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# The ORIENTAL WATCHMAN AND HERALD of HEALTH

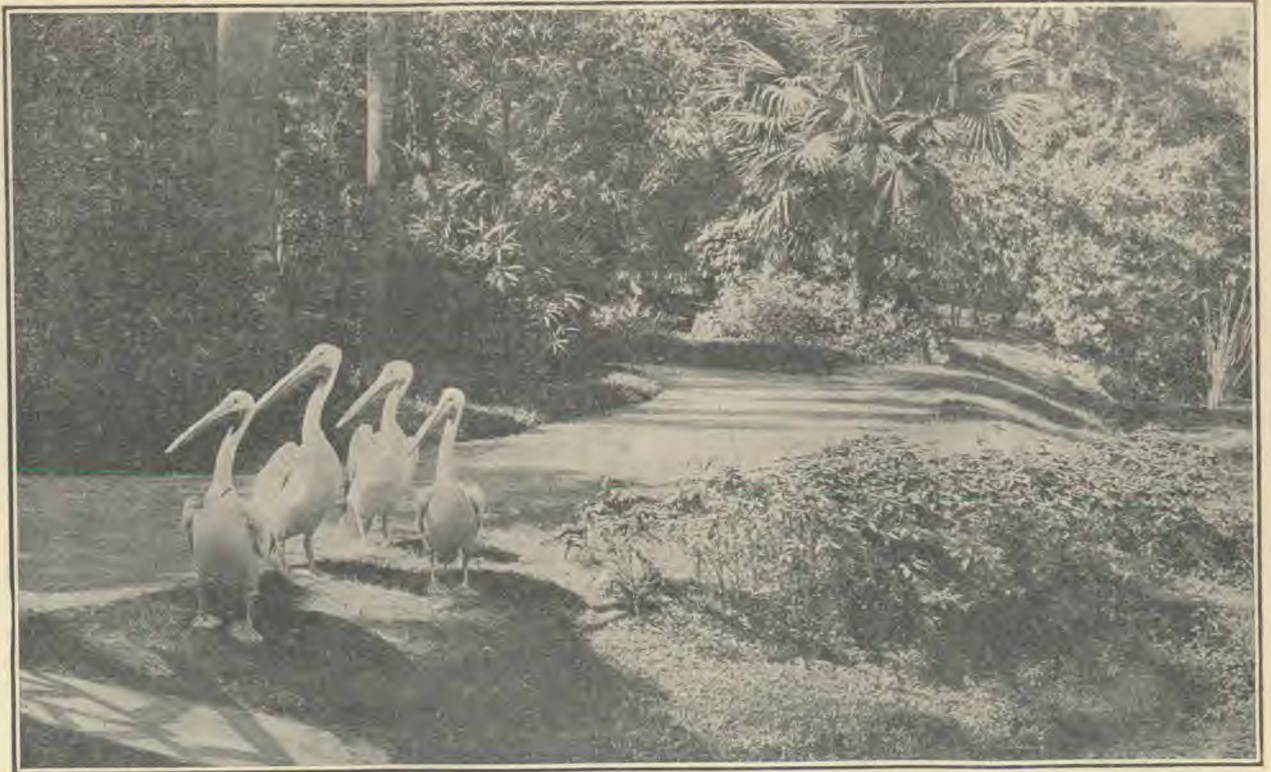


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In a Contemplative Mood, Victoria Gardens, Bombay

How to Live Well and Be Well

Demonism in the Twentieth Century

Infant Mortality in India and Its Causes



## Around the World

ONE of the most fascinating things about the Ford automobile plants is the fact that \$600,000 are salvaged every year in the mere floor sweepings.

Submarine broadcasting has been successfully carried out by a diver off Heligoland, who broadcasted his under water impressions to an invisible audience. Hamburg heard the transmission satisfactorily.

The National tourist office in Paris estimates that more than 1,000,000 tourists visit France yearly, spending £76,000,000 there. Of that sum Americans spend £27,000,000 and Britishers £21,000,000.

The most recently published vital statistics for England and Wales show a birth-rate of 18.8 per thousand of population, and a death-rate of 12.2 per thousand persons living. Both birth-rate and death-rate are diminishing.

The reduction of the Swedish army by the government has made empty many substantial army barracks. In Stockholm and other cities these have been used to relieve the housing shortage, and found satisfactory as apartment houses.

The Prince of Wales was recently made the first and only honorary member of the Ancient and Honourable Society of Apothecaries as he received a diploma in a casket of shagreen and silver. The diploma authorises him "to practise medicine and surgery."

Numerous European insurance firms have listed as "acts of God" the deplorable series of disasters, chiefly due to floods, which have caused incalculable damage recently in Great Britain, France, Germany, Italy, Belgium, and Holland. In the city of Paris alone the loss is estimated at \$17,500,000.

At Moscow, the Soviet Postal Bureau has again issued warnings that all letters arriving from foreign countries must be marked "U. S. S. R." (Union of Soviet Socialistic Russia) instead of "Russia." The warnings contained the formal notice that letters not so marked are liable to be returned or destroyed.

Police making the rounds of their beats on rubber-tired roller skates, will soon be seen in Dresden. The first roller-skating class of twenty policemen is studying under a professional instructor. The skate order has been issued to enable these guardians of the public to cover more territory, the Versailles Treaty having placed a limit on German police forces.

Next year in Turkey will be 1927 instead of 1305 if the recent recommendation of the special commission is ratified by the Turkish parliament. The new government took up the question of adopting the Christian calendar, since Bulgaria, Rumania and other Balkan countries had done so. The present calendar dates from the hegira, or the flight of Mohammed from Mecca to Medina in A. D. 622.

As a result of the widespread introduction of wireless and the attractions of the cinema, "the Leeds Library Committee (England) reported a decrease of 50,000 in the number of books used in its departments during the year ended at March 31, 1925. The committee attributes the decline to 'the cross-word puzzle craze which has taken hold of so many people; the allurements of radio; the continued attractions of the picture houses; and the many forms of outdoor amusement, all leaving less time for reading.'"

The former kaiser of Germany is more fortunate than most "kings in exile." Though he has lost the power and the deference he enjoyed as German emperor, he has not been deprived of much, if any, of the crown property. The Prussian government has confirmed him in possession of the great estates and forests which the royal family of Hohenzollern own in that country, and his income is said to be \$2,000,000 a year. Seeing that he has no official responsibilities and can spend his whole income as he likes he is one of the richest men in Europe.

A wonderful model of the sun, moon, and earth to illustrate more clearly the position of the three bodies and their relative size and position to each other at every part of the year, has recently been completed by an English inventor. The model is built to scale in inches representing millions of miles. How eclipses come about and many other interesting phases of these three great bodies can be most clearly shown by the working model. It is designed for use in schools, colleges, and lectures, at it has been demonstrated that pupils grasp more readily many phases of study by having a working model for comparative purposes.

A substitute for insulin, the world-famous remedy for diabetes, has been prepared by Dr. J. M. Rabinowitch, of Canada. The new substance is a sweet sirup, analogous to sugar, and is obtained from glycerin which a certain bacterium has been allowed to act. It is known as dioxyacetone, and has been found to lower the blood sugar. The great advantage it has over insulin is that it can be taken through the mouth. Insulin has to be administered by injections. It is anticipated that within a few years the new substance will supersede other remedies in treating most cases of diabetes where the disease has not advanced too far.

The latest medical "discovery" is a substance, derived from the livers of young cattle, which is reported to have a remarkable effect on high blood pressure in human beings. The remedy, if such it proves to be, like insulin, comes to us from Canada. It has been experimentally tested at the hospitals and in the university laboratories at Toronto, with hopeful results. The extract in given by injection. Dr. MacDonald, of St. Catherines, Ontario, is the physician who has developed the treatment, working from some laboratory researches made by Drs. James and Laughton, of Western University, London, Ontario. High blood pressure, or arterial hypertension, is exceedingly common in middle-aged or elderly persons, and is the cause of hardening of the arteries, apoplectic shock, and some diseases of the heart and kidneys. It has hitherto been very hard to control.

# The Oriental Watchman

AND HERALD OF HEALTH

Vol. 2

Poona, April 1926

No. 4

## Topics of the Day

### The Glory of the Cross

THE passing centuries but enhance the glorious light that shines from the cross of Calvary. The life and death of the suffering Servant of Jehovah set a new ideal for the human race. It has become customary for the Christian world to meditate deeply on the inner meaning of this new ideal at the Easter season. The best among all creeds in India also are coming more and more to recognise its value. Mr. Gandhi's favourite picture is said to be the Master, rejected and despised of men, wearing the crown of thorns. Mr. C. R. Das, at the climax of his career, when at Gaya, the majority of those he was trying to lead rejected his counsel, quoted with telling effect portions of this sacred story. Let us to-day pause a moment for the consideration of its inner meaning.

The ancient prophet stated the matter in striking form. Speaking of the "Servant of Jehovah," who was to come, he said, "He shall startle many nations; kings shall shut their mouth because of Him; for that which hath not been told them shall they see; and that which they had not heard shall they consider." Isa. 52: 15, R.V.

The selfish ideal of the human race is well typified in the court of an Oriental monarch. A human being is mounted on a pedestal far above his fellow men, and it is the duty of all men to kow-tow to him. Even his slightest wish is law, and his subjects must anticipate and strive to satisfy his every whim. Their business in life is to minister to him.

But the suffering Servant of Jehovah transmutes all this pomp and adoration into spurious gilt and tinsel, by showing that the highest ideal is not to be served but to serve. He set the ideal of his life and death over against the worldly ideal in the following striking contrast: "Ye know that the rulers of the Gentiles lord it over them, and

their great men exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many." Matt. 20: 25-28. And, however misunderstood His message and His life, and however unrequited His love, poured out so freely on an unappreciative generation, still He held steadily on His lonely way and changed the ideal of a world.

Centuries have come and gone; nations have risen and fallen; men have strutted across the stage for a brief hour in the pomp of pride and earthly glory. But they have all perished, and this new ideal brought by the Babe of Bethlehem, has closed the mouths of kings, and thoughtful men consider more deeply than ever before that striking lesson, that the only road to true happiness is found in obeying the law of service.

And yet the world is filled with the clash of the two ideals. In their selfish pride the statesmen of Europe at this writing seem about to quench the spirit of

Locarno in the spirit of Geneva. In our own India this same selfish pride of men's hearts, refuses to yield and bow the neck to the yoke of service, both on the part of the rulers and the ruled. Clinging to this mistaken ideal, can but unleash the demons of hatred, and chaos, latent in human hearts.

O, that men would, during Passion Week, and ever after, kneel at the cross of Calvary, and learn the lesson of the life of Him who voluntarily bowed His neck to the yoke of service, and whose hour of greatest victory was the hour of apparently hopeless and utter defeat. To Him will eventually fall the empire of the hearts of men, because He came "not to be ministered unto but to minister, and to give His life a ransom for many."





*Saying Farewell to the Earl and Countess of Reading*

## The Outgoing and Incoming Viceroys

IN April we bid farewell to Lord and Lady Reading and welcome Lord and Lady Irwin. The political situation in India seems brighter with promise than when Lord Reading took charge five years ago. It has been one of the most troubled five years in India's modern history. On the Indian side Mr. Gandhi largely controlled the situation, and one of the first acts of Lord Reading was to invite him to Simla for consultation. But little practical good resulted for Mr. Gandhi had apparently lost faith in any real concessions being made without forcing them from the white man's hand. He had previously refused to succeed Mr. Gokhale in the Servants of India Society for the same reason, and was determined to try out his plan of non-co-operation. He, therefore, refused to join the Round Table Conference which the Viceroy proposed a little later. The attitude of Mr. Gandhi's party to the Prince of Wales, wounded the pride of the British nation, and the effect of the carrying through of the programme of the Prince's visit in spite of influential protests, seemed to give occasion for arousing the worst side of human nature in both parties. In our humble opinion the initial mistakes on both sides were at least the immediate or apparent causes for the failure to get together during Lord Reading's administration. Had the Prince's visit been postponed, and had Mr. Gandhi and Indian leaders joined the proposed round table conference, a solution might have been found.

But Lord Reading has no doubt done exceedingly well in a most difficult and perplexing situation. His Viceroyalty will doubtless be reckoned among the most notable in Indian history. His most bitter opponents have been compelled to admit that any mistakes have been of the head and not of the heart. His unflinching kindness and unruffled courtesy, have done much to smooth over difficult situations, and at different times he has taken an outspoken attitude which demonstrated that he was looking at questions from the purely Indian viewpoint. When heated political pas-

sions have subsided we believe that all parties will acknowledge that Lord Reading's Viceroyalty was a successful and profitable one for India. Lady Reading has also shown herself a true and sympathetic friend of India. Her name will go down in history as one who loved the mothers of India and their babies. She has taken special interest in hospitals for women and children, but the inauguration of "Baby Weeks" which have been taken up in all parts of India, will no doubt be her most permanent memorial. We have pleasure in bidding them Godspeed and wishing them long enjoyment of their well earned rest.

As Lord and Lady Irwin come to India we believe that signs are not wanting which promise a brighter future. The reaction in India to Lord Irwin's preliminary statements concerning his plans have been good. Non-co-operation has apparently failed, and, in spite of the recent unfriendly gesture of the Swarajists, a cool head and a kind and sympathetic heart will go a long way towards settling the situation. The following wise words from one of Lord Irwin's recent speeches on India have made a splendid impression:

"We do not disguise from ourselves that influences are working to obstruct satisfaction and to-day as ever there are not wanting pessimists who seek to dispirit and depress. Let us not join their ranks. For pessimism saps the foundation of faith and hope, which are the mainsprings of human activity and qualities, powerful to surmount obstacles and unlock doors. The tenure of Viceroyalty, whatever it may be in the life of any individual, is but a drop in the great river of Indian life, ever flowing down from the hills of antiquity towards the future, uncharted and unknown. I can only say here for myself that if in any degree it may be given to me to guide that great current in smooth channels for the betterment of those who live alongside its banks, I shall count myself fortunate and happy."

## The Situation in Asia

We see a troubled horizon as we look about Asia. Soviet Russia is one of the most disturbing factors. During the month there have been manifestations of her malevolent intentions in several quarters. Her forcible appropriation of a small bit of Afghan territory, expelling the Afghan post, threatened open conflict between the two powers, until she backed down by withdrawing her forces. She is actively intriguing against the new regime in Persia which has kindled in many hearts hopes of future prosperity for that distressed land. She is also, no doubt, in some measure behind the war in China that centres around Peking as we go to press. China herself seems about to enter a more virulent stage of her chronic state of internal warfare. In India the peace and good will which the opening of the new year promised has been rudely disturbed by the intransigence of the members of the Swaraj Party, both in the Central Legislature and in the Provincial Assemblies. Their threat of civil disobedience is no empty one provid-

ing they could carry the majority of the people with them. The South African situation, where the white race publicly announces its intention to try to make it so hard for the Asiatic, that he will be compelled to leave, is pregnant with ill omen for the future. In the meantime the East is so hopelessly divided into various sects and sections that a united Asia seems impossible. The disjunctive factors prevailing in Asia are at bottom religious, the most powerful of such factors known to man, and the most difficult to overcome.

### The Fight Over Untouchability

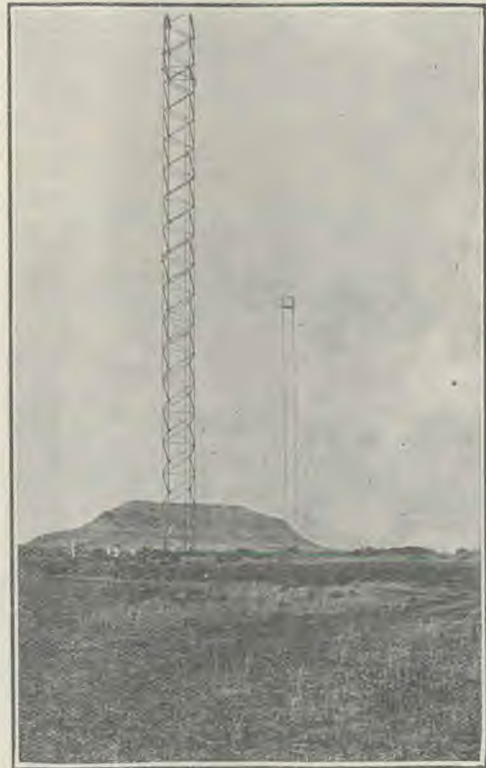
The unexpected change in the political situation is revolutionising the position of the depressed classes in Hinduism. The sixty millions of India's outcastes whom Hinduism puts without the pale, have all at once become a most important factor in the political situation. Communal representation is evidently to be a part of India's new constitution. It therefore matters materially where these sixty million "untouchable" citizens belong.

And so Hinduism itself is forced to do something. In the Delhi session of the Hindu Mahasabha in March the strength of the reform movement was demonstrated in the passage of a resolution favouring the removal of untouchability, and the admission of untouchables into public roads and schools, and that arrangements be made for their religious worship. The orthodox section or "Sanatanists" had killed a less liberal resolution last year, and while Pandit Malaviya was trying to find a compromise to satisfy them the President of the Assembly declared the resolution passed. But the Sanatanists immediately protested and pandemonium broke loose. For a long time the Mahasabha degenerated into a shouting competition. In the end the Sanatanists did not walk out, and the Resolution seems to have gone on the records. It is a great achievement. At any rate the lot of the "untouchables" give promise of alleviation in the near future.

### Concerning the Indian Church

Rev. R. A. Hume, the veteran missionary of the American Marathi Mission called attention recently to some very unsatisfactory conditions in the Christian community. The first unsatisfactory element in their Mission, the oldest in Western India, was stated to be the inadequate understanding of Christian principles and motives and much unchristian living in a considerable part of the so-called Christian community. A second unsatisfactory element is the lack of missionary spirit and effort in the Indian Christian Church. Too many consider that the Church mainly exists to advance them and their community, and this has resulted in the spending of the larger part of the money coming to the Mission along educational instead of evangelistic lines. The last, and most humbling element mentioned, is the fact that while this particular Mission employs more than 600 Indian workers besides the foreign staff, the additions to their churches, including the baptised children of believers, has for five years been less than the

total number of paid workers. For example in 1923, the last year reported the total additions from all sources were but 368 which represented an actual loss in the total church membership of 55 for the year. Rev. E. Fairbank at the same meeting gave some reasons for these conditions, as follows: persistent famine conditions, the low social status of most Christians, political unrest, the revival movements in Mohammedanism and Hinduism, the fact that the majority of converts are from the "untouchables" making it almost impossible to bring in the higher castes, and last, but not least, the failure to cause to burn brightly the fires of the gospel evangel in the hearts of the Indian workers. Mr. Manilal Parekh expressed the opinion recently that Christianity could make no further conquests in India until the Christian Church got rid of the incubus of a paid ministry. The future of Christianity in India cannot be said to be roseate unless these evils are met and overcome. Only the reception more fully of the Holy Spirit in each heart, and the complete submission of the life in obedience to the Word of God will remedy this serious situation.



*The Largest "Beam" Wireless in the Orient*

*Our photo shows the sky-scraper wireless masts being erected at Poona for the new wireless station. There are to be five masts nearly 300 ft. high extending in a straight line for one mile. This is a fabricated job, the steel masts being sent out in sections from England drilled and fitted, only needing bolting together in India. There are 22 sections 12 ft. square in each mast. The cross arms are 90 ft. long. The Poona Station is a dispatching station only, under the control of the Telegraph Department. The receiving station is under erection at Dhond forty miles distant.*

# Demonism in the Twentieth Century

No. 3



The Demon-Possessed Maid of Philippi

IT was but a few years ago that learned sceptics were denying the possibility of demon possession. They even sat in judgment on Jesus Christ, the Son of God, and said that He was mistaken in His diagnosis of certain cases that came to Him during His life! But now in this twentieth century it is easy to demonstrate that there lies in the wake of Spiritualism an ever increasing wreckage—men and women, wholly or partially under “obsession, or possession” by what are undoubtedly “evil or unclean” spirits.

Mr. Stainton Moses, once an English clergyman, but who became one of the greatest Spiritualists, said:

“Some spirits will say anything without moral conscience. Such motiveless lying bespeaks a deeply evil nature. Such an impostor acting with an air of sincerity, must be Satan clothed in light.” Dr. Peebles, a veteran Spiritualist, says: “An evil inclined spirit may often be present. Many spiritualistic seances are the seed-grounds of demons; their manifestations are from the hells. They constitute the very essence of witchcraft under a more polished name.”—*“The Demonism of the Ages,”* p. 217.

It is not surprising, therefore, to find real cases of demoniac possession in this our own day among those who place themselves under the control of such unseen forces. Dr. Schofield devotes a chapter in his book to “Possession and Allied States,” citing many actual instances which had come under his observation. He says:

“Many Christian people in such cases quite orthodox, indulge in a pursuit believed to be harmless, but psychic consequences, more or less dangerous, soon follow. The judgment becomes paralyzed, the will surrendered, and insanity or ‘possession’ may eventually ensue.”

“Possession by an evil spirit is tacitly recognised by most of our alienists. There is no large asylum that does

not contain one or more of such cases. These people are often otherwise sane, but are constantly liable to have their bodies used, against their will, by some alien or evil source.”—*“Modern Spiritism,”* pp. 115, 116.”

Dr. Schofield then cites various cases that have come under his own observation. For example, an elderly Christian maiden lady of Bayswater, of exemplary life, a pious member of the church, who in her entire lifetime had never visited the East End or had had actual contact with the underworld, was in some mysterious way suddenly possessed with an “unclean” spirit. Dr. Schofield was called in and found her “simply pouring out blasphemies and obscenities with an ease and rapidity that bespoke long practice. The language used and the animus displayed against God were as remarkable as they were horrible,” while her sister sat weeping and wringing her hands at the foot of the bed. Later the evil spirit left her, and “she became her own sweet self again.”—*Id.*, p. 49.

Let each reader take to heart such warnings. Mr. J. Arthur Hill, a well-known writer on Spiritualism says (Spiritism, pp. 91, 92): “There is always an element of danger present.” Professor Flournoy says:

“There are principles and powers, which we, in our ignorance, toy with without knowing the frightful result from tampering with this unseen world.”—*“Spiritism and Psychology,”* p. 9.

A lady in Calcutta has sent out a four-page letter entitled, “My Experience in Spiritualism,” which shows how these evil spirits, taking advantage of the awful experiences of the late war, have capitalised the sorrows of mourning mothers, wives, fathers, brothers and sisters during the recent dark years. It is surely a devilish business, but it has been a big boom for spiritualistic stock. This lady’s son died at the age of 24 years. She says:

“In my broken-hearted condition, Spiritualism was urged upon me by one who had lost his own son; he said he had been greatly helped by it in his great trouble. I went to a well-known medium, who did not know me, or anything about me. The things she said to me were so wonderful that I came away a confirmed believer in Spiritualism. I went to all the mediums in London I had read or heard of, always with truly marvellous results. At public seances my son was said to be standing by me, even his name was mentioned sometimes. Incidents that had happened in his life known only to his family, that the mediums could not possibly have known, were told. I was very happy, and the terrible load of sorrow was entirely lifted from my heart. I was advised to try automatic writing which I did, and I have several books of automatic writing through my hand. Messages clever, amusing and instructive were written. Some were from my mother and friends who had died, but mostly from my son. Then my spiritualistic friends advised me to hold a family circle once a week. Which I did.”

But in a mysterious way she received a warning, doubtless from a good spirit, and was told that she was being deceived; that she must stop dabbling with spiritualism for only “evil spirits can come that way.” She obeyed, and note the result:

"I stopped and everything changed. I found that my son had been impersonated for eight months by an evil spirit, who had controlled me, and now I was to know why I should have to pray this prayer ('Oh God, save me from evil spirits for Christ's sake. Amen,') I would no longer allow it (the evil spirit) to use my hand, etc. Now I heard voices, saw objects, and moving pictures, was touched gently or roughly, and even hurt. A most terrible faintness would often seize me. The voices would never leave me, and where I had received loving and religious messages, I now had blasphemous and obscene ones. Night after night I felt the horrible thing always near me, I felt a deathly coldness wrap round me, the bed clothes would flutter as in a high wind, the counterpane would stand straight out as though floating. A voice near me said, 'I am the spirit of an evil man.' It is quite impossible to tell all the horrors I have suffered, these are only a few. For two years and a half I have been fighting the control of this evil spirit, and I am sure that the power that wrote through my hand, is the same that tortured me afterwards. As I have prayed, 'Oh God, save me from evil spirits for Christ's sake. Amen,' I have been helped and relieved, and I can say, He has never failed me. He has given me the victory through our Lord Jesus Christ. I know I have found spiritualism an evil and dreadful thing and I write my experience in case it may help others. I was not warned of the danger and I went into it ignorantly. Since my dreadful awakening I have heard of many others who have been through more or less the same experience."—A. N. R. *Calcutta, 1922.*

It would seem that this experience is sufficiently solemn to warn each reader to have nothing to do with the devilish thing.

#### The Matter of Identity

Dr. Schofield says:

"The point of identity is a most difficult one, in the light of experience. A moment's consideration of the Tichborne case will show this. Here is an imposter recognized as her son, by many infallible proofs, by his own mother. A fraud who passed no end of tests, and narrowly escaped being accepted as genuine. As a spirit he would have undoubtedly succeeded in proving a false identity."

"Prof. H. P. Jacks, LL.D., notes that 'there is no proof whatever in Spiritism that the voice comes from the other side, or from those that are disembodied. They come from this world or other sources altogether.'"—*Modern Spiritism*, pp. 106, 105.

There is absolutely no proof whatever for the identification of these intelligences who manifest themselves through Spiritualism with the incarnate spirits of those who have died. Sir W. Barrett says:

"The inference commonly drawn that spirit communications teach us the necessary and inherent immortality of the soul is, in my opinion, a mischievous error."—*On the Threshold of the Unseen*, p. 387.

Dr. Isaac Funk says:

"Were we to grant that the intelligences communicating are superhuman, and are at times other than evil spirits, it does not follow that they are incarnate men, that is, men who have passed into the spirit life. Why may there not be many intelligences in the universe besides those who have inhabited this earth? Should we settle it in our minds that there is spiritual communion between this world and the spirit world, this other question of identity remains, and this may turn out to be the more difficult problem of the two."—*The Widow's Mite*, p. 70.

Dr. Camille Flammarion, the well-known French astronomer, has spent a life-time in careful exploration of psychic and spiritualistic phenomena. Although still believing that the soul survives the body, he gives this testimony in the matter of identity of the spirits of Spiritualism:

"As to these beings different from ourselves—what may their nature be? Of this we cannot form any idea.

Souls of the dead? This is far from being demonstrated. The innumerable observations which I have collected during more than forty years, all prove to me the contrary. No satisfactory identification has been made. That souls survive the destruction of the body, I have not a shadow of doubt. But that they manifest themselves by the processes employed in seances, the experimental method has not yet given absolute proof. Up to this day I have sought in vain for certain proofs of personal identity through mediumistic communications."—*"Psychic Force."*

In future articles we will discuss the Bible teaching concerning the nature of man and the state of the dead.

## The Law of God in the Heart

### No. 1

THAT impenitent sinners in a rebel world should count the law of God a yoke of bondage is not surprising. But it passes understanding how a sinner saved by grace and cleansed through the blood of Jesus can take such an attitude. And yet it is so. Such forget that the very heart of the New Covenant is, "After those days, saith the Lord, I will put My law on their heart and in their mind also will I write them; then saith He, and their sins and iniquities will I remember no more." Heb. 10: 16, 17, R. V.

This text clearly states the proposition of Jehovah. Where there is a refusal to have the law of God in the heart, there can be no blotting of sin from the memory of Jehovah. The reason is clear and plain. "Sin is the transgression of the law." 1 John 3: 5. Sin entered because men rebelled against the will of God as expressed in His law, the embodiment of those great principles of righteousness which control the life of all created intelligences, and on which their happiness and well-being depend. Now that sin is here, and we are all sinners, the only way back to the condition of pristine purity is to have those principles rewritten in our hearts. But so long as we cling to sin, and refuse to be cleansed from all sin, this work of the New Covenant which writes again the holy law on our hearts cannot be accomplished. "No law of God in the heart, then no blotting out of sin." Paul properly classifies these so-called Christians who rail at the law of God when he says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

Some misread entirely the Old Testament story. They think that before our Lord came men were saved after a legal fashion, but that since He has come we are saved by grace. But every sinner, saved since sin entered our world, has been saved by grace alone. The Old Testament system is a spiritual system and places "love to God" at the very heart of religion. In interpreting the spirit of the law, God said through Moses: "See, I have set before thee this day life and good, death and evil: in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments." Deut. 30: 15, 16. Jesus brought no new interpretation when He (Continued on page 26)

# Infant Mortality in India and Its Causes

By A. E. Clark, B.A., M.D.

**T**HE mere recital of figures showing the death-rate of infants in India is of little value in itself: what we are concerned about are the reasons for such a high infant death-rate as exists in India to-day. At the last National Health and Baby Week Celebration held in Calcutta, large charts were exhibited, showing the infant mortality in various sections of Bengal, particularly around Calcutta. One chart read as follows:

"Ten Babies Out of Every Thirty-three Die Within the First Year of Life." Another chart showed the proportion to be ten out of every forty, and still another from a third section showed its rate to be ten deaths out of every forty-nine. From these figures you can see that in just three districts of Bengal the death-rate of infants is 30%, 25%, and 21% respectively. In other sections of India the death-rate is much higher than this. I shall not dwell further on this feature of the question, but proceed to analyse the causes which operate to produce such a high death-rate.

Briefly speaking, we can group the causes of infant mortality into two large classes, namely: hereditary causes of death, and acquired causes of death. The latter is by far the most important. We can dispose of the first class with a few words. Under this heading we might mention one disease which accounts for a goodly number of death every year. I have in mind syphilis; this is a disease which is transmitted from the mother to the child while it is still unborn. It often causes infants to be born prematurely; in such cases the baby frequently dies within a short time; in many cases the baby is born dead; what we term "still-born;" in other instances the mother may miscarry before she has reached the fifth month of pregnancy. And still in other cases the child may be born at full term, with the stigma of the disease stamped upon it. When such babies are born, they may live to reach childhood, but frequently after a short life of from 2-6 months they die from the

effects of the disease. Thus we may regard syphilis as one of the important causes of infant mortality.

Coming now to the larger group, that of the acquired causes of death in infants, we find on investigation that a large proportion of the deaths result from gastro-intestinal diseases; by this I mean affections which have to do with the digestive tract. And why should they not die, when you consider the manner in which the average Indian baby is reared? It is a wonder to me that more do not die. I suppose if I were asked to express in one word the greatest cause of infant mortality in India to-day I would say "Ignorance." Not ignorance on the part of the infants, but on the part of those who care for them, which generally means the mother or other relative. Ignorance of the laws of health; ignorance of the dangers of home medication; ignorance of everything which pertains to the welfare of the infant. These are the things which indirectly cause the death of infants. I say indirectly because ignorance leads to wrong practices, wrong habits of feeding and wrong living, and these lead to disease which results in death.

First in importance comes ignorance of the laws of health and of our bodies. Just as surely as we infringe upon the laws which govern our being we shall suffer; we shall have to pay the penalty for the transgression of Nature's laws. The infant is helpless; it only knows how to eat and sleep; some one must do its thinking for it, and if the mind which does the thinking is an ignorant mind, the infant partakes of the result of that ignorance, and consequently it suffers in one way or another. I will illustrate this. When a baby cries, the mother believes that it is doing so because it is hungry, and so she puts it to the breast, which of course stops its crying. It doesn't make any difference whether the child has nursed just a few minutes before or not; it is crying now, so of course it is hungry and must be fed. The result being that the delicate stomach of the infant becomes over-burdened with the continual work



*Miriambai, a Moslem girl aged 11½ years and her eight months old baby who received a consolation prize in the recent "Baby Week" in Bombay. This is her third child. The first two babies were twins and did not live. In both cases a Caesarean operation was necessary. Becoming mothers at so early an age is not an uncommon thing in India, and is one of the most important causes of infant mortality. The age of the husband was not stated.*



of digesting the milk, and sooner or later the stomach becomes upset and refuses to do its work properly. The infant then begins to vomit its food; it may also develop diarrhoea, owing to the upsetting of the digestive functions. If this state of affairs goes on, and the mother continues to nurse the baby at irregular intervals, the baby will fail to put on weight, will become listless and fretful, and gradually waste away and die.

Indirectly another fruitful cause of infant mortality is the common practice of feeding small babies such foodstuffs as rice, dhal, and plantains while they are still a few months old. The stomach of a baby of three months is about as well adapted to digesting plantains and other similar foods as our stomachs are adapted to digesting building bricks. But when you tell the fond mother of the baby that this is a wrong practice, she informs you that this cannot be, for her mother told her about it, so of course it must be true.

Education of the people by means of posters, lectures, pamphlets, demonstrations, etc. etc., offers the best solution to this difficult problem of ignorance. I use the word "ignorance" in the sense of being deprived of the necessary knowledge of hygiene, sanitation, and the maintenance of health, and not in any derogatory sense.

Approximately one-third of the deaths during the first year are due to diarrhoeal diseases or diseases of the gastro-intestinal tract, and it is towards the diminution of the number of deaths from these causes that preventive efforts are nowadays conspicuously directed. As I view the matter, there is only one hope of ever reducing the high death-rate of infants in India, and that hope is found in the efforts which are put forth by the medical profession, by the various health organisations, and by the more enlightened communities to bring to the knowledge of the rising generation the facts regarding hygiene, sanitation, and personal purity. The growing children must be taught the facts about diseases and their means of transmission; they must be taught how to care for their bodies; they must be taught the functions of the different organs of the body. Then when these children are grown up, and the babies are born, the mother will have been equipped with the knowledge of which her own mother was deprived, and she will bring to the baby her knowledge of how to care for it instead of her ignorance of it.

In a word, the rising generation must be taught preventive medicine on a small scale. The future of the medical profession lies along the lines of preventive medicine and sanitation more than along any other line. The greater percentage of deaths in infants are entirely preventable.

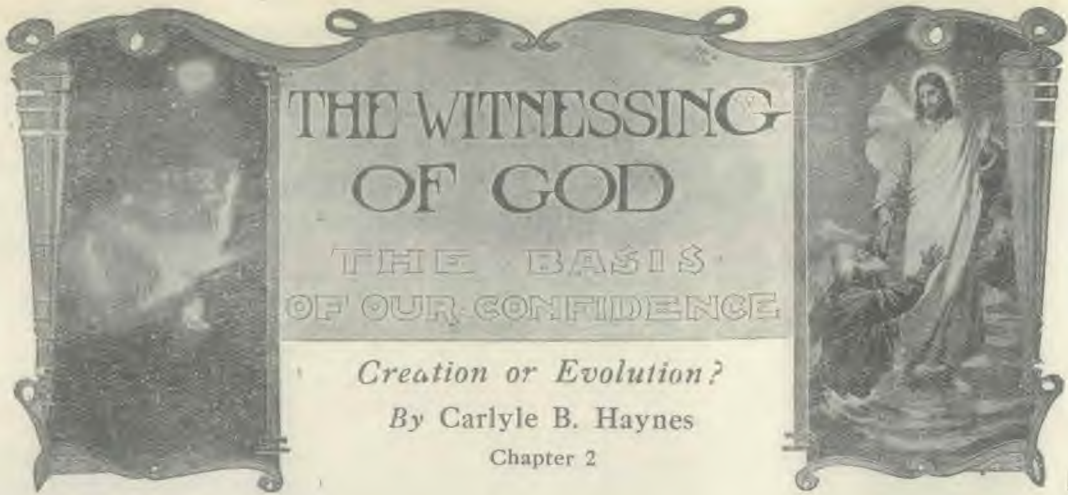
I find that the average Indian mother seldom gives her baby a drink of water. I have talked with many mothers about the matter; they say that water is good for grown-ups but not for the baby. But when I ask why, they tell me that it just isn't good for them, and that settles the matter, as far as they are concerned. I suppose that the idea originated away back in the dim past somewhere, and has continued unchallenged

to this day. When we consider that the functions of water in the body are to keep the blood stream replenished, to keep the tissues supplied with fluid, and to aid in the elimination of waste products through the kidneys, we see how very important water is to the body. If babies do not receive water to drink, the body must set to work and manufacture its water from the food which is taken in. It can get a part of the required amount of water from the milk which the baby takes in, but this does not supply a proper amount, and so the body has to get busy and make up the deficit in other ways. So we may say that a plentiful supply of fresh, clean, boiled water is necessary for growing babies every day. It is essential that the water be boiled to make sure that no disease germs are alive when the water is drunk. We know that two common diseases of India, typhoid fever and cholera, are most frequently contracted by drinking contaminated water.

A baby of one month should be given about 2 ounces of cold, boiled water every day. As the baby grows older more water may be given until when it has reached four years of age it is taking about 12 ounces of water daily. In addition to water, fruit juices are very good for even small babies. The best juices to give to babies are orange and tomato juices. They contain pure water, as well as certain imperfectly understood substances to which we apply the term vitamins. We do not know just what these substances are; what their chemical composition is, or in just what manner they act in the body, but we do know that when these vitamins are lacking in the diet, or deficient in quantity, certain diseases are liable to develop. Beriberi is an example of such a disease which is caused by the absence from the diet of these vitamins, particularly one vitamin which is found in the outer coats of the rice grain, and which is lost in the process known as polishing the rice. So then, babies must receive vitamins, and the simplest way in which to administer them is by giving a small quantity of fresh orange juice daily. A baby of one month can take one teaspoonful of sweet orange juice daily, gradually increasing until at three months it is receiving the juice of half an orange.

Another bad practice is to allow the baby to place in its mouth anything which has touched the ground, or which has been mouthed by another person. How often do we see a little baby drop something and immediately pick it up and place it in its mouth. Here again some one else must do the thinking for the baby. A child should never place in its mouth anything, whether food or whatever it may be, which is not clean.

Space forbids comment on the value of a daily bath for the baby. I might also direct your attention to the common practice of dosing the baby with castor oil every day. This is an excellent way in which to produce constipation, for the oil produces such a thorough clearing out of the intestinal tract that constipation results. A baby only requires castor oil on an average of once a week.



VERY few Christians perceive that the fable of Evolution is the weapon that is being used with most destructive effect by the enemies of the church to undermine its foundation.

Some Christians are of the opinion that the theory of Evolution can be harmonised with the Bible. But their feeble efforts to accomplish this always end in failure. The accounts of the origin of the world as given in the first chapter of Genesis and those put forth by the advocates of Evolution are diametrically opposed and can never be harmonised. One is true; the other is false. The Bible account was meant to be and should be, taken literally. It contains the exact truth. Evolution is false from start to finish.

It should be remembered by those who have faith in God and His Word that human learning is not necessarily logic or common-sense. Those who have cultivated minds often find themselves lost in the labyrinths of their own theories, and often take positions which contradict the common-sense of the world. No absurd theory of science, politics, government, philosophy, or religion can be mentioned which has not had the countenance and endorsement of learned men. They know how to talk vaguely, and sometimes cover up profound ignorance under obscure phraseology, while giving an appearance of great learning and scholarship by using phrases abstruse, ambiguous, unmeaning, and confusing. Thus educated men are often credited with knowing many things they do not, and cannot, know, by the poor unlettered man who is unable to see through their learned sophistries, to disentangle their meshes, or to expose the falsity of their far-fetched theories.

There is a final authority upon which we take our stand and base our faith. That authority is the plain teaching of "the oracles of God," the Bible, the Scriptures of the Old and New Testaments. We do not propose to sit silent and listen without protest to the borrowed crudities, the rebashes of infidelity, rationalism, platonic philosophy, and pure paganism, together with blundering interpretation, which to-day are palmed off as the very latest discoveries of science.

And no child of God need fear that such a position will bring him into conflict with true science. Science and the Bible are in harmony. There is no fact of Nature which the Bible denies. And there is no truth of the Bible which true science denies. The teachings of Nature and of Nature's God do not conflict. When they appear to do so it is usually because some of our would-be scientists have a calm and quiet way of assuming as fact things which they cannot demonstrate, and taking for granted what they cannot prove.

Let the pretence be stripped away at once. In dealing with Evolution we are not dealing with the facts of science, with the facts of geology, with the facts of paleontology. True science deals with facts. Evolution is not a fact. It is a theory which attempts to explain certain facts, and give causes for them. It is based on a premise, or a hypothesis, which is another name for a guess, which lies outside the realm of geology, outside the realm of science altogether.

The facts of geology are these: The crust of the earth consists of a series of different rocky and earthy beds, or layers, in many places very numerous, in other places not so numerous, and of great depth, many times interspersed with relics of other rocks, and of plants, shells, bones and fish, skeletons of land animals, a large part of which are of species and genera no longer living.

The theories of Evolutionists are these: they form a premise first. This premise is based on the assumption that this arrangement of the crust of the earth is the product of forces just like those which are now producing somewhat similar effects, such as for instance volcanic mountains, the mouths of rivers, and the shores of seas. And from this assumption and premise they infer that the arrangement of the crust of the earth must have taken a period of time immensely longer than the six thousand years of the Bible record. It seems clear to them, that if these effects which they see are the result of chemical and mechanical forces now in activity, and operating with similar intensity as now, then they must have required periods of almost inconceivable duration, progressing through an incalculable round of ages.

Then mistaking this conclusion from a mere guess—which is based altogether upon a premise which is in turn built upon an assumption—for a scientific induction from the facts of geology, and proceeding to elevate it to the rank and dignity of a demonstrated truth, they loudly announce that the teachings of science contradict the Biblical history of creation. They conclude, therefore, that the Bible cannot be true, and cannot therefore have come from God, if, indeed, there is a God.

Very few people discern that the whole Bible, both in its historical and doctrinal teaching, stands or falls with the first chapter of Genesis, the inspired account of the creation of this world. Christian people, and Christian preachers, are altogether too willing to concede the great age of the earth, thinking by so doing that they concede very little. As a matter of fact they lose the entire Bible, and the Christian religion which is founded upon it. For if God did not create the world in six days, then not only is the first chapter of Genesis false, practically everything that follows is false.

God Himself made the statement that He created the world in six days, a part of the ten commandment law which He spoke from Sinai. The statement is as follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: *for in six days the Lord made heaven and earth, the sea, and all that in them is*, and rested the seventh day: *wherefore* the Lord blessed the Sabbath day, and hallowed it."

If that statement, which is a part of the ten commandment law, is false, then that law becomes false also. For if one part of the law can be shown to be false, the entire law is weakened and destroyed, for what certainty can we then feel regarding the remaining commandments?

And if no trust can be placed in the awful declarations God has made in His law, then we are certainly led to the rejection of the entire Pentateuch. If any part of it is a fabrication, and especially the very heart and centre of it, it is incredible that the whole of it is not in equal measure a fabrication.

And the rejection of the Pentateuch as false in its claims to a divine origin and authority necessarily draws after it the rejection also of all the other books of the Old Testament. They all recognise the truth of the Pentateuch, and they accept its history, its enactments, its institutions, as true. They speak of Israel as sustaining that relation to God that the Pentateuch sets forth. They speak of the priesthood, the sacrifices, the worship, the promises, and the whole system of laws, as instituted by God, as the Pentateuch relates. If the Pentateuch is not God's work, and is not true, then it is impossible that these should be.

But to reject these makes it necessary to reject the whole of the New Testament as well. The New Testament endorses in the fullest pos-

sible manner all the historical statements, enactments, laws and religious institutions of the Old Testament, and it is on them that the work of redemption is founded and established.

If, therefore, the history of the creation and fall, the destruction of the ancient world by a flood, the adoption of the Israelites as a peculiar people, their deliverance from Egypt, the proclamation of the law from Sinai, the establishment of the priesthood, the sacrifices and rites of worship, and the admonitions and commands and revelations recorded by the prophets, are not from God, it is impossible that the New Testament can be, for it everywhere recognises these things as realities, and it is dependent on them for its truth and authority. Hence the whole Bible stands or falls with the first chapter of Genesis.

In addition to losing the Bible in case this Evolution theory be true, we lose everything else that is Christian. If there was no direct creation by God, but only gradual Evolution, then there was no Garden of Eden, there was no temptation and fall, there was no curse of sin. And if there was no fall there is no redemption. None is needed without a fall. There is no Saviour, no plan of salvation, no atonement, no sacrifice of Christ. Thus the whole Gospel is made unnecessary and non-essential by the Evolution theory. Such a thing as a Christian Evolutionist is an absurdity. Christianity must reject Evolution or be destroyed by it. There can be no compromise.

There is, without doubt, some bigotry among Christians, just as there are hypocrites among them. But there is no bigotry in the Church comparable to that among Evolutionists. Evolution has become an iron dogma, shutting out all evidence not agreeable to its teachings. It does not approach the subject with an open mind. Its mind is closed to anything but its own pet theories. It does not follow the method of scientific research, but rather the method of lazy, scholastic guesswork. And hence it rushes headlong into the wildest speculations, and embraces the most absurd and unfounded vagaries. It need not cause any one the least fear that it will displace Christianity.

The truth of the Bible is set forth in the first chapter of Genesis. God made the world in six days, six literal, twenty-four hour days, and the history of the world since is such as is represented in the Bible account.

And our Lord Jesus Christ was the Creator. He it was who made the world in six days, and rested on the seventh day. "For *by Him* (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him*, and for Him." Col. 1:16. "All things were made *by Him*; and without Him was not any thing made that was made." "He was in the world, *and the world was made by Him*, and the world knew Him not."

Thus by a twofold tie we belong to Him. He made us, and He redeemed us. He is our Creator and our Saviour. Let us recognise, acknowledge and accept the truth that Christ is God indeed.



# PROTESTANTISM

## Imperilled—No. 2

What is Protestantism?

By A. S. Maxwell

Editor "Present Truth," London

every one, *against* no one.

It may be suggested by some, and rightly so, that many of the statements of Jesus were of a negative character. Truly, but His negatives were but intended to give weight to the positives asserted. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:43,44. His implied negation of the old-time hatreds was expressed but to emphasise the glorious positive of Christian love.

To the church leaders of His day Christ seemed to be a bringer-in of novelties, an over-turner of the doctrines and customs established by traditions and ecclesiastical authority. To them His work was a negation of all the accredited church customs of the time. Quite naturally they opposed Him; but the attitude of those church leaders was due to an entire misunderstanding of the work and teaching of Christ. He was not there merely to negative the errors of His time; He was not there to introduce novelties in place of the old truths of God; He stood for the eternal foundations. When they taunted Him with the question: "Why do Thy disciples transgress the traditions of the elders?" He replied: "Why do ye also transgress

the commandment of God because of your traditions? ... Ye have made void the Word of God because of your tradition." Matt. 15: 2-4, R. V.

Jesus witnessed for the Word and the commandments of God. Hoary with age as were the traditions of the elders, they were the novelties which had covered over and set aside the truth. Christ took a definite stand against these traditions, and an equally definite and positive stand for the truth of God as revealed in the Holy Scriptures.

The life of Jesus is the pattern for the true Protestant. As our Lord

**I**N THE consideration of a theme of this character and importance a correct understanding of the terms employed is essential. Particularly is this the case with the word "Protestant," the true meaning of which, through long years of disuse and abuse has been largely forgotten.

It is very generally believed to-day that the word "Protestant" implies a narrow, bigoted and negative attitude. Such a conception, however, is the very opposite of the true meaning of the term. There is in it no suggestion of mere negation. Analysed, it consists of "pro" (for, or in favour of), and "testari" (to bear witness). A true Protestant, therefore, is a *witness for* truth; he bears testimony in favour of his cause. That which is simply a negation of error is not true Protestantism.

The true Protestant will bear primarily a positive message. His attitude will be that of his Master who said: "I came not to judge the world, but to save the world." John 12:47. His words will be a savour of life unto life, not of death unto death. His attitude at all times will be that of Jesus Christ, "who before Pontius Pilate witnessed a good confession." 1 Tim. 6: 13. In this sense Protestantism at its birth in the sixteenth century was far more than a mere negation of Popery. It was the "bursting into life of latent truths of Scripture" that rent the Papacy by reason of the explosive power of life itself.

It is well to remember that Jesus was the divine Protestant. Throughout His earthly life He protested in favour of truth, and that in behalf of all people. He was for

### The True Protestant Position

*"Since your most serene majesty and the princes require a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is as clear as noonday that they have often fallen into error, and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons; if I am not satisfied by the very texts that I have cited, and if my judgment is not in this way brought into subjection to God's Word, I neither can nor will retract anything; for it cannot be right for a Christian to speak against his conscience. Here I take my stand; I cannot do otherwise. God be my help! Amen."—From Luther's defence before Charles V, at the Diet of Worms.*

Himself fearlessly opposed everything that was contrary to the commandments of God, regardless of the age of the error or the number of those who believed it, so must the true follower of Christ protest against error to-day. And it must be done in the spirit of Jesus. The Protestantism of Christ was against error, against sin, but against no man. It was for every one, against no one. Likewise to-day, with the tenderness of Him who came to seek and to save the lost, is the exposure of error to be made.

From the example of Jesus we are to copy His wonderful, positive Protestantism. Every negative of Jesus prepared the way for the assertion of a tremendous positive. His negations swept away the ill-built structures of men and laid bare the foundation rock of righteousness and truth. That also is the task and duty of every true Protestant to-day. He must believe the Word of God as Jesus believed it. He must keep the commandments of God as Jesus kept them; he must be a consistent believer and teacher of the foundation truths of God, his life being in harmony with his beliefs.

How much, then, is involved in this Protestantism! Clearly it is no light thing to be a true Protestant. It means being a 100% Christian—a sincere student of the Bible, a practiser of its teachings, a lover of men, a hater of sin, a friend of God, and an obedient servant of Jesus Christ.

Only by taking such a position as this, only by living such a life as this, can any one be a true and consistent Protestant, standing upon unassailable ground. The man who thinks that he can be a Protestant and yet reject the Bible or some portion of it, is making a profound mistake. Likewise the man who seeks to be a Protestant and yet is out of touch with God, is in grave danger.

And from these considerations it becomes apparent that true Protestantism cannot be anti-Catholic only. If it is to be consistent Protestantism, witnessing in favour of the truth and standing against error wherever it may be found, it must also be anti-Modernist, anti-Evolutionist, and against every evil that is sapping the life of the Christian churches of to-day. At the same time it must be in favour of every good thing—prayer, Bible study, and all that is meant by Christian service. That is the Protestantism that is so sorely needed.

More than ever such Protestantism, with all its blessed outgrowths of righteousness and spiritual freedom, is in danger to-day. Sin in a thousand forms is pressing in upon the professed servants of Jesus Christ, undermining faith, and scattering confidence in the Word of God. Materialism, money-making, pleasure-seeking, and the still subtler snares of Spiritualism and Catholicism are separating men from God and breaking that contact which alone can make them strong, faithful, and stalwart witnesses for His truth. If ever there was a time

when English Protestants needed divine help it is now; and it is for those who perceive the trend of events to pray for grace to enable them to witness a good confession. More than ever men are needed to-day who will stand like Daniel for the truth of God and courageously contend for the faith once delivered to the saints.

Without question the hour has come for such a witness for the truth to be given to the world. This is the moment of supreme opportunity for those who still believe the simple, old-fashioned, everlasting Gospel. Religions are in the melting pot. Creeds hoary with age are being scorched by the blazing light of modern knowledge. Tens of thousands are spiritually adrift, seeking truth but knowing not what to believe. A new generation is rising, separated from the moral habits and restrictions of the Victorian era as far as the east is from the west, and yet, with all the noble aspirations of youth, seeking some guiding star to which to hitch the wagon of its outbursting life.

Speaking to the theological students at Cliffe Hall, Mr. Lloyd George said: "What England needs now more than anything else is a spiritual revival, and I believe there are signs that it is coming."

All over the land, despite the prevailing materialism, there is a definite stirring in the depths. It is the troubling of the waters. The Spirit of God is being poured upon all flesh. Not for many years has there been so great an interest in matters of religion.

At such a time as this what is more needed than a restatement of the principles of Protestantism, a lifting up anew of the Gospel of Jesus in all its purity, simplicity, and power? It is what people are waiting, groping for. It is the only religion that will bring them enduring satisfaction and, could they but know it, they would seek nothing else.

Such a revival of true godliness as this is, moreover, the only way that an effective bulwark can be formed against the intruding evils of the age—the only way to prevent our beloved country falling back on the one hand into paganism or into the darkness of mediaeval superstition.

God help the professed Protestants that yet remain in the land to witness a good confession!



# THE MOST REMARKABLE MEI

**S**OME time ago it was my privilege to attend a banquet of the physicians on the staff of the White Memorial Hospital, Los Angeles, California. The speaker of the occasion was Dr. Zapffe, secretary of the Association of American Medical Colleges, who had been spending several days in careful inspection of the College of Medical Evangelists, of which the White Memorial Hospital forms a part.

The results of this investigation had been pleasant, for Dr. Zapffe brought out that in the thirty years of his inspecting medical colleges in all parts of the United States, he had never come in contact with such a unique school as this, nor did he know of a similar institution in any other country. "In my travels," said he, "I have come across many a medical school operated by a Christian denomination; but never have I come across such a one as you are operating here along the highest scientific and professional lines, and yet motivated and characterised by the religious ideals that you hold as a people; and whose students, so far as I have observed, are actuated by the particular purpose of using their profession for their religion."

Perhaps the reader will be interested in knowing more about this "unique" college, whose objectives called forth the commendation of Dr. Zapffe.

If we reflect a bit on the life of Jesus Christ, we shall recall that our Saviour spent much time in His public ministry in healing the body. With Him the gospel of health was an essential and important part of the gospel of the soul. Sincerely desiring to walk in the steps of their Lord, Seventh-day Adventists have always stressed this dual ministry, which is not really a dual ministry, but two component parts of one great plan of salvation.

This will at once explain the genesis, some fifteen years ago, of the College of Medical Evange-



*Dormitories for Medical Students, College of Medical Evangelists*

*Because It Combines the F*

*By William*

lists at Loma Linda, California, about sixty miles from Los Angeles. Its purpose is to send forth into the world young men and women who are gospel medical missionaries. Loma Linda is a beautiful spot, away from the roar and din of the populous centres of human activity, where many young people lead a quiet, yet very busy life, studying and being trained along gospel and health lines. That is why the institution is named the College of Medical Evangelists.

There are those who are studying the regular medical course. The first two years of this course, the ancillary or theoretic years, are given at Loma Linda. The junior and senior years, the clinical part of the course, are given at Los Angeles, because of the abundance of medical cases which the large population of this city affords. Then there are those who are enrolled in shorter courses, such as the medical evangelistic, which enables one who has not the time to put four years into the regular medical course, to get in a few months a practical training in the care and treatment of common and tropical diseases, nursing, sanitation, and hygiene. In the dietitians' course attention is given for two years to food values and those proper food combinations securing the maximum of physical efficiency. There is also a special health course of a few months or weeks for preachers and Bible workers, which is of great benefit to such gospel workers in their public ministry, enabling them to instruct the people in correct living and the use of simple natural remedies.

Before we leave the matter of these courses, a word must be said relative to an interesting plan that is in operation in the first two years of the medical course. As is well known, there has been a deal of attention and thought given in recent years in collegiate circles to the combining of work and study. Instead of the student



*Entrance to Los Angeles Medical Evangelists*

**WE HAVE** pleased to our readers which is training and to go forth into all the world for which our no sense an American national in its character in Class "A" of the and is recognised by its graduates sitting to receive the British graduates who pass have taken these British been successful and This original health Michigan, more than made its way into world. On pages 16 large institutions, of England. The excellent word picture institutions and their in them all, and do They are wielding parts of the world.

# AL COLLEGE IN THE WORLD

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devoting all of his school time to study, class, or laboratory work, as is the present customary plan, he spends a certain period in regular school work, and another period in practical work away from school. The advantages of this plan are patent. It enables the student to earn his way through school by giving him time during the school year to engage in some occupation. It offsets the theoretical side of school life by giving opportunity for work that orients him better to the

problems of life. Again, it is beneficial healthwise.

In the College of Medical Evangelists the freshman and sophomore classes of medical students have been divided into pairs. While one member of each pair is out working for one month, either at Loma Linda or some nearby city, his partner is spending the same month studying in the college. During the next month the partners change places, the position being thus taken care of without a break, as well as the same school studies, by the alternate monthly work of each partner.

Through careful planning and management, the faculty have secured positions for the students in neighbouring medical institutions, such as hospitals and sanitariums, and it will at once be seen how helpful this is and will be to students of medicine. In addition to their book, lecture, and laboratory knowledge gained in school, this personal contact with sick folk and knowledge of medical institutional problems

will be beneficial while they are taking their course. It will make them better physicians.

A visitor to the dispensary connected with the White Memorial Hospital will not soon forget the impressions made upon him by that interesting institution. Every afternoon there are hundreds of men, women, and children filling the lobby and halls, and standing in line waiting to receive medical care and attention. As may be expected in

a cosmopolitan city like Los Angeles, people of many nationalities—forty-seven in all—are found among these afflicted ones. But not only do they come from the immediate hospital environs. Patients have been known to come distances of three and four hundred miles, such confidence has this dispensary inspired on account of its Christian and efficient service.

When it is realised that last year 74,268 patients visited the dispensary, some idea is gained of the blessing this institution is to the people. And it must be remembered that this number does not include the hundreds of patients that each year are cared for in the rooms and wards of the hospital and in the medical offices.

However, the doctors and nurses are not content to have the needy poor come to them in the various clinics of the dispensary. Through the Social Service Department visits are made to the homes of the sufferers, and thus the opportunities for healing and giving the gospel are multiplied.

There is a scripture that reads: "Their line is gone out through all the earth." No words can better express the scope of influence of the College of Medical Evangelists. Besides the many physicians it has sent out to all parts of the United States to engage in gospel medical missionary work, about a score are found in foreign missionary service. These modern Livingstones are carrying the Christ ministry to the black men of Africa, to the yellow men of China, to the natives of the South Seas, and to other needy world portions. And every year sees more of these consecrated graduate physicians on the way to the fields across the seas.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—*Jesus*.



Some of the Nurses and Medical Students,  
College of Medical Evangelists

# The Spirit of Jesus Exemplified in Medical Work



HE *Sun's* editor, because of a recent experience, shamefully but willingly acknowledges his need of rereading some church history and inquiring into denominational attitudes.

A skilled physician, a fine doctor in our Christian Church, recommended to us for cause, the Washington Sanitarium, Takoma Park, Washington, D. C. "Yes, it is an Adventist sanitarium, but believe me, some of the most accurate reports of diagnosis and treatment that I have ever received from any source come from that hospital. They are largely vegetarian in habit and diet, and take no chances, or if any, very little, with meats of any kind; and the longer I live the more I am convinced that they are not wrong in that particular."

On such a recommendation, from such a source, an engagement was made, and a few days later, with a dear sick one, we were housed in that sanitarium. I was awakened at seven o'clock in the morning with the singing not far away of sweet and dear old hymn tunes by more than a hundred voices. A little later, when a trained nurse arrived on duty for the day, it was inquired as to whence that music. "We nurses were singing some hymns and having our worship period just before going on duty for the day." Believe me, that nurse and all the rest of them went about their duty for the day as if it were a continued joy and delight to them.

The writer went to breakfast at eight o'clock in a spacious dining-room, was met at the door by a most agreeable lady in smiles, "Come this way. I think you will enjoy your breakfast with these nice people over at this table." Agreeable talk was indulged in as the happy meal was negotiated. The linen and silver were spotless, flowers in graceful abundance adorned every table, and all the waitresses in their beautiful black and white uniforms smiled with gladness as they saw to it that every guest was generously provided for in all that goes to make a meal wholesome. On the back side of the menu card was printed the programme for the day for as many as desired. "Worship period

A vivid word picture of the spirit animating our sanitariums and their workers, drawn by a writer who was, to begin with, prejudiced against them.

for all guests desiring in the parlour of this building at 8:45 A. M." attracted the *Sun's* editor.

It is a grand old parlour, spacious, luxuriously appointed, its entire equipment expressing repose, dignity, quiet, and comfort. Some devout man of God read a scripture from Proverbs with most wholesome and inspiring comment. A glorious hymn was sung, and then from the leader, "Shall we bow in prayer?" And what a prayer of praise to God for His wonderful goodness to the children of men! and then a petition that the physicians and nurses in that institution shall be divinely guided and sustained this day in their privilege and task of ministering to fellow man; that the heavenly Father would have compassion upon all the sick, the sorrowful, and the suffering ones of the institution, and that in all things the will of God might be done and the glory of God might be manifest in all activities of the day.

The writer met and had occasion to speak with not a few clerks, not a few administrators, and some of the one hundred and seventy-five nurses of the institution. But in all that day and the other days that he was there, there was not a request that was not greeted with a smile and most cordially and graciously acceded to. It was fine to tarry in those great old corridors, or out on the wide-spreading porches, or under the friendly shade of the great old trees that decked and graced the spacious lawn, and to see rows and beds of flowers reveling in their rich red colours.

One thing the editor realises, and that is that if this institution is conducted by Adventists or any other Christian communion, they have at least learned how to put the spirit of Jesus Christ into the sacrificial service of healing and of helping to heal those who are weary or sick or in distress. They know how to smile while they work, and to be most agreeable under the most exacting duties, and how to conduct an institution on a scale of dignity, cleanliness, efficiency, Christian joy, with a happy blending of comfort, luxury, and moderation, not heretofore discovered by this writer.

So the editor will have to get down and reread his church history, and learn how it is that these Adventists have discovered the secret of converting a hospital into a home, and of directing that home, in all of its appointments, in keeping with the spirit and the life of Jesus Christ. —*The Christian Sun*, Sept. 25, 1925.



The Badesanitorium, Skodsborg, Denmark. One of the best known health institutions in Europe. Patronised by royalty.





# Biologic Living

*How to Live Well and Be Well*

By O. S. Parrett, M.D.

*Back to Nature  
is the only way  
to abounding  
health and vitality*

**S**TUDENTS of hygiene have demonstrated that whether we shall be sick or well is largely a matter of our choosing. This may be a new thought to some. According to accepted conservative authorities, more than half the sickness and deaths of civilised people is easily preventable. What may be accomplished has been demonstrated by health workers in reducing infant mortality 50 per cent during the last two decades. Adult death rates are still excessively high. It seems easier to regulate the health programme of babies than adults. It is the first duty of an individual to promote personal health for what it means to oneself, to one's family, to the commonwealth, and to God. A clean living may depend much upon a clean liver, and a sweet temper upon a good digestion. Every one who needlessly becomes incapacitated through illness, throws an unnecessary burden upon society, while losing to society their contribution of productiveness.

We might learn something from the Chinese, who are said to pay their doctors to keep them well. If you begin before you are sick, the results will be more certain. Many risk their health, by using tobacco, alcohol, tea and coffee, and neglecting the simple rules of hygienic living until a break begins. It is then too late, oftentimes, to repair the damage.

**Fresh Air.**—Open the windows of your living-room, office, and bedroom. If too drafty, insert a window board. Indoor temperature is best at 66° to 80° F. One third of your time is spent in bed. Sleep on the porch or with the windows open at top and bottom. Fresh air is the cure for tuberculosis, and persons who like fresh air do not so often have colds. Spend some time working, playing, or walking out of doors daily, where fresh air is at its best. Wear porous underwear and clothes that admit air to the skin, where its tonic effects of changing temperature stimulate the circulation as well as remove invisible perspiration. Don't wear your hat too tight; sometimes go bareheaded. Spend your vacation in the open.

**Sunshine.**—Nature furnishes its own remedies for disease. Spectroscopic analysis shows the sunlight to contain a variety of rays, including infra-red, light, and ultra-violet rays. Ordinary glass filters out the most valuable rays, such as are used for the cure of tuberculosis and rickets.

These rays stimulate metabolism and tissue activity, destroy germs, increase calcium content of the blood, and in many other ways tend to bring about a healthful state. Ingenious methods of manufacturing quartz and other lights enable us to select the rays for treating special conditions. If we remove a plant from the sunlight, it soon becomes puny and pale. Replacement in the sunlight quickly restores its lost colour. The good effect of sunlight has been shown to be due largely to its general effect upon the skin, and the measure of the results to be expected is largely determined by the extent and degree of tanning of the skin.

In taking sun baths, the entire body should not be exposed at first. Begin by exposing not more than a quarter of the body's surface, and working from the bottom up, increase gradually the surface exposed and the time of exposure as the parts become tanned. You can avail yourselves of ultraviolet rays, provided you take it direct, and not through window glass.

**Cleanliness.**—Germs cause most diseases. Many of these disease organisms are found in the mouth. Brushing the teeth after every meal, will help to reduce the danger of disease. Wash the hands before eating, as you never know what germs may lurk on objects that have been handled. Bathe at least twice weekly. Daily baths of cool water, followed by vigorous (Continued on page 24)



*"The Stanboroughs"—Our leading Health Institute in England,  
near Watford, Herts.*

# TOBACCO—A Blight or a Blessing?

*Success in life is in proportion to efficiency. Read carefully these statements by a competent medical authority and discard this terrible handicap*

By George Thomason, M.D., L.R.C.P., L.R.C.S.



UNKNOWN in the Old World before the discovery of America, the tobacco habit has since spread until it is a world-wide practice. Tobacco has its devotees now numbering at least 600,000,000 of the world's population, from the Eskimo on the north to the Patagonian on the south, as well as in the islands of the sea. Men of all races of both the civilised and the uncivilised world have been caught under its spell.

Scientific laboratory investigations and analyses have revealed, however, that tobacco conceals within its leaves many deadly poisons.

Tobacco contains in addition to a number of salts, resin, gum, etc., from 1 per cent to 8 per cent of nicotine, the amount of which determines the strength of the tobacco. Nicotine is one of the most violent poisons known. It closely resembles prussic acid. All animals succumb to its effects. By whatever way nicotine is administered, whether by the intestinal canal, under the skin, or in a wound, the animal is overcome. He lies in violent convulsions. If the web of a frog's foot be placed under a microscope, the blood will be seen freely circulating. Under the influence of nicotine these vessels become completely empty, and shrivel. Strychnia, or even cyanide of potassium, does not compare with the virulency of nicotine in its power to arrest the circulation.

In one of the most recently issued books on the practice of medicine, the great Lauder Brunton, speaking of the influence of nicotine in the body, especially with reference to the cause of hardening of the arteries, says: "The rise of blood pressure is so great that I have never seen it equaled after the injection of any other drug except suprarenal extract. The rise is due to contraction of the arteries and the ultimate effect is to increase the rapidity of the heart."

Another constituent of tobacco is collidine, a liquid of very penetrating odour and the principal substance giving the odour to tobacco. Collidine is an alkaloid as poisonous as nicotine. It is so poisonous that the twentieth part of a drop will rapidly kill a frog. If breathed for a few seconds, one experiences muscular feebleness and vertigo.

A further constituent of tobacco to be mentioned is prussic acid, absolutely the most powerful poison known. It is to the presence of prussic acid in tobacco that certain phenomena are due; namely, vertigo, headache, and nausea. The quantity of prussic acid varies in different kinds of tobacco, being strongest in the Havana brand and the tobaccos of the East.

The black, semiliquid matter which is condensed in the interior of pipes contains both prus-

sic acid and nicotine in large quantities. The scrapings of a pipe when placed in solution and injected into an animal, produce convulsions and rapid death. The burning or combustion of tobacco destroys only a small part of the nicotine, and it is again found in the smoke. The amount absorbed varies, but it is greatest when the smoker inhales.

A fourth constituent of tobacco is carbon monoxide. This is the gas that is produced by the incomplete combustion of coal or charcoal, and is the constituent to which the poisonous properties of illuminating gas are due.

Fokker, experimenting with dogs, found that after an hour in a small room filled with the tobacco smoke of one smoker, this poisonous element in the smoke could be found chemically in the dog's blood. Carbon monoxide is extremely poisonous to the body through its peculiar affinity for the red blood cells, thus preventing the red blood cells from absorbing oxygen: or in other words, the hemoglobin or iron of the blood is rendered incapable of taking up oxygen. Remaining in a room one hour, as above mentioned, is equivalent to taking away one half of the blood. Its first effect is to induce quicker respiration and more rapid beating of the heart, trembling, and convulsions. A larger quantity of carbon monoxide will produce dilatation of the pupils, cold sweat, cold skin, fainting, and paralysis.

Carbon monoxide is the gas that causes deposit in motor-car cylinders and creates the foul-smelling fumes from the exhaust. The less perfect combustion of the last end of a cigar or the contents of a pipe gives rise to a more disagreeable odour than noted at the beginning of a smoke, due to the greater production of carbon monoxide.

The foul smelling odours from the exhausts of the body are evidenced by the vile, tobacco-laden breath and the poisonous elimination from the skin. The sweat of a tobacco user is death to insects coming in contact with it.

One should shun this dangerous poison, carbon monoxide, everywhere, whether from coal gas, from stoves, from illuminating gas, or from the gas of sewers. If it does not kill, it leaves its pernicious effects—nervous troubles, irregular pulsation of the heart, partial paralysis, inflammation of the respiratory organs, and a weakened digestion.

The final constituent of tobacco to be mentioned is furfural. This is also a drug of extreme danger. It is an aldehyde, a colourless, volatile liquid, with a pungent and suffocating odour. Furfural is present in various quantities in different tobaccos, most abundant in the Virginia product, which contains from four one-hundredths of one per cent to two per cent. Turkish tobacco

contains about one-hundredth per cent. Furfurol is fifty times as poisonous as alcohol. In extremely small doses it produces convulsions and muscular paralysis. It is found more especially in cigarettes. There is as much furfurol in one cigarette as is contained in two ounces of whisky.

Most tobacco devotees try to persuade themselves that the destructive physical effects of tobacco are greatly overstated. They take courage in the thought that if the poisons in tobacco were as potent as they are said to be, all tobacco users would long since have been dead. They cite with much apparent assurance that somebody's grandfather used tobacco until he was ninety years old, forgetting that while the old grandfather was surviving the poisonous ordeal, hundreds and thousands of his tobacco-using fellow men had gone down to untimely graves because of nicotine and associated poisons, and that neither the same grandfather's son, if he used tobacco, nor his son's son would survive the poison test during anything like such a period of time.

That tobacco is a virulent poison to the body is evidenced by the tremendous reaction against it when tobacco is used the first few times and before the body has established a tolerance for it. The nausea and vomiting, the quick laboured respiration, the great muscular relaxation, the giddiness, mental confusion, and restlessness, the general depression and at times convulsions, and the irregularity and palpitation of the heart, give indisputable evidences of the effect of the various tobacco poisons upon the different organs and tissues of the body.

Richardson declares the effects of tobacco upon the body are many. The smoke of tobacco being compound, the symptoms it produces are also compound, with functional disturbances that extend to the blood, the stomach, the heart, the lungs, the brain, and the nerves; which, by the way, does not leave much of a man except his hair and his bones.

The heart does a prodigious amount of work, equal to the lifting of 120 foot tons daily. A very small dose of tobacco increases the work of the heart by contracting the arteries and raising the blood pressure. Janeway has shown that a single cigarette or cigar causes a rise of blood pressure ten to fifteen points. This means an increase in the working of the heart amounting to more than 10 per cent, or a total of ten tons of work thrown away, and continued smoking makes this effect permanent until the work of the heart is more than doubled.

Dr. Daniel Lichty says, "The high blood pressure will account for some of the flights of genius and descents into iniquity of some great minds otherwise blameless. Tobacco toxemia is more to blame than alcohol. A man usually knows when he is drunk, but rarely knows when he is tobacco inebriated."

It has been demonstrated that tobacco destroys red blood cells, thus tending to anemia, and also disintegrates the white blood cells, the chief defenders of the body against an invasion of disease germs.



Insanity has increased more than 300 per cent in the last fifty years. There are over 300,000 insane people confined in the asylums of the United States, and an equal number of feeble-minded children in institutions caring for this class of defectives. The three chief factors in this form of tissue degeneracy are alcohol, tobacco, and diseases of immorality.

Acute and chronic neuritis of the optic nerve leading to partial and often complete blindness is a matter of common observation. The pupils of the habitual smoker are at all times somewhat dilated, and do not normally contract when exposed to a bright light, the exposure of the retina of the eye to this undue irritation being due to the partial paralysis of the circular muscular fibers of the eyeball. Frequent contact with the acid fumes of tobacco smoke is invariably irritating to the exposed conjunctiva of the eye, producing changes in the nutrition and circulation of the delicate parts underneath.

It is a matter of universal practice that athletes in training abstain from the use of tobacco, knowing that tobacco "kills the wind." If a man would only realise that life is altogether a training process, and that he must always be pre-eminently physically fit to run successfully the race of life, he would gladly refrain from pernicious and vicious habits of all kinds, not only that he might himself successfully run, but that he might transmit to his offspring an equally hopeful prospect.

Even more deplorable is the evidently increasing use of tobacco among women. Womanhood has long stood as a barrier between the vicious habits of men and hereditary taints in the children. But this protective barrier is fast being broken down. Smoking among women is growing at an appalling rate. It is reported as now involving all classes of women.

Tobacco is deceitful and alluring. It promises solace and rest, just as do other narcotic drugs. It promises peace when there is no peace. It works silently and stealthily to rob men and women of the sense of their divine obligation, both for time and eternity, and both for themselves and for others.

# Eat for Health and Efficiency

If you would have a sound mind in a sound body, follow the instruction given on these two pages

By J. F. Morse, M.D.

THE food taken at an average meal is composed of solids, semi-solids, and liquids. The solid particles need to be ground up—reduced to a creamy consistency. The teeth form the mill and are what the physiologist calls "Thirty-two organs of digestion." All foods that have any taste should be chewed. This includes all liquids excepting water. With soft foods the object of mastication is to mingle the substance with the saliva so that the digestion of starch may begin. While the starch digestion is getting under way the nerves of taste are sending messages ahead to the stomach so that it may prepare for the exact material that is coming. Babies and the nursing young of animals all move the jaws while suckling—to mix the milk with saliva.

The formula of the old monks for living a hundred years was to make one bite on each mouthful of food for each tooth, and five bites for each tooth that was lacking—that would mean thirty-two to fifty bites on each mouthful taken. A more reasonable help toward good nutrition is to reduce all solid foods to a creamy consistency without taking fluids into the mouth. Liquids should be taken only when the mouth is empty.

Fletcher believed that one should never voluntarily swallow but should keep chewing the food until it disappeared from the mouth, rejecting all material that remained in the mouth. This would keep out of the stomach all bulk foods or cellulose, and is a valuable method in certain conditions, such as ulcer of the stomach.

Feeding experiments on animals show that all need a certain amount of roughage. Even rats and guinea pigs do not thrive unless they have a certain amount of material for bulk. The present day seems to be the age of the tablet king but experience proves that excessive use of concentrated foods of any sort means deficiency in the proper nutrition of the body.

The study of vitamins in the last few years has brought to the attention of the world the profound influence exerted by these almost unknown substances which have so much to do with the real nourishment of the body. Sir Wilfred T. Grenfell, the famous doctor of the Labrador Coast, tells an interesting story of an experience which demonstrates the influence of vitamins on the health of the body.

He called at the hut of a fisherman and found the father unable to rise from his bunk of rough boards in the corner. The mother was just able to crawl around the house and do a few things necessary to maintain the life of the family. The fifteen-year-old boy was still able to hobble painfully to the rocky shore and get out in a small boat to catch an occasional fish. All these members of the family were dying from beriberi which, as Dr. Grenfell says, is a polite name for starvation. The two younger children, five and two years of age, were fat, rosy cheeked and apparently in perfect health. The difference was so striking that the doctor tried to learn the reason.

He inquired about the food and found that the family was living upon a dough made by stirring fine flour up with water which was eaten with black New Orleans molasses. The dough was only half cooked if at all for lack of fuel for fire. They had a few potatoes and fish occasionally as the boy could catch them. The good doctor inquired how the potatoes were prepared and he was told that they were peeled and boiled. Besides this they had an egg occasionally as they had two or three chickens. The two younger children had the same food as the rest of the family.

Being particularly interested to learn the real cause of the better health of the babies he cultivated their friendship. After a long time he learned from the girl, five years old, that she and her little brother went out back of the house,

gathered up the raw potato skins and ends of potatoes that the mother threw out for the chickens and ate them. This solved the mystery. Unconsciously, the babies of the family were taking the vitamins and the mineral salts which were thrown away by the mother, yet were absolutely indispensable to the maintenance of life and health.

In some countries many people depend upon concentrated foods such as meat and eggs which contain only a small amount of vitamins and none of the mineral salts needed for their principal diet. The vegetables are either peeled or cooked so that a great deficiency in these necessary elements exists in the average diet. Every individual should take some uncooked food every day. It would be better if some fresh food could be included in each meal of the day. This is the principle taught in the saying that children learn at school, "An apple a day will keep the doctor away." Let us be careful that while we are teaching others we do not forget the necessary things ourselves.



*India's Bountiful Food Supply  
Why Eat Flesh?*

## High Blood Pressure and How to Reduce It

By A. N. DONALDSON, M.D.

HEREDITY is coming to the front as a very important cause of alterations in high blood pressure and the development of arteriosclerosis. The study of family histories show us that heart, blood vessels and kidney diseases in the parents seem to be, in a large percentage of cases, accompanied by a tendency to the production of similar diseases in their posterity. Diseases of this character are coming in to the younger aged periods and it is a very common thing nowadays to see the youth afflicted with difficulties expected in individuals past middle age a few years ago. A very plausible theory of the nature of this hereditary tendency is that there is an inability to utilize certain protein foods. This is manifested by an increase of

uric acid in the blood. It may, in turn, be due to faulty function of the liver cells.

Naturally, prophylaxis or prevention is the most satisfactory kind of treatment. The most rational feature of this measure is the so-called basic diet, or diet made up of foods that have an alkaline waste product. It necessitates a reasonably low protein intake. Skin reaction tests are being used in order to detect the kind of food protein to which an individual may be hypersensitive and which, if taken, affects the body as a poison might, acting with particular directness upon the circulatory system.

#### What Is a Basic Diet?

There are certain foods which when digested, absorbed, and used by any cell to provide nourishment for the replacement of broken down tissues, and energy, put back into the blood stream a waste product that is acid in reaction. Other foods have a waste product that is alkaline or basic in reaction. Considerable experimental work seems to indicate that the preponderance of these so-called acid forming foods may be causative of heart, blood vessel and kidney diseases. We are at least assured of the fact that many high blood pressure patients are quickly relieved by a diet that is strongly basic in character. It is consequently worthwhile to consider the feasibility of the use of the basic diet in high blood pressure cases, and as a preventative measure in those not suffering from this disease, especially those who have a hereditary background of such organic ailments. Those foods listed as acid formers are flesh foods, eggs and cereals. Incidentally, fish and fowl must be included as flesh foods capable of causing trouble. The average high blood pressure patient eats too much bread,—it is an acid former; he is often a heavy cereal user at the breakfast table. Cereals are acid formers.

The basic foods consist of fruits, vegetables, nuts and milk. The normal diet should always contain a preponderance of this type of foodstuff.

## SOME MEATLESS MENUS

### Breakfast No. 2

Browned Rice with Whole Milk  
Eggs and Cheese on Toast  
Stewed Goosberries or Fresh Fruit  
Hot Cocoa made with Milk

#### Browned Rice

Clean, wash and dry with a clean cloth any quantity of natural rice desired. After it is thoroughly dry, put it in a pan and place in the oven, or over a slow fire, until each grain is an even, light golden brown. Stir at times to prevent burning. Cool, then put away in a covered tin ready for use.

To three cups of boiling, salted water add one cup of browned rice. Cook slowly until liquid is reduced down to one third. Move to a very slow fire and steam for fifteen minutes, or better still is to cook the rice in a steam boiler. Be careful not to mash the flaky grains, but should it need stirring, lift the grains with a fork.

#### EGGS AND CHEESE ON TOAST

4 Slices of white bread       $\frac{1}{2}$  cup fresh milk  
6 Eggs                               $\frac{3}{4}$  cup grated cheese  
 $\frac{1}{2}$  Teaspoon salt.

Toast the bread to a nice brown, butter and cover to keep warm. Add the salt to the eggs, beat until light and add the milk. Heat the frying pan very hot, preferably an iron one, and butter it a little to prevent the eggs from sticking; pour in the beaten eggs and draw the pan to a slower fire. Stir gently from the bottom allowing the eggs to thicken to a thick custard, but not to separate.

Remove from the fire immediately and dish up on the slices of toast each piece having been moistened with a tablespoon of hot cream. Grate delicious fresh cheese over the top and garnish with finely shredded lettuce leaves. Serve at once.

M. P. M.

## HEALTH NEWS AND VIEWS

From February Hygeia

### Follow These, and You Are Certain to Be Healthy

Here are twenty rules for personal hygiene. *Hygeia*, popular health magazine published by the American Medical Association, recommends them in its February issue, quoting them from Surgeon Allan J. McLaughlin's volume in the national health series. They are:

1. Begin with a human appraisal by having a health examination.
2. Improve immediately any defects or correct any faulty habits that such an examination may disclose.
3. Breathe fresh air all the time.
4. Get outdoors as much as you can.
5. Seek the sunshine.
6. Eat plenty of wholesome, well selected nutritious food.
7. Drink plenty of water every day.
8. Do not overeat and avoid overweight.
9. Work hard, play often, and have a good time at both.
10. Sleep enough; outdoors, if possible.
11. Exercise every day.
12. Wear sensible clothes, light and loose.
13. Be cheerful, serene and contented.
14. Don't let your nerves ever get the best of you.
15. Take proper care of your eyes and other important human organs.
16. Have a bowel movement at least once every day.
17. Keep away from persons having communicable diseases.
18. Keep poisons out of the system.
19. Get your hygienic advice from reputable, regular physicians or scientific health agencies and not from cults, quacks and "patent medicine" advertisements.
20. Stand up and face the world, for the world is all at your feet.

### Man Should Develop Sanitary Conscience

The man who dumps the household garbage in a place where it may be a breeder of flies or who allows household waste waters to accumulate so as to breed mosquitoes, is doing an injury to his neighbours. He does not have a sanitary conscience.

Of greater importance even than the development of a sanitary conscience is the development of a communicable disease conscience. By that is meant the cultivation of an attitude of mind that will prompt a person to avoid allowing his children to mingle with others when he knows that they have recently recovered from a communicable disease and are in a condition to be a menace to others.

A large part of the enormous toll of sickness and death that is taken each year by the contagious diseases could be abated if every person had this kind of a conscience and exercised extreme precautions in such matters.

### "Nervous" Should Not Read Medical Works

Those suffering from "nervousness" should not read any books dealing with mental disease.

Such persons are impressionable and will find great difficulty in properly interpreting the text of such books. They will often have suggested to them new symptoms which will create new fears, and perhaps because of differences of opinions of various authors be led into confusion.

### No Short Cut to Health

THERE is no one royal road to personality, to riches, to beauty or to health, says James A. Tobey, secretary of the National Health Council.

Although advertisements in supposedly reputable magazines and newspapers sometimes promise the Secret of Health by this or that single method, Mr. Tobey declares the truth is that perfect health cannot be achieved or maintained merely by attention to one phase of personal hygiene, such as exercises or diet or mental suggestion.

In the same papers one may discover advertisements of

how to make huge amounts by investing in oil stocks; one may find an opportunity to get, at a price, the secret of personality; one may ascertain that by purchasing certain cosmetics, beauty will descend immediately on the buyer, and one may notice other alluring offers, all of which involve the investment of a stated sum.

Most intelligent persons know enough to peruse these optimistic announcements with a grain or two of salt and to put down the superlatives to trade extravagances.

### How to Help Baby to Develop Good Posture

Baby walkers and baby jumpers are often enemies of good posture. So is the little cart used extensively for the toddler after he has outgrown the baby carriage. The child is tilted back in an unnatural and uncomfortable position and his feet are usually dangling.

Posture workers urge that babies be kept creeping as long as possible as an aid to good posture. At least two or three months of creeping and rolling are necessary to strengthen the muscles of the back and arms and to make sure that the bones are sufficiently firm to bear the weight of the body. Bowlegs and knock-knees may result from allowing a child to walk too soon.

### Small Hope for the Wrinkled

Once wrinkled, always wrinkled. Things are almost that hopeless for those whose faces are lined and seamy.

No local remedy of any kind will prevent or cure wrinkles. Young persons are sometimes helped by gaining in weight, the fat beneath the skin causing some of the wrinkles to disappear.

Surgical methods of removing wrinkles are rarely recommended by reputable physicians and surgeons. So-called beauty specialists often try by surgical means to remedy looseness or flabbiness of the skin about the angles of the jaw and on the neck. The results are usually only temporary.

Injection of paraffin will remove the wrinkles, but the danger of tumors developing from the irritation of the paraffin is too great for one to advise such a course of treatment. Many persons have been marred for life by paraffin tumors.

The use of Cleero or of listerine as shampoo materials has no advantage over shampooing with soap and water.

The daily food ration should contain at least a pint of milk, two vegetables, one of them leafy, and some fresh fruit. The appetite will take care of all other needs with these essentials.

## DISCARDING THE BIBLE

**T**HE attacks made on the Bible have changed greatly within the past few years. The terms "infidelity" and "agnosticism" have become altogether too harsh, hence more refined expressions are now used. The modern teaching is the more deceptive because of the garb in which it is clothed. In the university, it parades under the name of "science"; in the church, it is called "higher criticism."

### FUNDAMENTALISM VS. MODERNISM

The fight is on. Shall the Bible and its teachings be brought into disrepute by modern thought? Every defender of the Bible should rally to its support, in view of the widely popular vogue of scientific theories which contradict most of the fundamental teachings of the Scriptures. The books listed below stand as a protest against evolution and modernism in all its phases.

#### THE NEW GEOLOGY

BY GEORGE MC CREADY PRICE

This is Professor Price's newest and largest work. In this volume we have presented the latest and best information obtainable regarding that most wonderful and fascinating subject, the physical and biological history of the earth and the marvelous changes it has passed through. It meets the evolutionist face to face on his own ground. More than 600 illustrations, 786 pages.

Cloth .....Rs. 11-8 0

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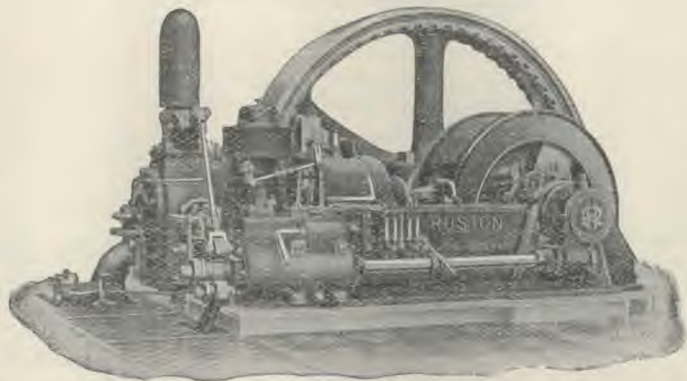
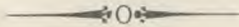


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## Biologic Living

(Continued from page 17)

rubbing with a turkish towel, have a decidedly tonic effect upon the system.

**Food.**—Tea and coffee are not foods. They contain stimulating poisons and create drug habits. Don't say, "They don't hurt me." They hurt everybody who uses them. When you are conscious of injury, irreparable damage is done and natural protecting defenses broken. Eat slowly. Use some fruits, green vegetables, and whole-grain cereals daily. Simplicity in variety and seasoning aids digestion. Avoid much sugar, and especially milk and sugar together. Prefer boiled and baked foods to fried foods. Do not eat acid fruits and coarse vegetables at the same meal. Eat nothing between meals and avoid eating hearty and late suppers. When very tired, eat lightly, if at all. Enjoy the dinner hour. Don't wash food down as eaten, but drink freely between meals.

**Work.**—Idleness breeds sickness and abnormal states of mind. You should enjoy your work. Trying to excel at it may add interest. If you cannot change your attitude toward your work, then change your work. Purposeful, interesting, physical work is the best insurance against breakdown. Balanced mental and physical exercise means a balanced nervous system.

**Rest and Sleep.**—"Come aside, and rest awhile." Sleep seven to nine hours each night. If you can't sleep, don't worry and let it upset your nerves. Try to find the cause, and remove it. Take a warm bath, breathe slowly and deeply, then relax and let go. Many persons by simply hanging on to themselves consume enough energy to accomplish all they had ever hoped to do. Work hard while at the job, then quit, relax and let go. If you are tired and nervous, rest at least fifteen minutes and if possible go to sleep.

**Play.**—"He who works and turns to play, will likely work another day." It has been proved that he who takes time to play, will do more and better work. Diocletian found recreation in raising cabbage heads. If you have no hobby, get one before a stroke of apoplexy cuts off your vocation, and you find it too late to learn an avocation. Hobbies that take one out of doors are best.

**Worry.**—Worry, that functional cancer of civilisation,—what failures and ill health it causes! Some one says, "I can't stop worrying." Nonsense! Surely our philosophy of life should make us superior to this blighting curse. Listen to the Prince of philosophers laying down the basic laws of life, "Take no anxious thought for the morrow." Some one has said that one half of anticipated trouble never reaches us, and the other half we are well able to stand. "Which of you by taking thought can add one cubit unto his stature?" You may, by taking food along with thought, add one pound to your weight. Be satisfied with adding weight, trust Providence to attend to the height. We cannot always control the things that happen in life, but we can meet them with a spirit that will change their effect upon us. Begin now to rejoice at things as they are, and thus increase its depth and breadth.

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## The Wagtail's Journey to India Told By Itself

I AM six months old. The first thing I distinctly remember doing was catching a fly. There were father, mother and four of us children, Tiddledywinks, Chickawee, Fanfare and Dickybird, which is my name. We all lived in a little, soft, round, open nest, on the ground, in a corner between a stone and a tuft of grass. Father and mother made it for us themselves; and four or five times every day they used to go away to hunt little flies of all sorts for us, and small moths, and young grasshoppers, which they brought as quickly as ever they could, and fed us with. I do not remember anything about this, but we were told it all afterwards. When we were about a fortnight old, father and mother said that we were big enough to walk, and that if we came to the place where they caught our food, it would save them the trouble of going backwards and forwards so many times. So we got up and sat on the edge of the nest a whole day, and stretched our legs and wings several times; for up to that day we had done nothing but lie still in our nest. And next morning, which I remember very well, we set out with father and mother. But first they looked all round, to see that there was no cat near, and also up into the sky for a hawk. It seemed very funny, as we four toddled and stumbled along; and father and mother kept saying, "Walk faster," and "Flap your wings;" and we found that if we flapped our wings we could make a jump several feet long.

We were taken to a very small stream of water, and the damp ground beside it was covered with the tiniest grass and plants; and father and mother began at once to run and dart about over this, and to snap their bills, sometimes on the ground and sometimes in the air. We could not see a bit what they were doing, but every time they gave a snap they brought us some food in their bills. At last, by looking very closely, we found that the grass and little plants were full of the small insects we fed on, which flew from one leaf to another so quickly that we could not see them till our eyes got accustomed to watching for them. We stayed at that place nearly all day, and had *chholee baaree*, breakfast and dinner, with long rests between. It was very nice to have a meal all at once, and not have to wait a minute or two after each mouthful.

Just as we were thinking about supper, father and mother sprang up with a frantic scream, and flew near a bush a very little way off, where they leaped about and flew round, all the while shouting and shrieking in a frightful rage. We had never seen them in such a temper, and had no idea they could act like that. We were frightened almost to death, and could not think what had happened. But soon we saw a small fox watching us, and it would certainly have come and eaten one of us if father and mother had not made it try to catch one of them, always keeping out of its reach, till it got tired and trotted away. We were all most dreadfully frightened, and made our way back to the nest, looking behind every minute to see if the fox was following.

After that we went every day either to the water or to another place where father and mother used to catch other kinds of flies and things for us. That place was a settlement of camels, horses, oxen, men, sheep, goats, dogs, fowls, and a few very small houses. I had never seen such things before, and was terribly frightened, especially when they moved or made a loud noise. When the door of a house swung open, or a cloth on the roof flapped, I thought the house was a living thing; for it was not much larger than one of the camels. I noticed that the fowls were feathered, and in other respects like ourselves, but their enormous size alarmed me. For a whole day I stayed a long way off from the place, and gave father and mother the trouble of coming to feed me; but they assured me that if I did not go quite near the men and the dogs, they would not molest me, and that the other things would not even take notice of me whatever I did. Next morning I was further assured by seeing several strange wagtails moving fearlessly

among the animals, and one actually walk up and down the body of an ox that was lying down. So I ventured, and soon felt perfectly at home. About that time we gave up trying to sleep all together in our nest, but lay down beside stones and tufts of grass as near one another as we could find places.

I was learning to walk and run and fly quite well, and was very ambitious to catch flies for myself; but although I snapped at them till my bill was sore, I could not catch one. Father and mother said that I should have to practise on young grasshoppers first, till I was sure of catching every one I snapped at. So I went after young grasshoppers all that day and next day, and the third day I caught one. It struggled and cried for mercy, and called out to the big grasshoppers to come and save it. But no one paid the least attention; so I crushed its head and broke all its bones and made it quite soft, and then swallowed it. That was the sweetest grasshopper I ever tasted in my life. I have often tried since to find one like it, but they all seem to be coarse and common.

It was about a week after that that the first great event of my life occurred, and I caught my first fly. It was the usual kind found on young grass, very small, as to be barely visible on the wing, and darted from leaf to leaf so quickly that it appeared to be in both places at the same time. I do not know how I did it. I just snapped at it as I had been doing at other flies all day, when suddenly it appeared on the point of my bill. I was in such an ecstasy of delight that I nearly let the fly escape. I felt I must be dreaming, and wondered whether I were myself or some other wagtail. Then I took it to father and mother, who became nearly as happy as I was. But Tiddledywinks, Chickawee and Fanfare said the fly must have been sick or lame. I wasted no more words on them, but flew off to show my prize to some other wagtails. They said nothing, but one of them picked the fly out of my bill and swallowed it. I gave a despairing cry of rage, and rushed at the wretch to kill it; but the other wagtails came between us and let the thief escape. Afterwards, when I had stopped crying and got over my vexation somewhat, I thought how many wagtails would have done the same thing, and I felt glad that I had not hurt that one for snatching away my fly. Soon afterwards I was told that a cat had killed and eaten the wagtail, which grieved me much, and I had a good cry. I need not describe how I went on catching flies after that, but before many days I became an expert as father and mother.

About that time father and mother and all the other wagtails began to talk about making a long journey to the south and going to another country, which filled us, young ones, with fear and pleasure in turn. We were enchanted with the thought of seeing new places and new birds; but it seemed dreadful to leave the place we had always lived in and where we felt completely at home. But father and mother said it was of no use to be sorry or feel regret, as the change had to be made every year. Mother had made the journey five times, and father seven times. Father was not to go with us. He had been leaving mother and us a good deal to ourselves since we learned to catch flies, and they both said that it was better for parties on the long journey, which would take at least a month, to be just large enough for company, but not so large that the members would hinder or detain one another. They said that when we reached the mountains every thought would have to be put aside, except the one thought of pushing on as hard as we could and getting enough to eat. We asked what mountains were, and mother said that we should see when we got to them. We saw very little of father after that, and I do not know when he started for the south. But I noticed that mother did not seem to miss him when he was absent for days at a time. When I distressed myself she always said that we should find him at home again next year. I asked in alarm whether we should not meet him when we got to the south; she said no, he did not know the place she went to every year, and she did not know how to direct him. "Each wagtail," she said, "only knows the place it has gone to before, and can only find its way home again from that place. If, from any cause, one of us gets separated from the rest on the journey, he will land in some place unknown to the rest of us, and be with other wagtails, who will take him home with them next year, and he may never get to this place again." On hearing this Tiddledywinks, Chicka-

# The Oriental Watchman and Herald of Health

VOL. 2

POONA, APRIL, 1926

No. 4

Published Monthly by—  
The Oriental Watchman Publishing Association

Post Box 35, Poona, India.

G. F. Enoch, *Editor*

Single Copy, 6 Annas

**Subscription Rates:** Single yearly subscription, Rs. 3-8-0 in advance.

**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.

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Printed and Published by W. A. Scott at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona. 93/4/26.

The article by Prof. Wirth on the Medical College is of more than passing interest. Dr. A. E. Clark and Dr. A. E. Coyne of India, two of our contributors, are graduates of the "College of Medical Evangelists." We are expecting several more of these doctors to join us in India shortly.

wee, Fanfare and I set up a great crying, and begged and begged mother not to take us away. But she said it was no use to cry, and no use to talk; we *must* go. If we did not go we should find neither flies to eat nor water to drink, and besides we should all die of cold. However, we would take great care to keep together on the way.

After that we did very little except talk of the journey, and we asked mother many times when it should be time to start. But she said she could not start till we had moulted. I must explain to you that we did not at that time have the pure white faces, black fronts, and lovely grey mantles in which you see me now. Only mother had those. We four young ones were all over of a dingy colour, darker in some parts and lighter in others. It is the fashion with wagtails to change their feathers twice a year, and that is called moulting. Many kinds of birds only moult once a year, but they are not genteel like us wagtails. Mother told us that the first moult was very trying to the constitution of all birds. She had seen even young eagles and fowls moping sadly during their moult. So we should be ill and weak for about a fortnight while we were changing our feathers.

The very next morning a feather fell out of my neck. I gave a great shout, and took it in my bill and carried it to mother. She just said, "Yes, that is the beginning; they will come out fast now," and went away. But Tiddledywinks, Chickawee and Fanfare had a great ado over the feather. They took it in their bills one after another, and examined it on both sides, and held it first by the hard end and then by the soft end. As we were all examining it, the soft end touched Fanfare's nose and made her sneeze; when all at once several feathers flew out of her plumage. We screamed with laughter, and Chickawee proposed that we should all shake ourselves. We did so, and a cloud of feathers flew out. We did it again and again, laughing and screaming, till mother came flying up to see what the noise was about. She was very angry when she saw what we had been doing. She said that if we made our feathers come out before the new ones were ready to come in, we should catch cold. She told us to remember that we were going to be ill now, and must avoid chills. So we crept away and talked a great deal about the way the feathers came out, laughing all the time, but in a low tone so that mother could not hear us. But we did not shake out our feathers any more.—*Benjamin F. Aitken in The Lal Bagh Chronicle.*

(To be continued)

## The Law of God in the Heart

(Concluded from page 7)

propounded the law of God as "loving God with all the heart, mind and soul, and our neighbour as ourselves," for it was the lawyer, steeped in the Jewish conception, who gave this very explanation. See Luke 10:25-27. The rewriting of the law of God in the heart by faith in the blood of the Lamb-to-come was the divine way of salvation before Christ, in just the same way as the writing of that same law in the heart through faith in the Lamb that has come, is the way of salvation now.

But there were men in the old dispensation who left the Lamb of God out of their calculation, and tried to be saved by their own "works of the law," just as there are such men to-day. The mere knowledge of the law was of no more avail then, than is the intellectual reception only of the gospel of avail now. The results are the same. The one bred Pharisees who were "whited sepulchers," the other breeds a class who have "a name to live and are dead." There is no salvation for any one in his own "works of the law."

But the Holy Spirit, through the mediation of Jesus, takes up His abode in every heart yielded to Him, and rewrites that holy law, not on tables of stone, but on "the fleshy tables of the heart." Such a soul will never rail against God's law, but will exemplify it in the life. To such a one the law is not a yoke of bondage, but a "delight," an "enlightener of the eyes," for it has become assimilated as a very part of the being. The image of God is thus restored in such a soul, and he can eventually join the happy throng in heaven, for rebellion against God's law has been purged from the life, and he is now in harmony with heaven.

We know this message will not be acceptable to that class who drag the law of God in the mire, while they profess His name with their lips. Of all such Jesus said,

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7: 21-23, R. V.

Paul also well described the inner meaning of the attitude of these antinomian heresies when he said:

"Of how much sorer punishment shall he be thought worthy who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God." Heb. 10:29-31.

No more solemn presentation has ever been made of the final fate of men who presume on the blood of Jesus, and the work of the Holy Spirit, which God has provided to rewrite His law in the heart, and use them as an excuse for transgressing the law of God and for teaching others so. All such will learn, when too late, the awful meaning of those solemn words, "It is a fearful thing to fall into the hands of the living God."

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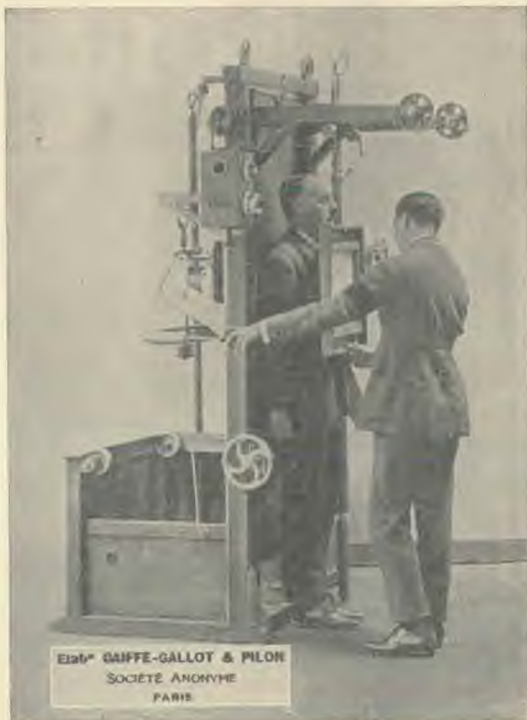
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# The Lord Is Risen

By Mrs. E. G. White



VER the rent sepulcher of Joseph, Christ proclaimed in triumph, "I am the resurrection and the life." These words could be spoken only by Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.

So Christ, the first-fruits, represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been colabourers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. I am come, He said, "that they might have life, and that they might have it more abundantly." "Who-soever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day."

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.



*The Risen Lord on the Way to Emmaus*  
*"Did not our hearts burn within us?"*