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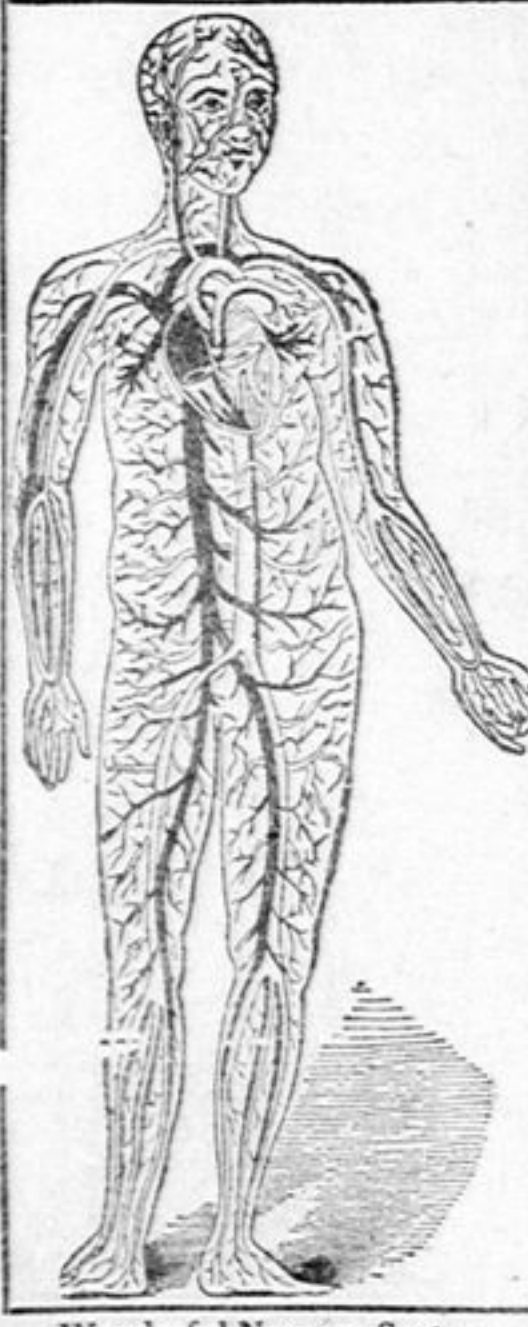
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## BUILDING BRAINS

The following is a paper read at the last meeting of the Women's Institute.

When a baby is born, it is deaf, dumb, blind and helpless, but immediately the eternal world begins to act upon it. It begins to experience sensations of heat and cold, of hunger, of pain. The eyes begin at once to recognize the light. The ears to become aware of sounds. After a time objects are made clear to its sight, and certain sounds are recognized. It learns its mother's face and voice, and little by little becomes acquainted with all the objects in the world of home. It begins to use its limbs, and in this also it is at work building its mind. We do not sufficiently realize that every aimless movement of the baby has in reality a great purpose—that of creating brain power, sufficient to enable the baby to control itself in all its voluntary movements. We do not think that the fluttering hands and little kicking feet are really building brains, but this is so. And all of life's experiences have been building brains for us ever since.

One Professor tells us that only about ten per cent. of our brains are cultivated; that there is a vast field of brain possibilities lying undeveloped in each one of us, and that these possibilities are to be developed through cultivation of the senses. We have learned that certain areas of brain govern certain movements of body. In the case of a mill girl who was subject to epilepsy, and had pain in her thumb at each attack, it was decided to remove the part of the brain which governed the motions of that thumb. This they could do because they knew just where the motor centre lies, and yet they were able to take out no more than that, for when the wound was healed, she had full use of all her hand except the thumb.

We may know that by exercising a certain organ we are building up a certain part of the brain. For example, the man who has cultivated his hearing until he can hear sounds inaudible to ordinary men, has made for himself more brain cells in the hearing area. If he has cultivated his sight assiduously, he has created more visual cells thereby increasing mental ability.

Perhaps it will be interesting to hear of an experiment one man tried, proving that it was possible to give an animal or a human being more brains, and consequently a better use of the mental faculties. During twelve months, for five or six hours a day, he trained dogs to discriminate colors. He placed several hundred tin pans painted different tints, in the yard with the dogs. At one time he put their food under pans of a certain tint. When they had learned to go at once to these pans for their food, he changed the color. Again he arranged it so that they would receive an electric shock if they touched pans of any color, save the particular color. They soon learned to avoid all the pans except those of this tint, so by many different methods he trained them to recognize shades and tints until they could discriminate between seven shades of red and as many shades of green, and in many ways they manifested more mental ability than any untrained dog. While these dogs were being trained, another group of dogs were being deprived of the use of sight, by being kept in a darkened room. At the end of the year both groups of dogs were killed, and their brains dissected. The dogs that had been kept in darkness had less than the usual number of cells in the seeing area and the cells were smaller, while the dogs that had been trained to discriminate between tints and shades of color many times a day, had a far greater number of larger and more complex brain cells in the seeing areas than any dog of that age and species ever had before. Therefore, it proves that "mind activity creates organic structure."

This is not only interesting, but of value to us when we remember that in cultivating ourselves in any direction we are adding to the welfare of future generations, and if we fail to make brains for ourselves, posterity will in like degree be defrauded.

Many people have the idea that we are obliged to be satisfied with our dower of mental ability, and so are excusable for failing to reach as high level as some others. We don't need to sit down and sigh over small mental capacity, but go to work at once and build minds for ourselves.

And first, we must learn to control our thoughts and make them go where we send them. In too many cases, thoughts wander here and there, with no power govern-

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ing and guiding them.

When we are sauntering in the wood, we sometimes come upon pathways, and we know at once that many many footsteps of men or animals have been needed to make the paths. If those who had walked here had wandered each in his own way, no path would have been made. One pair of feet going often over the same ground will make a path. So the thoughts, traversing the same areas of brain will make records on the brain cells which we may call paths. Every time a thought follows the same line it creates a deeper impression and makes it easier to go over the same territory again. In this way habits are formed. If the thoughts are good, the habits will be good; if evil, the habits will be bad.

It is much easier to form a habit than overcome it. Our emotions, like our thoughts, create habits, but more than this, they create actual physical conditions. A fit of anger will in five minutes create so much poison in the body that half an hour is none too much to eliminate it. Think what must be the bodily state of one who is constantly irritated or angry, who feels jealousy, hatred or revenge. With body poisoned by these passions, a person cannot feel well, for the physical organs cannot do good work unless fed by pure blood. Benevolent emotions create life-giving germs in the body, so to love others is not only helpful to us but also gives us new life.

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## SUNDAY SCHOOL.

Lesson III.—Second Quarter, For April 21, 1912.

### THE INTERNATIONAL SERIES.

Text of the Lesson, Mark iii, 7-19. Memory Verses, 14, 15—Golden Text, John xv, 16, R. V.—Commentary Prepared by Rev. D. M. Stearns.

The first part of this lesson is found in Matt. xii, 15-21, as well as in Mark, and the record of the choosing of the twelve is found in Matt. x and Luke vi and in our lesson verses. Our meditation is upon the record as found in the several gospels. When Jesus knew that they had determined to kill Him He withdrew with His disciples to the sea. When people resist the gospel and will not hear of our Lord Jesus our instructions are to let them alone and withdraw from them (Matt. x, 14; Acts xiii, 46; II. John x, 11). As then multitudes followed Jesus because they needed what He had to give, so there are multitudes now hungering for they know not what, but it is Himself they need. In those days they heard what great things He did, and they came to Him from all parts, even from Tyre and Sidon, as well as from beyond Jordan, and He healed them all and cast out unclean spirits (Matt. xii, 15) and charged the healed ones not to make him known. The crowd so thronged Him that He bade his disciples to bring Him a boat that from it He might be able the better to teach them. We are vessels also, and He desires from and through us to make the glad tidings known, but few seem willing to give Him the vessel. The quotation from Isa. xlii, 1-4, in Matt. xii, 15-21, must be understood in the light of the context, and thus it is plain that the bruised reed and smoking flax represent His enemies, whom He might easily break in pieces, but the time is not yet. Compare II Kings xviii, 21. Some see in the reed and flax a suggestion of the weakness of His own people with which He will not deal severely. That phase of the truth is found in Heb. iv, 15, 16, but here we are pointed onward to the time of judgment upon His enemies, and after that the winning of the nations to Himself through Israel, now meekness and submission and suffering, and then the glory.

Luke vi, 12, 13, tells of His spending all night in prayer to God and then, when it was day, of His choosing twelve of His disciples, whom He named apostles. I often wonder if we understand prayer as practised by Him. Think of our prayers, a few moments of confession and petition, and contrast this "continued all night in prayer to God." He had nothing of sin to confess, so it must have been an all night of communion with His Father concerning the things of the kingdom and concerning these men whom He was about to set apart specially for Himself. Verse 13 of our lesson says that He called unto Him whom He would and they came unto Him. On the last night before he was crucified He said to them, "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." When he called these men He had in mind not merely the few years of ministry in a mortal body, with much weakness and failure on their part, but He saw the kingdom and the twelve thrones on which they would sit ruling the twelve tribes of Israel (Matt. xix, 28; Luke xxii, 30). It was not the time to talk with them of that; but though He did speak of it before He left them, He also said, "I have yet many things to say unto you but ye cannot bear them now" (John xv, 16; xvi, 12). He called them that they might be "with Him." He wanted them not only in His company, but to be wholly one with Him, seeing things as He did, having His mind about things, as far as such mortals could; but oh, how they failed, and how we fail, and how we must grieve Him by our unbelief and our own thoughts instead of His! He wanted them with Him that He might send them forth to preach and to heal. Whom He blesses He desires to make a blessing to others, and He has left us here in His stead, saying to His Father, "I am no more in the world, but these are in the world." He also prayed that through us the world might believe and know (John xvii, 11; xxi, 23). He not only prayed for the apostles, but for all who should believe on Him through their word (John xvii, 20), so we are included in His prayer, and He ever liveth to make intercession for us. In the order in which we have them in our lesson, the one who denied Him is first, and the one who betrayed Him is last, and it is the same in Matthew and Luke, while the order of the others varies just a little. It must be for a purpose that the weakest and the worst begin and end the list, the one a true disciple, one of the inner three, and after Pentecost used more than either of the others; the other a devil. Yet infinite wisdom did the choosing, and His way is always perfect, so we are dumb and can only wonder that He ever chose us, "chose us before the foundation of the world that we should be holy and without blame before Him in love" (Eph. i, 4). With the exception of Peter and John, how little we know of any of them! Philip and Andrew are to the front, not in the most favorable light, at the feeding of the 5,000; James and John desire first places in the kingdom; Thomas is the last to believe in the resurrection, yet He loved them all.

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## CANADIAN PACIFIC RAILWAY TIME TABLE

Trains will arrive and depart as follows, until further notice:—

P.M.	A.M.	P.M.	P.M.
3.15	6.25	Lv. Walkerton Ar.	12.40 10.05
3.28	6.38	" Maple Hill "	12.25 9.50
3.37	7.47	" Hanover "	12.17 9.42
3.45	6.55	" Allan Park "	12.08 9.33
			A.M.
4.00	7.10	" Durham "	11.54 9.19
4.11	7.21	" McWilliams "	11.44 9.09
4.14	7.24	" Glen "	11.41 9.06
4.24	7.34	" Priceville "	11.31 8.56
4.40	7.50	" Saugeen J. "	11.18 8.43
5.15	7.50	" Toronto "	11.15 7.55

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