort, they lie right down and invite the enemy to trample upon them. *We must rise up and fight.* Life is a battle anyway; it is a constant struggle against enemies that are all about us all the time. We must assume the attitude of aggressiveness, especially when we know that in biologic living we have a most powerful weapon. When we live rightly we put ourselves in harmony with the great powers of the universe.

Smile! Sing a song in your heart. It is better to be singing than to be thinking about miseries. Sickness is largely a state of mind anyway. I presume all of you have found that out already. The sight of a pleasant friend sometimes makes you forget all your ills and your troubles.

We can cultivate disease as we can cultivate health. I remember hearing a good many years ago of a man down in St. Louis who heard that the cholera was coming, so he had his wife get a bottle of cholera medicine and put it alongside the bed so as to be sure to have it in the night if the cholera should strike him. About three o'clock in the morning he felt a terrible pain in his stomach (he had lobster salad for supper, which was probably the cause of it). He awoke in great terror, and cried out to his wife, "I have got it. Where is the medicine?" She passed over the bottle to him. He took several large swallows of it, and rubbed some on the outside. Finally he went to sleep in comfort. But in the morning he discovered he



**A-Always
B-Buy
C-CASTROL**

**The
A-B-C
of better
motoring!!**

**Better piston seal
Better starting
Better consumption
Less carbon
Easier running.**

Obtainable everywhere

**"Sole Makers:
Messrs. C. C. Wakefield & Co. Ltd."**

had gotten into an ink bottle. He was, of course, entirely relieved.

Thinking about sickness and talking about it will make a person sick when he is really well. It is of the utmost importance that the person who is sick should fight his disease with his mind. You can fight with the mind more than you can with any other remedy I know of. The thing for a sick person to do, if he finds himself assailed by disease, is never to surrender, never to lie down and let disease trample him under foot, but to hold up his head and fight back.

John Hunter, one of the greatest medical men that lived in England, experimenting in this line one day sat down and thought about his great toe. He thought about the gout and he actually willed the gout into his big toe so that in two or three hours, thinking of his big toe and thinking of the gout, he actually had an attack of gout. I dare say he was right on the borderline already, for the doctors drank a great deal of wine in those days and it was easy for him to get gout, but probably he would not have had it if he had not thought about it.

There is a power far greater than the power of disease. If there were not we would not be alive. Robert Ingersoll made a remark one time,

THE NEW "CLIFTOPHONE" WONDER PORTABLE

Rs.
97/8



This is the finest portable model obtainable. Note for note and tone for tone, its reproduction is as perfect as that of the most expensive Gramophone of any other make,—thanks to the wonderful Cliftophone Tubular Amplifier.

Model A. Finished in finest quality black leatherette and nickelled fittings. Size 12½ ins. x 12½ ins. x 7½ ins. Weight 14 lbs. Collaro Cliftophone motor, with extra strong single spring. Plays 12 in. records. Plays with the lid closed. Record container for nine 12 in. records. Also finished in red, blue, green or brown finest quality leatherette.

Rs. 97/8-.

Model B. Covered in black leatherette and fitted with strong single-spring motor. Plays 12 in. records. Nickelled fittings.

Rs. 67/8-.

S. ROSE & CO. LTD.

FORT, BOMBAY.

Telegrams: "Rosebud."

PACKING AND POSTAGE FREE

to the effect that if he had been present when the world was made he would have suggested that health be made contagious instead of disease. Health is the most contagious thing in the world. It is vastly more contagious than disease. If a man wants to get smallpox, for example, he has to hunt up another man who has smallpox and rub himself up against him in order to get it. If you want health, all in the world you have to do is to open your nostrils and draw in health, from the air about you. The whole atmosphere is full of it. Oxygen is life. The air abounds with it. All we have to do is to breathe it in. In every morsel of food we have divine life, divine energy. The power that created us is in every morsel of bread, every mouthful of food we eat. We catch health from pure food and pure water. Health is made contagious, as I said before, by our contact with these powerful forces of Nature. We can absorb health, absorb vitality, absorb life.

But, you say, "What am I going to do when I feel so bad?" Just forget it. "How can I?" The only way in the world is to occupy your mind with something else. You cannot forget it by trying to forget it, because when you are trying to forget your troubles they stand up before you all the more vividly. The thing to do is to turn around and look the other way, occupy your mind with something else, something wholesome, something cheerful. One of the best things in the world is to find somebody else worse off than you are and try to cheer him up.



My Favourite Text and Why

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." John 15: 15, 16.

JOSEPH A. APPLGATE

THESE verses appeal to me particularly because they indicate the fulness of God's love. He is not content merely to save me, but He takes me into His confidence and unfolds to me His plans. We human beings confide the inner secrets of the soul only to our "bosom friends." So Jesus, to make plain to us His intense interest in us, assures us that all His plans are made known to His "friends."

This involves a work on my part. It means that I must confide to Him *my* plans, listen to

Published Monthly by

The Oriental Watchman Publishing Association

Post Box 35, Poona, India.

J. S. JAMES, Editor

Single Copy, 8 Annas.

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

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

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

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

Printed and Published by J. S. James, at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona, 407/29

His suggestions, and share His confidences. Realizing that He is all-wise, I accept His plans in everything, knowing in my soul that He "is wonderful in counsel, and excellent in working." With the psalmist I exclaim, "Thou shalt guide me with Thy counsel, and afterward receive me to glory." His word "effectually worketh" in me as I believe, and my life bears testimony to the fact that He is "great in counsel, and mighty in work." Emulating His life, I glorify Him, and bear "much fruit."

This, He tells me, is the witness that I am His disciple. On this basis He promises to answer my petitions. He supplies the power, the ability, the willingness, the eagerness. He directs the campaign, and makes Himself responsible for it. He confides in me, and I in Him. It is a mutual trust, a mutual work, and a mutual reward. What could be greater?

"GATHER My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5. These words of the Psalmist indicate the people who will share in the reward at the coming of Christ, a people who have willingly and joyfully entered into a close covenant relationship with Christ by sacrifice. Beholding the misery and woe of the human race doomed to perish in its sins, the unselfish love of Christ impelled Him to step down from the throne of the universe, leave behind the glory and the joys of the heavenly world; to take upon Himself sinful flesh, endure poverty, persecution, and sore temptation; finally to suffer unutterable agony, shut out from the love of the Father by the sins of the world, as He died of a broken heart. He did it that we might not perish but have eternal life.

THOS. COOK & SON, Ltd.

(Incorporated in England)

In co-operation with

WAGONS-LITS CO.

Head Office: Berkeley St., Piccadilly, London W. 1

300 Branches throughout the World

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

Thos. Cook & Son, (Bankers) Ltd.

(Incorporated in England)

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

Current Accounts opened and Banking Business of every description undertaken.

LOCAL OFFICES:

BOMBAY, CALCUTTA, DELHI, SIMLA,
RANGOON, MADRAS, COLOMBO,
BAGHDAD, SINGAPORE, ETC.

PERERA BROTHERS & CO.

LEADING BAKERS

CONFECTIONERS

AND

CATERERS

85 THIMBIRIGASYAYA ROAD

Havelock Town

Colombo

CEYLON

Telephone No. 4106

The *NEW* "His Master's Voice" GRAMOPHONE

EVERYONE who hears the New "His Master's Voice" Gramophone realises at once the improvement that has been made in the science of musical reproduction.

Hear it side by side with any other Gramophone—the difference will amaze you.

PRICES OF

TABLE GRAND MODELS

No. 101	Portable	- -	Rs. 135
No. 103	Oak Finish	-	Rs. 150
No. 103	Mahogany Finish		Rs. 160
No. 109	Oak Finish	-	Rs. 200
No. 109	Mahogany Finish		Rs. 210
No. 111	Oak Finish	-	Rs. 250
No. 111	Mahogany Finish		Rs. 260
No. 126	Oak Finish	-	Rs. 285
No. 126	Mahogany Finish		Rs. 295



Any "His Master's Voice" Dealer will be pleased to demonstrate these models to you.

THE GRAMOPHONE COMPANY, LIMITED.

P. O. BOX 48
CALCUTTA

28, RAMPART ROW
BOMBAY

The Mark



of Quality



Leads In Performance

Dodge Brothers are not satisfied to give Standard Six owners just the margin between a Six and a Four.

In the Standard they have produced a Six that outperforms any car in its price class, regardless of cylinders.

Drive it over any roads you choose. You will enjoy the smoothest ride you have ever had in a car of comparable price!

Dodge Brothers complete line of passenger vehicles includes the Standard Six, the Victory Six and the Soaier Six.

SOLE AGENTS:—

BOMBAY CYCLE & MOTOR AGENCY, LTD.

16, New Queen's Road, Bombay.

BRANCHES: LAHORE, KARACHI, NAGPUR, AMBALA AND DUZDAB

DODGE BROTHERS

STANDARD SIX