Mexican Children

October, 1914
Battle Creek, - Michigan
"The toxic nature of any substance should be considered as well as its antiseptic power. The best antiseptic is undoubtedly that which is the least harmful to man in the dose required for asepsis." — M. Dujardin Beaumetz.

Listerine is a saturated solution of boric acid, reinforced by the antiseptic properties of balsamic essences and ozoniferous oils; it is composed of the antiseptic constituents of thyme, eucalyptus, baptisia, gaulthenia and mentha; especially prepared boric and benzoic acids, rectified spirit, and water. Listerine is a trustworthy, non-poisonous antiseptic, well adapted for internal use, and to make and maintain surgical cleanliness in the antiseptic treatment of all parts of the human body.

The inhibitory action of Listerine has been clearly defined; it prevents the various fermentations, preserves animal tissues, and inhibits the activity, growth and motion of low forms of vegetable life. Owing to these properties, combined with its non-poisonous effect upon the human system, it has immense advantages over carbolic acid, in that it may be administered internally, as well as used with freedom, either by injection, lotion or spray, in the natural cavities of the body, such as the ears, nose, mouth, throat, rectum, vagina, urethra and bladder.

A 25c bottle of Listerine (the largest package that may be mailed) will be supplied gratis to medical missionaries in the foreign fields, upon initial application to the manufacturers.

LAMBERT PHARMACAL CO.
Locust and Twenty-first Streets
ST. LOUIS, MO., U. S. A.

"Sterilex" Record Syringes

The "Sterilex" Record Hypodermic Syringes bear a world-wide reputation for accuracy and precision. They are made entirely from glass and metal, and have no packing or washers or other perishable materials in their construction.

"STERILEX" Record 20 minim or 1 c. c. Hypodermic Syringe, as illustration, in case, permitting the carrying of the syringe in antiseptic solution.

7/6 each or $1.85 each

Special discount to missionaries.
Our illustrated 500 page catalogue free on application.

JAMES L. HATRICK & CO., LTD.
70 & 72 St. John St.
Clerkenwell, London, E. C.
EDITORIAL NOTES

The Battle Creek Sanitarium entertained the twenty-fourth annual meeting of the American Electro-Therapeutic Association during September 15, 16 and 17. The occasion called together a large number of expert practitioners in this line of medical work. The meeting was led by the president of the Association, Dr. Geo. E. Pfahler, of Philadelphia. There were nearly one hundred members in attendance, and much of interest and importance to the profession was brought out during the conference. The advancement made in this branch of therapeutics during the past quarter of a century is truly phenomenal. Electricity is practically a new-comer into the field of utilities, but it has already come to a place of the highest eminence as a useful factor in many lines of science and industry, and evidently the full scope has not yet been found.

It would be a rare thing to see a paper nowadays with nothing in it about the war, but we are quite inclined to pass it over without comment. It is undoubtedly the most dreadful episode in human history, and the end is by no means in sight, and what it will be no one has the temerity or prescience to intimate. It is hoped by the most optimistic that the horror of the calamity will so shock the civilized world that in the future there will be a wholesome revulsion against the terrible custom, as old as sin, of men insanely trying to destroy one another. The combatants seem determined to carry the struggle to the bitter end, but the crushing of one or more of the great powers of modern times is an inconceivable calamity; and yet there is with very many a conviction that this war may sound the doom of all earthly kingdoms and be the precursor of that everlasting kingdom of peace that our Lord will in his own good time set up under the whole heaven.

Miss Cho Ming Tsaï, of Pekin, was a guest of the Sanitarium for a few days, and delighted the Sanitarium family with a most interesting account of the life of Chinese girls. Her father is of the mandarin class in that country, having been mayor of his city for some time. Miss Tsaï is the only member of her family who is a Christian, she having received a knowledge of the truth and
THE MEDICAL MISSIONARY CONFERENCE

The time set for the sixth Medical Missionary Conference is drawing near. The date is fixed for November 17 to 20. Following the usual custom, there will be a welcoming banquet for the members early in the afternoon of the first day. This will be followed by a meeting for extending welcomes and greetings and a reception for the purpose of meeting old acquaintances and forming new ones. The regular meetings of the Conference will begin with the evening session. There will be a devotional meeting each morning at nine o'clock, and a meeting for the discussion of medical topics at eleven-thirty. At two-thirty the afternoon meetings will convene and the exercises will consist of brief addresses touching different fields and phases of missionary operation. The evening meetings will be given to two or at most three prominent speakers who will be given time to bring out facts and principles that will be of exceeding interest.

Amongst many who have already signified their intention of being present, we are able to announce the names of Dr. J. H. Franklin, of the Baptist Board, Boston; Dr. S. Earle Taylor, of the Methodist Board, New York; Dr. Isaac Taylor Headland, of the Pekin University; Bishop William Burt; Bishop E. R. Hendrix, of the M. E. Church South, who will preside over the Conference; Dr. Frederick H. Wright, Superintendent of the Italian Mission; Mr. W. M. Danner, of Cambridge, Secretary of the Mission for Lepers. Other leading speakers are expected from whom we have not yet heard, and of which announcement will be made later.

Every indication leads us to expect a most helpful and inspiring occasion, and we extend to all missionaries a most cordial invitation to be with us. The Battle Creek Sanitarium extends its hospitalities to all missionaries and missionary workers for one week including the time of the Conference. Letters of inquiry will be cheerfully received and answered. They may be addressed to the Secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Mich.

accepted it while attending a girls' school conducted by missionaries. Her father was greatly opposed to this step by his daughter at first, and she passed through a very trying ordeal which threatened to sever her from the family, and at times her life was threatened. But now her father assists her in obtaining a training for Young Women's Christian Association work.

The Sanitarium family has received the favor of a week-end visit from Mrs. Lucy Rider Meyer, M.D., principal of the Chicago Training School, and a leading teacher through the press and on the platform as well as at the teacher's desk. While here she spoke at different times on subjects relative to the sociological teachings of the Saviour, greatly to our edification.
The Fifth Medical Missionary Conference.
THE CLOUD AND THE BOW
G. C. T.

And it shall come to pass, that when I bring a cloud over the earth, that a bow shall be seen in the cloud.—Gen. 9:14.

The shining sky reflects no splendid bow; Itself is light; and light absorbs The radiancy of heaven and earth below And gives it back with beams from radiant orbs.

But when the sunlight falls on threatening clouds Through misty teardrops after storm and rain, The light, refracted through those tears, enshrouds The darksome background with a radiant train.

Sweet bow! Of peace thou art the promise true. In thee light is explained and analyzed, And we can see, more than in azure blue, That in "all things" God's love is realized.

Life is not altogether bright and clear; Clouds will arise, perhaps God sends them, too. Their dark forms speak of terror, dread, and fear; But lo! the bow appears, and light breaks through.

There is no bow without a cloud behind; On every cloud God paints in love his bow; With every trial a promise sweet we find, Which we, but for the cloud, would never know.

So, when the darkest clouds thy sky overspread, Look up, even through thy tears, and see and know That God is love; for he has truly said, In every cloud I bring I'll place the bow.

Since clouds are only canvas set for God To paint his promise on, why should we faint When clouds arise, and trembling fear some rod, And fail to see the bow that love doth paint?

Let sorrow, loss, or disappointment deep O'take and threaten me even as they may; I'll read the promise writ thereon, and keep My heart from fear, and so rejoice alway.

I GO A FISHING

This was the conclusion reached by Peter after some days, and perhaps weeks, of weary and uncertain waiting for the reappearance of the risen Saviour. The state of suspense and uncertainty through which the disciples passed between the resurrection and ascension of Christ was a peculiarly trying experience to their faith and patience. They had been accustomed every day to follow him about, listening to his words, with their eyes steadfastly fixed upon his person, awaiting his commands and obeying his control, inspired and encouraged by his personal presence and by the sight of his miracles; but since his resurrection a very different condition of things existed.

They were afraid to appear publicly upon the streets, their lives were in jeopardy. Jesus at various times appeared in their midst unannounced, even when the doors were locked, and just as suddenly and mysteriously disappeared without any announcement as to when he would return, if ever. And thus they groped along. A long time had now elapsed since they had seen him or heard of him. Their funds were extremely low, hunger no doubt began to pinch them. Peter had a wife whom he ought to support, and he decided to put an end to this waiting suspense. He knew how to make a living. He could go back to his boats and his fishing tackle, and as for him, he was going to do it. The others might do as they pleased but he was going fishing; and he was not far in advance of the rest of them, for they were at his heels with the exclamation, "We will go with thee!"

So, a fishing they went. They toiled all night and got nothing. There was nothing in fishing for them. They had lost their grip on the world, and really there was nothing to go back to. In the gray dawn there appeared a man walking along the beach who accosted them in a familiar way, "Boys, have you anything to eat?" as though he himself was hungry. It was a home thrust, and they were obliged to acknowledge that although hunger was pressing them, they had no means of satisfying his or their own wants. He then told them to cast
Their nets on the other side of the boat, and, doing so, immediately the net enclosed a great multitude of large fishes. The net was small and weak and the fish were large and strong. They tugged it to the shore and the net did not break. John perceived at once that it was the Lord and whispered the news to Peter, who at once girded his fisher’s coat about him and cast himself into the sea, as most people suppose because he was in a hurry to present himself at the feet of the Lord, but more probably, it seems to me, he jumped out on the other side of the ship because he was ashamed to be found in that place and ashamed of the part he had acted in leading the other disciples to abandon the place where Jesus had left them. He was also ashamed of his confessed failure, of his inability to catch the fish. He was ashamed to receive this new expression of compassion and love from the Saviour whom he had so often denied.

This little story is full of practical lessons to us, but we will proceed with it. Coming to the shore, they found a fire for warming and drying themselves. They found fishes already cooked on the coals and bread, a hearty breakfast awaiting them. For although Jesus is often found poor and empty-handed in the person of his children, he has at his command unbounded resources and is able to set a table in the wilderness. His welcome words were, “Come and dine.” Not a word of reproach or scolding, no reflections upon their weakness, their lack of stability, no words as to why they were there, or why they did not remain where he had left them; just a loving, compassionate welcome, a supply of their needs, showing the faithfulness with which he had, although unseen, watched over them and followed them.

Thus it is with us today. Jesus no longer appears in a form upon which we can lay our hands. We no longer listen to the gracious words falling from his lips as he walks by our side, but we know he lives. We know that he is risen from the dead and that his words of compassion and mercy fall very sweetly upon our ears, inspiring us with new hope and new courage and new life. Perhaps we have dropped the tasks which he gave us. We have made up our minds that we can do better at something else. Some have turned to the world to get a living with the hope of laying up something against a time of need. We have been tempted to turn our backs upon Jesus and to abandon the place in which he has put us and where he has bidden us to be faithful. There seems to be but little being accomplished, but he has not forgotten us. His eyes follow his children in all their struggles and whenever a wandering child of Jesus needs him he is there to help and to bless.

Missionaries, we apprehend, are very much tempted on the point of leaving the upper chamber of watchfulness and patient waiting for the open avenues of business and trade. Many opportunities are presented to them for making money, and inducements are held out that they should leave their posts for places which offer more money remuneration and would make life easier for them and their families. The Lord knows how his people are tempted on such points and he watches very closely to see whether our steadfastness is equal to the strain that is thus put upon us. The world can have nothing that is satisfying or really good for anyone who deserts the standard of the cross for
worldly inducements. Empty hands and empty hearts are the portion of those who thus yield to the temptation of evil.

This occasion was to Peter not simply an opportunity for the Saviour to reassure him of his love and confidence, it was also a time for settling forever the great question of his constancy, and three times the Saviour drove the arrow of conviction deep into his heart with that searching question, "Do you really love me?" and each time that that question was repeated it went deeper into the consciousness of the troubled man. The Lord indeed knew that he loved Peter, and Peter thought he loved the Lord, but to the observer it is a matter of question and uncertainty as to whether up to that time Peter had any real love and devotion for the Master or not. These questions of the Saviour's settled the matter with Peter. These repeated avowals of love and constancy brought out under the tender, loving influence of the Saviour's heart which was placed next to his own, forever rooted and grounded Peter in the service of his Lord. He committed mistakes after that, but his feet stood firm and true on the rock.

It is good for us sometimes to place ourselves under the same searchlight of divine investigation and allow the spirit of God to drive the question home deep and sure. Do we really love the Lord? What are our real motives in life? What are the considerations which control us? These questions cleared Peter's sky of all doubt and uncertainty and he could never go back of the Ebenezer which the Saviour built there on the shore of Galilee. It is a vital question as to whether our Christian life is wholly a service of love for the Master, or whether it is alloyed by earthly considerations.

THE GREAT QUESTION

On the day of his passion week corresponding with our Tuesday the Saviour entered the temple for the last time and made one great and final effort to reach the hearts and consciences of the scribes, Pharisees, and Sadducees who had so determinedly opposed him, and effectually sealed their hearts to any appeal that he had made for their candid attention to his claims. By several parables he sought to illustrate and impress upon them their attitude of rebellion and rejection of the truth. By the parable of the two sons he undertook to show them the contrast between their course and that of the Gentiles. They had said, We will go, sir, and went not; while the Gentiles had refused to work in their father's vineyard and afterwards went and worked. By the parable of the vineyard he depicted graphically their cruel injustice and wickedness, and they pronounced their own sentence when he asked them what the lord of the vineyard would do with such wickedness and they said, "He will send an army and miserably destroy those wicked husbandmen." Then followed the story of the royal marriage feast; and in all these the Saviour earnestly sought to lead these men to see themselves, but failed to do so.

They then turned the tables upon him by asking him three questions in succession: First, relative to paying tribute to Caesar; second, as to the resurrection, and third, which is the first great commandment of the law? Having answered the questions so discreetly that they "durst ask him no more questions," he then in his turn asks them one question: "What think ye of Christ, whose son is he? And they say unto him, The son of David. He saith unto them, How
then doth David in spirit call him Lord? . . . If David call him Lord, how is he his son?” And we are told that, “No man was able to answer him a word, neither durst any man from that day forth ask him any question.”

The question related to himself. It was he who personified that puzzling query, and obtuse though his enemies were, yet, there is no room for doubt that they saw the point, and realized that the solution of their troubles with Jesus of Nazareth was involved in that question.

This Man of Galilee who had come so suddenly upon their consciousness from such an unexpected quarter puzzled them beyond endurance. His two-fold character was so inexplicable that they became exasperated over it, and decided to reject him in spite of any evidence whatever it might be. But these evidences increased in number and power, they clamored for recognition; and yet the fearless way in which he stood before them and with calm dignity and with longing earnestness sought to lead them to see the truth enraged them beyond control.

Let us look at the spectacle. Here was a man from lowly Nazareth in despised Galilee, and he had a small following of humble people who accompanied him in his homeless wanderings. This man laid no claims to worldly honor or dignity, he associated with the poor and the suffering classes of which he was evidently one. He ministered to the poor outcast leper beggar, to the blind who sat by the wayside in desolate darkness, he accepted the lot of poverty, obscurity and lowliness without a protest, and made no pretensions or claim to anything better than the fortunes of his unfortunate companions.

This same man at times rose to sublime greatness. He stood in the boat that was tossed with angry waves and effectually silenced the storm and the sea with a word. He bent over the forms that were wasted by disease and with a word gave them instantly fulness of life and health. He commanded the demoniac spirits with supreme authority and they obeyed him; he stood by the biers of the dead and spoke to their deaf ears the word of life and they arose at once. He was serene and calm in the presence of his enemies, and often awed them with the incomprehensible wisdom and authority with which he spoke. He was the enigma of the ages. He referred to himself usually as “The Son of Man” and claimed to be the son of God. How could he be both? How could he be the servant of servants, and at the same time the Lord of heaven and earth? How could he be the lowliest of men and the most exalted one in heaven? How could the infinite God be reduced to the terms of the humblest of men? The religious teachers and doctors decided it could not be. That he was the lowly man was evident enough, that he was the infinite Saviour of all men was absurd; and the claim that he was such was a monstrous imposture which the religious guides felt in duty bound to oppose to the utmost. Their power to perceive the truth was disabled by their false ideas of what constituted greatness. No great man of whom they had ever known took such a position as he chose. None of their great men would condescend to wash the feet of their own servants. Of no great man was it ever true that he “came not to be ministered unto, but to minister, and to give his life a ransom for many.” Such a thing was inconceivable. The idea of receiving as the Messiah such a man as he was was not to be entertained and his miraculous powers were attributed to devils.
It requires more than human wisdom and appreciation to perceive the great truth that Jesus Christ embodies all the qualities of the divine and infinite God, together with the lowly experiences and sensations of men and women of poverty and suffering. Well has the apostle written that "No man can say that Jesus is the Lord but by the Holy Ghost."

To the human view, merely, Jesus is still "the man of sorrows," from whom men turn away and hide their faces. To the worldly philosopher he is the model man of the ages, the most perfect example of self-controlled meekness and purity, a willing sacrifice to malignant wickedness, an admirable character who stood out far in advance of his times. But who shall say what he is to those who receive him as their personal Saviour? Who can adequately set forth what Jesus Christ means to his lowliest follower? In him dwells the fulness of the godhead, bodily, and we are complete in him. In him we have redemption, even the forgiveness of sin. In him the humblest man or woman has a friend, who walks by their side and shares their sufferings and deprivations. In him the vilest sinner finds cleansing and righteousness. In him the struggling soldier, the storm tossed sailor finds refuge and help. In him wisdom has its home and sum. In him we find hope and comfort and all we need in this pilgrimage journey. In him we behold the glory of God. In him is vested "all power in heaven and on earth."

To us a child is born; to us a son is given; and his name is Wonderful; Counsellor; the mighty God; the everlasting Father; the Prince of Peace.

EVILS OF THE TOBACCO HABIT

BY J. H. KELLOGG, M.D.

[From a recent lecture to the Sanitarium patients.]

The fact has been handed down to us that Charles Lamb, the famous English writer, used tobacco just as long as he possibly could, and when his heart began to give out and his kidneys were failing to act, his doctor said to him, "You must stop smoking or you will die." So he decided to break off the habit and wrote in the form of a poem his farewell to tobacco. It began in this way:

"For thy sake, Tobacco, I
Would do anything but die."

That is, he would be willing to sacrifice any other earthly comfort or joy for the sake of his favorite habit, but he drew the line against the angel of death, and rather than die would choose to forego his idol. But there are many people who go even farther than did Charles Lamb and are not only willing to die for tobacco but actually do so. I met a man not long ago who said, "If I knew I were going to die several years sooner because of the use of tobacco, I would smoke just the same, because the pleasure I derive from it is so great that I could afford to sacrifice a few years of life for it." Nobody but a tobacco smoker whose brain is thoroughly numbed and besotted by this awful drug, could express such a sentiment as that. It is surprising that for a mere animal pleasure, even if considered from the most generous standpoint possible, a man would be willing to throw away several years of his life without any consideration of the duty he owes to his country, to his friends, to his family, to his God.
He would sacrifice every other obligation and every other consideration for the mere gratification of a pleasurable sensation.

**Charles Lamb Did Not Go That Far**

He was willing to give up tobacco rather than die. A good many people come to the place where they must do one thing or the other; in fact, that condition comes to every tobacco user sooner or later, for there can be no doubt at all that every tobacco devotee, whether he calls himself a heavy smoker or a light smoker, is shortening his life. These terms are entirely relative terms; for what might be a light smoke for one man would be a heavy one for another. Every smoker is doing that which is a damage to him. As we look at the tobacco plant growing in the field, it does not appear to be dangerous, in fact, it is a luxurious and pleasing plant to look at, but please consider that it furnishes food for no creature in the world except the tobacco worm. The tobacco worm is provided with special means for disposing of the nicotine poisons so that it can use the weed with impunity. But to mankind God has given a higher function in this world than to serve the purpose of a worm, hence it would seem a perfectly proper thing to leave the tobacco to be eaten by the tobacco worm, which would thus serve a good purpose. I doubt if there is a civilized mother in the world but dislikes to have her boys use tobacco, nor is there an intelligent father in the world who is anxious to have his boys learn to smoke.

A few days ago while in New York City I met in consultation some distinguished gentlemen at the Yale Club. One with whom I was sitting, got out a cigarette and said politely, "Do You Object to My Smoking?" to which I replied, "I am not afraid of anything except what I do myself. The only things that harm me are the things that I do." I hoped that he would receive a hint from that as to my wishes in the matter, but like many other tobacco users, his perception had become very obtuse. He decided to smoke just the same and then said, "Now, doctor, of course we all know that tobacco is not good and we old smokers advise our sons not to smoke and we say to all the boys, 'Don't smoke, don't smoke. It is a bad habit and you ought not to get it.' It does harm to everybody, there is not a bit of doubt about that;" and he went on puffing his cigarette just the same.

**But Why is Tobacco Bad for Boys?**

It is no worse for boys than for girls and no worse for men than for women and no worse for women than for men. It has just the same value for each because it is a poison and almost universally a poison. We know it is a poison to animals and quite a poison to vegetables as well. Tobacco smoke will poison plants, will poison tender buds that are just about to expand. It must be used with caution in the greenhouse, where it is used to kill green flies and other insects. The reason why we especially feel that it is bad for boys is because it stunts their growth and retards their development, and a boy who smokes is dwarfed physically and intellectually.

Tobacco hinders growth, and its deadly work can easily be detected in schools and colleges where it has been proven over and over again by scientific persons that young men who smoke do not grow as rapidly and develop as completely as do those who do not smoke. Tests made at Amherst and at Yale show the weight of non-smokers to be twenty-four per cent greater than of the smokers. In height non-smokers outstrip the smokers by twenty-seven per cent; and in chest growth, which is a very important vital measurement, non-smokers showed a superiority of forty-two per cent over the smokers. In lung capacity, the non-smoker increased over seventy-five per cent over the lung capacity of the smokers. These figures were obtained from students of about eighteen to twenty-one years of age, who were just developing into manhood. The growth of tobacco-using boys has been dwarfed because the nicotine and other poisons found in tobacco are so deadly that they paralyze the vital functions and all the processes of life are more or less dam-
aged by them. The kidneys, the liver, the digestion, the heart action, the blood-making function and every other function of the body is damaged by tobacco.

The Effect Upon Men

The case is somewhat different apparently in men who learn to smoke after they have reached their development. The dwarfing effect of tobacco is not marked in such persons because they have attained their full height and weight and strength before they acquired the tobacco habit. The evils of tobacco using come to men in a more subtle way. Adult people who reach a normal development have what is called a margin of safety. This is a term which is used in architecture and works of engineering. It is not considered sufficient to make a building, a bridge, or an elevator, just strong enough to bear the required strain. A margin of safety must be provided. It must exceed in strength all possible requirements by a wide margin in order to be satisfactory. So it is with the human individual. A boy may reach his full height at twenty-one but he goes on adding to his weight in bone and muscle for years, and does not reach his full development for perhaps seven or eight years after he has attained his full height. During this time his heart grows larger, his brain continues to develop, and his lungs are expanding, until he has reached a maximum which is beyond the momentary needs of the body.

For instance, the ordinary lung capacity is about three hundred cubic inches, but when we take the usual breath it requires a marked effort to breathe out or in one hundred cubic inches; so that after we have expelled the air from the lungs in an ordinary breath, there remains at least one hundred cubic inches of air still in the lungs. It is impossible for us to so compress the lungs as to expel all of the air that they contain. Ordinary breathing does not consist of more than two-thirds of a pint of air at each inspiration and expiration, so that the lungs are capable of containing more than eight times as much air as we ordinarily use. This means an enormous margin of safety, and perhaps you ask,

Why is Such a Provision Made?

It is so that we can run to catch a train or hurry up to get out of the way of some approaching calamity, that we can make extra exertions without exhausting ourselves and thus save our lives or the lives of others. The more we use our muscles the more actively we breathe, and this requires more extra lung capacity. Our muscles may increase their wonted activity a thousand per cent to meet an emergency. The heart is able to do five times as much work as we ordinarily require of it. And so with all of the vital organs, they are prepared to take care of an unusual amount of work when an emergency requires it of them, so that there is a wide demand, an enormously greater capacity for work than we are utilizing.

Now the adult smoker is not stunted in his growth because he obtained his growth before he began to smoke, but he is damaged and seriously damaged by the destruction of his margin of safety, and suffers this damage without knowing it. This loss is a subtle, insidious damage that he is inflicting upon himself and is very likely unconscious of it. Soon the times comes when if the man is tested, he will be found to have lost one-half of his margin of safety. That is, he is able to make only one-half the extra effort that he could have made without the tobacco. His heart is able to do only two and one-half times the work ordinarily required of it. He can not endure the chasing of a car or a train as he could formerly do.

We have in this institution a test known as the

Renal Efficiency Test

by means of which we can measure the efficiency of a man’s kidneys in comparison with the amount of work they ought to do. Thus we are able to determine the depreciation of the kidney structure and function. In testing a tobacco smoker we always find this capacity greatly diminished. A man can get along ordinarily with one-third of his
original kidney capacity, but when his renal efficiency becomes less than that he has exhausted his margin of safety. The surplus is all used up, and that man becomes a very easy prey for Bright's disease. Death, unless by accident, is produced by the failure of some vital organ because its efficiency is overtaxed. Perhaps the efficiency has become greatly impaired so that it can not do the work required of it. Death then necessarily follows. Men do not usually have the opportunity to run "one hundred years to a day" as did the Deacon's one-horse shay and then fall completely to pieces at once.

Study of this subject at the Phipps Institute at Philadelphia, the great tuberculosis infirmary where hundreds of post-mortem examinations are made every year, shows for the last fifteen years, continuously and increasingly, that tobacco users are more than twice as likely to have tubercular consumption as persons who do not use tobacco. Here is a very plain indication that the lungs are damaged by the nicotine to such an extent that growing boys who do not smoke increase their lung capacity seventy-five per cent more than smokers do, and consequently we may claim that adult smokers use up their safety margin seventy-five per cent more quickly than non-smokers do, and thus easily fall victims to tuberculosis because their lung efficiency is destroyed.

We frequently hear a man say, "I suppose tobacco does hurt some men, but it doesn't hurt me; what is one man's food is another man's poison. If tobacco hurt me of course I would have sense enough to stop it." So that man goes right on using tobacco until his safety margin is gone, until he is short of breath or his kidneys or liver or lungs are seriously impaired, then he goes to the doctor and the decision is that he has cardio-vascular-renal disease. That is a very significant word. It means that the heart, blood-vessels and kidneys are diseased. And in that case there is very little left in this world for the man. All the medical skill in the world cannot save him. His machine is used up and the damage can not be repaired. All that the doctor can do is to help him to eke out a crippled existence. He has thrown away his safety margin, a thing more precious than gold because it can not be reproduced.

A very important fact that I wish everybody might know, and which I hope you will pass along as you have opportunity, is that nicotine stimulates the activity of the supra-renal glands. These glands are located just above the kidneys, and they are very important. It has recently been discovered that nicotine causes them to secrete a substance which constricts the blood-vessels, causing high blood-pressure. It is known as adrenalin. The condition known as arteriosclerosis is very prevalent among smokers from this cause. An experiment on a smoker showed his ordinary blood-pressure to be 120. He smoked a cigar and his pressure was lowered for the next five minutes because of the weakening of the heart's action. Five minutes later the pressure was 130, then 135 and fifteen minutes after his blood-pressure was 140, showing an increase of forty points from one cigar. A great many men addicted to tobacco come here with a pressure of 200, and have no idea of the cause of their trouble. No one has ever told them.

I believe the cigarette is doing more harm today than whiskey. Judge Ben Lindsey says, "The cigarette not only has its grip upon boyhood, but it invites all the other demons to come and add to the degradation of both the boy and the man." Cigarette smoking is increasing at the rate of four hundred million cigarettes a year. The new China that is shaking off the opium curse in such a wonderful way is being overrun by the cigarette fiends who represent them as harmless substitutes for the opium pipe.

One great evil of the tobacco habit is the pollution of the air by smokers. Non-smokers are compelled to participate in this degrading habit whether they will or no. Certainly no man has the moral
or legal right to render those around him miserable and sick just that he may gratify himself, and yet this is permitted almost without let or hindrance. The name "Smog" has been coined for those who thus impose upon the public by Prof. Burt C. Wilder of Cornell, one of the foremost scientific men of our age who has made a most thorough study of the tobacco evil. The etymology of the title is easy, "s-m-o" suggests a man who smokes, and "o-g" suggests the character of the man who smokes in the presence of non-smokers in a public place. In olden days there were laws against smoking in public places, and these should be renewed.

* The public needs to be educated as to the nature of the dreadful habit and the evil it is doing to our race.

MEDICAL WORK AND ITS AID IN A LAND LIKE INDIA

BY L. D. WOLF, D.D.

Secretary of the Foreign Mission Board of the Lutheran Church.

While I have never been a doctor of medicine, I was associated with one of the first medical missionaries that went out to India, and with a lady who gave her whole life to the medical work in South India. We want to study tonight the true relationship between the medical and the missionary work. I speak now as a layman concerning the advantage which this work affords to the great task which must be accomplished in a land like India. Just what aid is lent by the medical work?

It is not necessary for me to spend time telling you what we understand by medical work. If you add the word missionary to the medical you do not change the medical part one bit, but you do change the purpose and the ultimate end in view. There is no force in this world equal to that which may be exercised by a Christian doctor. I do not except even a minister of the Gospel. A Christian doctor who goes from home to home, who gets into the family, who knows the whole family life, is a power in the community second to none for righteousness, if his heart be stayed in the Lord Jesus Christ. Now, if that is true in lands like this, you can easily see what must be the influence of the medical missionary in a land like India.

It is not to be wondered at that

The Scudder Family

started out in South India as medical missionaries. They believed that through their medical knowledge and skill they would be able to reach the people more successfully than in any other way. Not that they gave a second place to the Gospel, but that in medical science, in the skill that they had as doctors, they found a ready entrance into the thought and mind and heart of a great nation.

It took a long time for the Church of Jesus Christ to become fully aroused to the fact that we might use this arm as a mighty instrument in opening up a great nation. The real beginning of the medical missionary work is not so far in the past. Some of us know when it began, and especially that part of it which is so very influential in India, the work
of women for women. I know how the lady doctor of whom I have spoken was received at first by high class Hindus as well as by the Mohammedans. She had many a patient carried out of the Zenana, out of the home, for her to administer medicine on the public street, for fear that the house would be defiled if the doctor should enter. But I know, too, that after she was in India fifteen or twenty years, there was not a home in the town where she worked into which she could not enter. She could go anywhere except to the kitchen, and could administer medicine in such a way as would not offend, because they had learned to have confidence in her.

Medical mission work in India occupies

A Peculiar Vantage Ground

for many reasons. I would not say a word against the medical work that is being done by the British government, for it is a great work. In every district all over India you find the government medical department well organized. In more recent years we have also a medical work started by Lady Dufferin that is carried on all over India. But there is still a large work which the Christian women of the world can do in India, a work that will tell more for Christ during the next twenty-five years than any other work that can be taken up; for we have now gained the confidence of the people through the medical work that has already been done. We could start three or four mission hospitals in one of the districts of South India, and they would be crowded; and in connection with the hospital work we could have the finest kind of evangelistic work. No work tells as does the work of the lady-doctors in that land.

Now, what is the peculiar relation which the medical work ought to bear to the general work? It ought to be conceived clearly in the mind of every missionary doctor that along with and through the medical work the Gospel message should ever be borne. There ought to be in a land like India the best medical work possible to-day. No more would I think of engaging in school work in India under a happy-go-lucky scheme than I would of having any kind of a hospital that might happen. A hospital in India is the center out from which go

New Sanitary Ideas

to that old nation that lives in filth. When the doctor cleans her instruments before she begins to operate, and surrounds herself with all that goes to make her operation a success, she is beginning to teach one of the greatest lessons that I can conceive possible to be taught in a land like that, where dirt instead of cleanliness is the Gospel of the nation.

While there must be first-class, well-equipped hospital work, this does not mean that the doctor may not do a mighty work, even though he has no hospital, as he goes around among the people. The strongest force in our missions during many years was a man who had the title "D. D." but who knew more about Indian diseases than many a regular doctor because he had learned it for thirty-seven years moving in and out among the people. Wherever he went he had a larger clinic than congregation. When a congregation has been secured through medical work it must not be supposed that the work is done. The work has then only begun. When our handful of patients has grown into a congregation of patients and when we have established our medical conceptions by carrying on first-class medical work, then we just begin to do the work for which medical missions are established. Medical missions in a land like India are only a means to an end. Further than that, they will only be made successful means to a successful end when they are shot through by the Spirit of him who came to heal body and soul, and who used the ministry on the body that he might reach the soul. He who holds the knife in his hands and knows how to cut skillfully has a double power, for he can operate at the same time on the body and on the soul.

There is Danger

that the very ease with which you can carry on medical work in India may be misinterpreted and may mislead people. The very popularity of the medical work in a land like India may mislead Chris-
tian people in America, England and Germany. It is so easy to gather a vast number of people through medical science and through the treatment given by the doctors. It becomes us all to be very careful that we place first of all, before the medical work, the Gospel of the grace of God, and only use medicine as a way by which to reach the heart of the great nation.

Some years ago when I was building a hospital in India that has one hundred beds, at a meeting where I proposed that the local board give 100,000 rupees to the hospital, a noted Brahman said, "You will never have a high-class man or woman come into that hospital." How astonishing are the events of history! The first woman whose life was saved in that hospital was that man's own daughter. When there was no other hope, that man came to the missionary doctor and said, "My daughter will die unless you come to the house." The lady doctor went to the house and said, "In this house I can do nothing, but if you bring your daughter to the hospital, I think I can save her life." The woman was taken to the hospital. I need not say that that man become a believer in medical missions and a friend of the mission. A lawyer, skilful in argument, used to be the most loud-mouthed against Christianity in a town in which I lived, until his own daughter's life was saved in the hospital, and after that he stopped talking against Christianity. These are some of the outside influences of medical mission work.

You Reach Every Class through the medical work in a land like India, and that is more than some missionaries have done who have lived in India twenty-five and thirty years. Some of them have been compelled because of circumstances to preach the Gospel, perhaps, only to one class and that an outcast. But the doctor, especially a woman doctor, can preach the Gospel to every
class in the land and in the homes of the
land.

In a word, then, the aid that medical
missions have brought to the great mis­sionary task in India is that they have
been able to teach the people of India of
all classes that the missionary who goes
to India has not only a divine Gospel of
grace and love but also a human helpful­
ness which is manifested through the
medical science. Twenty-five or thirty
years ago you could count the missionary
doctors in India on your hand, but today
in different parts of the world we have
more than eight hundred doctors on the
foreign missionary field that are conse­
crating their lives to the great service of
relieving humanity. Of the 24,000 mis­sionaries that go out from our Protes­
tantism, over eight hundred are doctors.
I fully expect that these nurses' training
schools and medical schools, with their
thousands of young men and women
studying medicine, will come to the
rescue of the great East by bringing
medical science there, and not only medi­
cal science of the highest and best type,
but the Gospel of grace and truth as re­
vealed in Jesus Christ our Lord.

A BENEFICENT PROVISION

Securities valued at $1,500,000 have
been presented by the General Education
Board to the Medical School of Johns
Hopkins University. This gift is to be
known as the William H. Welch Endow­
ment for Clinical Education and Re­
search.

The transfer of the principal of this
fund to Johns Hopkins University signi­
fies that the organization of the Medical
School is to be so arranged that the en­
tire income from this fund may be
utilized for the support of full-time teaching and research departments of
Medicine, Surgery, and Pediatrics, or
diseases of children.

The express proposal made by the
trustees of the Johns Hopkins University
was that in reorganizing these three de­
partments, professors and their assist­
ants should hold their posts on the con­
dition that they become salaried uni­
versity officials, and that they accept
personally no fees whatever for any
medical or surgical services which they
might render.

The hospital wards and out-patient de­
partments are to be under the control of
the university medical or surgical
teachers, but over and above their work
in the public wards, the teachers are to
be free to render any service required in
the interest of humanity and science.
They are to be free to see any patient
they desire to see.

Patients, however, of the usual private
patient type, will pay a reasonable fee to
the University, rather than to the pro­
fessors personally. The time and the
energy of the professors are to be fully
protected, not only because their salary
eliminates financial interest on their
part, but because they are themselves to
become sole judges as to whether or not
particular cases shall or shall not com­
mand their personal attention.

In order that the time and energy of
the professors thus safeguarded might be
properly utilized under favorable condi­tions, the endowment was made large
enough to provide adequate salaries to
attract the ablest professors and also to
provide them with assistants, well-
equipped laboratories, books, and other
necessary facilities.

The university trustees have chosen
Dr. Theodore C. Janeway, hitherto Pro­
fessor of Medicine at Columbia Univer­sity, to become Professor of Medicine of
the Johns Hopkins Medical School, the
position once held by Sir William Osler.

The chair of surgery at Johns Hopkins,
under the full-time arrangement, is to
be occupied by Dr. William S. Halsted,
most of whose surgical career has been
passed in the Johns Hopkins Medical
School, where, since the establishment of
the Johns Hopkins Hospital, Doctor Hal­
sted has been its Surgeon-in-Chief and
Professor of Surgery.

The Chair of Pediatrics will be occu­
pied by Dr. John Howland, who was
called a year ago from the Professorship of
Pediatrics at Washington University,
St. Louis, and appointed physician in
charge of the Harriet Lane Home for
Invalid Children, this institution being the pediatric clinic of Johns Hopkins Medical School.

Johns Hopkins will become the first medical school to be placed upon the full-time basis in all departments. A grant of $750,000 has been made to Washington University, St. Louis, and of $500,000 to the Medical School of Yale University, upon an understanding that they also reorganize their work so as to put their clinical teaching upon a full-time basis.

The full-time scheme is a plan to ensure to hospital work and medical teaching the undivided energy of eminent scientists whose efforts might otherwise be distracted by the conflicting demands of private practice and clinical teaching. The full-time scheme is an appeal to the scientific interest and devotion of the clinician, and it is significant that the first three full-time posts created have been filled by men of conspicuous professional standing, all of whom have made great sacrifices in order that they might enjoy ideal conditions for clinical teaching and investigation.

It should become of increasing consequence to the public that the training of those studying to become doctors should be in charge of the most competent men obtainable devoting their entire time to this work. Greatly increased efficiency and thoroughness should result, to the alleviation of suffering and the cure of disease.

---

THE EDUCATION OF BOYS IN HAINAN

[Address given in the Sanitarium Parlor by Rev. David S. Tappan.]

For the last seven years I have been a missionary in the Island of Hainan which is seven miles off the south coast of China. This island is about two hundred miles long and one hundred fifteen miles broad and has a population of two million. Educational work in China has been carried on for many years by our missionaries.

I will devote this article to the educational work in this southern island. The curriculum of our mission school is very similar to that of our schools in America. We, however, lay stress upon the Chinese language, literature and history, therefore in our schools we employ the very best Chinese scholars we can get to teach these subjects. All the western subjects are also taught in the Chinese tongue, but the missionary teachers have charge of instruction in the sciences. Most of our school books, such as general histories and scientific books, have been translated into the Chinese language and this makes the work of teaching much easier.

The work of our schools is equal in scholarship to the work accomplished in America. I would be willing to put my boys over into competition with your high school or grammar school boys. I can promise to show you just as dull boys as you can find anywhere, but on the other hand, I will show you just as bright boys as any American boys, and some, it seems to me, superior. For instance, in our school I had one boy that finished his work in the Canton Christian College in one year, and then passed a competitive examination and came to America and entered Cornell as a freshman and today is there as a junior; and we know there is no university that has higher requirements for entrance than Cornell.

But while the Chinese have always been capable in scholarship, they have neglected physical education.

The Old Chinese Student was always stoop-shouldered, took pride in being weak, wore long finger nails and a long gown, and one could always point him out as he walked along, for he had what was called the Confucianist gait. In our school we have sought to turn out students strong in body as well as in mind. Every afternoon we give them the dumb-bells and have them take exercises for half an hour, then a military drill to teach them correct carriage; and at the end of the year we have put some shape into the boys that formerly simply lounged around.

In order to make athletics more popular we had a field day. No one had ever heard of such a thing as that, but we got
CONTRIBUTIONS AND SELECTIONS

Chinese Christian Bride and Bridegroom.

them interested and had them training for the track. The boys from the government schools, having heard about our annual event, asked that they might come and compete in the games. We invited them and over two hundred of them came. They competed with themselves so they would not “lose face” and our boys competed with themselves. Over two thousand Chinese came out to the mission field-meet to see the boys run and jump, as no such thing had ever been seen there. The second year the school official in our district asked to come. We explained to him that the first year our school was so insignificant and his position so high that we had hesitated to invite him. We invited him for nine o’clock until three. But he turned up at half past seven, before I had had breakfast. I was quite disturbed as to what his early appearance might mean. They said, “It is very simple; if one wants to show his appreciation of an invitation he goes early, and so he has come very early to show you how much your invitation is appreciated.”

Well, we had the races and after the boys had finished, the official turned to me and said, “I have enjoyed this very much, why not let us have a race? I would like to run a mile race with the Chinese teacher and the teacher of the government school.” And so we ran a race. The race was a failure in a way, we did not make any records. But we were pleased to see the Chinese officials anxious that their boys should be trained, their bodies as well as their minds.

Teach the Dignity of Labor

Another problem we have is to dignify labor among these boys. One reason the Chinese are so backward and have made so little progress, is because China has divorced labor from intellect and they have never allowed the intellectual class to labor. The only way to make a person believe in the dignity of labor is by example—to labor yourself. So every morning at 6:30, in carpenter suits and with a saw, the boys and I went out and worked on a tree that was blown down by a typhoon. We had no well there. If you wanted a well the proper thing to do was to send out and get coolies to dig it. I told the boys it was not necessary to send for coolies, that we were perfectly able to dig it. And we did. Sometimes the teacher was in the bottom of the well in the mud and water and sometimes the boys were down and the teacher was on top. So we taught our lesson, the dignity of labor.

Another problem was self help. The boys that come to school do not get free tuition. We help them, however, to pay for it. Last year the poor boys of China gave four hundred dollars, gold, for their tuition. During that same period our Presbyterian Foreign Mission Board gave three hundred dollars. For every three dollars the Chinese boys gave four. When we remember that these boys are self-supporting at home, we feel that they are doing their share. A father once came into my room and laid down fifty dollars. I told him his boy was not old enough to enter school. He said, “I just sold a rice field and got fifty dollars
for it, and I am afraid that I will spend it before my boy is old enough to come to school, and when he is old enough I won’t have money enough to pay a teacher, so I wish to pay it now.” And before I came away, one of the last things I did was to give the fifty dollars to one of our teachers and tell him about that boy. Many of the poorer boys have no money. We do not refuse any, but we give them the opportunity to work, and as we have given dignity to it, they will work.

We had been in the habit of buying vegetables at the market. I told our boys it was not necessary to buy vegetables. We had plenty of ground, plenty of water and plenty of boys. So you will now see our boys with poles across their shoulders with a bucket on each end, irrigating and working in our garden. They do not want to do it but in order to get an education they will. We had been in the habit of buying rice polished or ground. My boys objected when it was not perfectly white. I told the boys it was not necessary for us to buy this, that we could buy the cheaper rice and polish it. They turned to us and said, “Teacher, we do want to get an education, but

“We Hate to do Woman’s Work to Get It.”

I knew it was woman’s work and I said, “If you are not willing to do that work to get an education, you would better go back on the farm.” And then every morning one could see four of our school boys usually stripped to the waist, each one raising up a heavy mallet or pestle and striking in turns; they follow each other so closely that it sounds like a continuous blow, and theyound sufficient for the day’s need. And let me tell you the boys are not particular how hard the rice is. But now we learn that unpounded rice is more wholesome, that the cellulose in it is valuable, and so the boys avoid doing this job that always belongs to the women.

Another problem in education is the creation of Christian character. And that is what our schools are for. We are proud of the intellectual equipment and of the physique of our boys and that they are willing to work, but we are prouder of their characters. We used to wonder why men of heathen religion would send their boys to our schools instead of to the government school and I asked one of our native professors about it. He said he had asked one of the fathers who replied that their boys would come home from the government schools gambling, swearing and drunk and loafing in the market places, but the boys from our schools did not loaf nor gamble nor drink, and did not use profane language, and would be willing to go into the rice fields and work. He did not know anything about Christianity, but he did know that he wanted his boys like the boys from our schools.

During the Revolution

in North China, some of the boys left their school books and fought for their country, and there were no boys more patriotic. We do not try to teach them to love America, but to love China. And they do love America, for it is through America that they receive education and help when they are sick, and best of all the knowledge of Jesus and his love. Most of our boys could not fight for their country but one morning they came to my study and said, “Teacher, would you care if we had a prayer circle every morning in our rooms?” They already had one, but they wanted to have a prayer circle for their brothers who were fighting. So twelve or thirteen of our boys met daily and prayed for the success of their brothers in North China.

They have recently opened a night school so the boys that have to work in the day time can attend. That is the educational opportunity in Hainan, where every boy in school is willing to pay his teacher or to work for his education, showing that there is surely a desire for it.

There is no money better invested than in the education of these boys and girls and there is no life that is better invested than for the evangelization and education of the Chinese.
THE PEACE OF GOD

The following beautiful exposition of a favorite text is taken from a discourse preached at the Sanitarium about two years ago by Dr. James Chapman, president of the Southlands Training School, England. At the time the outlook was quite serious for his future health, a fact that gives special interest to his utterances.—Editor.

Text: “Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

The exhortations, Be careful for nothing, Don’t worry, Cheer up, are most commonly given to one in trouble, and usually sound to him like mockery. One might as well tell a paralyzed man to take exercise. Paul not only gives the exhortation but he also supplies the motive and the method. Bring your burdens, cares, perplexities and trials to God; lay them before him and tell him the desires of your heart, and one of two things will happen: Either the hand of God will be stretched forth to remove the burden from your back, to extract the thorn from the flesh (which happens more frequently than those not accustomed to believing prayer imagine), or else the trouble will be seen in its right perspective and as an ultimate good. In either case the disturbance is removed.

Anything held close to the eye looms large; it occupies the whole field of vision. This is so of our trials when we fix our minds upon them, even in praying about them. In thanksgiving, God’s mercies, his lovingkindness, former deliverances, are called to mind; our minds are thus turned from the contemplation of our own private and temporary trials to his eternal attributes. The farther an object is removed from us, the smaller it appears. When we see it against the background of the heavens it takes on its right proportions. So our trials, seen against the background of God’s mercies, the heaven of his love, sink into insignificance, and if not removed can be cheerfully borne.

The result is peace, the peace of God. Not merely peace from God, but the peace, the tranquillity of mind, which God himself continually and eternally enjoys,—the rest which he has in his own infinite attributes,—power which nothing can withstand, knowledge which nothing can escape, wisdom which nothing can baffle.

This peace of God as an armored guard shall keep our hearts, subduing all inward disturbance, repelling all outward attacks. This peace is stable, it is always there. It is not as a bird which at the least alarm flies away again into the heavens from which it came, but as a strong guardian angel, protecting from all alarm. If our peace is not constant, if it comes and goes, leaving us when we most need it, it is not the peace of God.

The clause, “which passeth all understanding,” should be rendered, which surpasseth reason. This it does in a double sense: It is beyond anything that reason can furnish, and consequently beyond anything that reason can understand. Reason can furnish a comparative tranquillity in two ways: by foresight and by philosophy.

First, by foresight. The wise man looks ahead and prepares for what he sees coming. He sees the tokens of the coming storm, and prepares a shelter. He sees the advancing host behind the cloud of dust, and takes refuge. But how much there is that one can not foresee, or seeing can not prevent. And even where most successful in seeing and preventing, reason does not furnish peace, but rather distributes carefulness and anxiety over the whole of life, instead of leaving it to be concentrated into crises. It requires constant vigilance, not rest. One must “sleep with one eye open.”

The peace of God far surpasses anything that reason can furnish by foresight.

Second, by philosophy. To one of just the right temperament, after much discipline, the Stoic or some other system of philosophy might bring a certain calm, but this was accomplished by stifling the sympathies and sensibilities;
it was the stillness of a frozen sea. It was therefore dehumanizing. All systems of philosophy have in turn been abandoned because of their failure to bring about the desired imperturbability. What is called “practical philosophy” is no more successful. “Things may not be so bad as they threaten;” or, “This may turn out to have been all for the best;” or, when everything else fails, “Worrying will not do any good, so what is the use of worrying?” may cause temporary relief, but afford no permanent peace. One can not rest securely upon a “may be,” and the knowledge that worry is useless does not prevent it. No certain peace can be induced by the philosophy that reason furnishes. The peace of God surpasses reason. And as reason can not furnish the peace of God, neither can it understand it. It is incomprehensible even to the one who possesses it to find himself carried in perfect tranquility through circumstances which he would have supposed would utterly destroy his peace.

“Through Christ Jesus,”—here we have the key words to the situation. “In the world ye shall have tribulation, but in Me ye shall have peace.” “My peace I give unto you,” as though he took it from his own heart, having received it from the heart of God, and gave it to us. It is the privilege of every child of God to be thus kept by the peace of God. If we are not, we are defrauding ourselves of a most precious privilege.

INDIA A PROBLEM
BY REV. A. A. PARKER
Baroda

We have heard a great deal about the possibility of evangelizing the world in the span of a generation. I think this could be done. There are many reasons for thinking so. For example, for years commerce has carried men to the ends of the earth. I have been far away from railroads, I have been in the fastnesses of the Himalayas and in the jungles six or seven days’ journey from civilization, but have never gone beyond the bounds of modern commerce. In the farthest jungles I have seen the huts of the natives roofed with the flattened-out tins of the Standard Oil Company. And it seemed to me that if man for the sake of gold could send messengers into these places surely the Gospel could find representatives. I have never been so far in the jungle that I did not see the Singer sewing machine. There I have seen the native sitting on the porch of his hut with so little on that I would be ashamed to describe it, doing the dhoty work as we call it, sewing, for the whole village. So, since men of the world can reach the remotest regions, if the church of Jesus Christ ever awakes to the task, it will be possible to push out the borders of the Christian religion to the ends of the earth.

India’s Area

I want to speak first of India’s problem as a vast area to be overcome. I suppose you got your idea of the size of India as I got mine, from the old geography. I remember the time I studied it, and I did absorb some ideas from it, and among these was the fact that I found the map of the United States covered two pages of the book, so I thought it must be the largest country in the world. My geography was what they called “the Kansas edition,” and the last page of the book was devoted to a map of Kansas which was the largest map next to that of the United States; therefore I concluded that it was the next largest place in the world. My brother lived to be twenty years of age in Kansas before he saw a saloon, so I still think it is a pretty big place. From that same geography I got my idea of India and saw it as it lay, a three-cornered country meeting the Sea of Arabia and the Bay of Bengal, and because it looked so small on the map I thought it must be small. When I reached India I changed my mind.

Baroda is a city of 125,000 people. It is the capital of the native state of Baroda. We lived in the cantonment just outside of the native city. The “cantonment” is the name given in the East to the place where the English soldiers
Indian Idols and their Degraded Worshipers.

are quartered just outside of the city. The policy of the British government is to maintain the integrity of these native states, and a very wise policy it seems to have been.

India is More Diverse

than the warring nations of today; they are in no sense a unit. They are socially and religiously divided into distinct classes. They are divided by racial distinctions; they are separated by different forms of religion, and by many different languages, all of which make the problem of British rule of India very difficult indeed. As part of their policy the British have maintained these native states as means of safety. The people understand that unless they are loyal to the British flag they cannot maintain their own rule.

Five years ago my wife and I started to go from Baroda to Darjiling. Baroda is 256 miles north of Bombay, while Darjiling, to which we were going, is 330 miles north of Calcutta. We began the journey about midnight on Monday and travelled by fast train. They provide really fast trains and the British government sees that we have good service. The Indian railway system stands as an illustration of what the government may have to do with railroads. I have been here so long that I do not expect to be invited. If I were, I would point to the railway system of India and undertake to show some things concerning the railway problem. The railways are not owned by the government, but they are controlled by the government. They are built by private capital.
come from them, and if the railway does not earn this the government stands ready to make it good. In view of that fact, the government controls the railroads. As a result we have no competing lines. The government decides how heavy the ballast must be, what kind of rolling stock they must maintain. The government furnishes the test.

The People Travel a Great Deal

At the rates they charge, even a missionary can afford to travel. There are three classes, first, second and third. I usually travel third-class. The first-class ticket costs about what it does here, second class, half of that; and third-class for a short distance, about three-eighths of a cent a mile. For long distances it is less than that. For example, from Bombay to Baroda and back, five hundred miles, on what is called a week-end ticket, purchased after midnight Thursday, good until noon Tuesday, costs $1.20. Of course the accommodations are not luxurious, not like the stateroom of an American Pullman. But the Americans and Europeans may have a separate apartment. It is sure to be clean, for at the end of the travel they turn the hose on it and you know that it is not likely to be inhabited by anything besides human beings. A card is hung on your compartment and it is reserved for you. The seat is a bench that runs the full length of that compartment. It is not as wide as it ought to be for your comfort and it is just as hard as any American plank could be. But traveling in India one must take one's bedding along. If you go to a hotel in India, unless to one that caters to Americans, you will have to furnish your own bedding. Thus, with the good service the British government gives us in traveling, we were able to take the fast train on Monday night at Baroda and we rode until Friday afternoon to get to Darjiling. So it is a great big country in spite of the fact that it looks small on the map.

The next problem is not how to get about, but it is the problem of the numbers. In evangelizing the world, we are told to go into all the world and preach unto every creature.

But How Can We Reach 317,000,000 of Folks?

That is a great many people. When we deal in large numbers we do not realize that a million is a great figure. Multiply it by 317 and you have India's people. It has a larger population than the United States, with South America, Africa and all of Australia. It is a country literally teeming with needy millions.

Then there is the problem of the language. It is certainly essential if we reach the masses that we carry to them the Gospel in their own language. In order to do so we must bring to them 537 languages and dialects. There are 147 separate and distinct languages in India and at least a dozen or score of them are great languages. I mean by that, they are spoken by millions of people and have a basic literature extending back through many centuries.

We must get the Word of God to this people and we must do it in the language of the people. We can not speak the feelings of the soul-life of a people in any other way than they can understand intimately. In the old days we used to have cottage prayer meetings; the neighbors gathered together, somebody led the service and everybody prayed. There was one old German brother who talked English fairly well, but when the time came for his prayer he usually began in English, but when his soul caught fire he would leave off the English and pray in German. That illustrates what I mean. The language problem in a place like India is a vast problem.

Problem of Religion

Then there is the problem of religion. There we have nearly every religion under the sun except Confucianism, which we do not call a religion, it is a system of morals; there are Buddhism, Hinduism, Pantheism, Mohammedanism, every religion is there. There are about four million Christians in India. It is not an easy matter to preach the
Gospel to these people. Methods of approaching one man must be different from that to another.

The Parsees are often called the Jews of the East. They know how to trade and make money. The Parsee has been in India for thirteen centuries since he was driven out of Persia. He has lived among these people without being absorbed by them, and has preserved his identity. He has not intermarried among the people of the land. I have never heard of a Parsee being converted to any of the religions of India; but I have seen them converted to the Gospel of Jesus Christ. There are more Mohammedans in India than in any other country in the world. We never think of India as a Mohammedan country, but there are sixty million of them there. It is a great Mohammedan land. Three years ago when the Pan-Islamic Conference was held in Lucknow, it was said that no missionary in India was giving his entire time to the study of the Mohammedan problem.

There are 250,000,000 of Hindus, divided into many different castes and subcastes. They are there to be reached by the Gospel. Different methods of approach must be used; therefore we must have a trained ministry in India. I am glad that it was my experience to gather together a little company of native men, train them and send them out to preach. If the Gospel is to go it must be by native men. We could not send enough men as missionaries. But we can train up enough men in the ministry so that Jesus Christ may become a reality with these people.

But, last of all, I want to say that the most important problem is the
Problem of the Home Church.

I heard a man not long ago make the remark that a battleship’s efficiency is not measured by the range of its greatest gun but by the capacity of its bunkers. How much coal can it carry? Because it can only shoot about so far, but if its bunkers are full of coal it has an immense range of influence. The results are not determined by the number of men we have out there but by the base of supply. I think that with the number of men we have in the foreign field today, if we had a home church behind us determined that the world should hear the Gospel, the work would soon be done. India, among many other nations, stands wide open to the approach of the Gospel. I have a friend who is the superintendent of a great district in Northern India. Not long ago there came to our office in New York a letter from him telling of a gathering of about two thousand native men representing the community of leather workers. These men had come together to discuss whether or not their community should become Christian. We used to think the caste condition was a great barrier. Every little village seemed to be divided into castes, one caste on one side of the street and just across another caste who would have nothing to do with these, would not speak to them or associate with them. If a man were converted he could not go across the street and preach to neighbors because he was of a different caste. But now we have come to believe that this

Caste System is to be Our Helper

because the people are used to moving by communities and are accepting the Gospel in this way. These men represented their own townships, and after a day of earnest counsel decided they would adopt Christianity. These men said to my friend, “Will you come out and baptize us?” He said, “No, because you are not sufficiently instructed.” There were those men and back of them great companies who could in six weeks time be instructed and baptized, and yet he had to say to them that we had not a single dollar to finance the outgoing of another preacher, and we are absolutely at a standstill. It is the question of what we who are here propose to do about these things.

I am quite aware that I have been unable to give to you any adequate idea of the problem India presents to missionaries, but perhaps I have been able to give to you a few hints and remind you that the land that looks so small on the map holds a multitude of people, and I hope it may have a large place in your interest and prayers.

Let us pray God that India may be speedily won to Jesus Christ and, especially, that the 46,000,000 whose very presence is defiling, whose very touch is pollution, may be brought to Jesus. Those people are turning toward us. They are the laboring classes, who earn perhaps three cents a day. They are asking for education. Some of the keenest people I know are of these poor classes in India. One of the brightest men that I know is named Martin Jordan. He got his name, I think, through the fact that some people by the name of Jordan gave twenty dollars a year toward his support and education. I found a man there by the name of Seneca Falls and I did not understand it until not long ago I found in Seneca Falls the very Sunday School class that sent the twenty dollars a year for his support. They had named that poor little child Seneca Falls and he has had to bear that name ever since. But in spite of his name he got on well. Martin Jordan was picked up by one of the missionaries with his old grandfather. The missionary converted the old man and put the boy in school. He made a grade a year, went through the high school, and then got a bachelor’s degree, and went on and got his master’s degree, and though he is the son of a sweeper or untouchable, has supervision over a province in which two-thirds of the people are of the Brahmin class, and when he enters every one of the six hundred young men in the school rises and gives him a salutation, because the Gospel has touched their hearts, and that common boy of the “untouchables” has become
one of the most efficient teachers. You can take any Indian lad and give him a chance and he will amply repay all the effort that is expended on him.

**A LETTER FROM DR. RUTH PARMELE**

We present herewith a letter written by Dr. Ruth Parmele who went out last spring to Eastern Turkey as a medical missionary under the auspices of the American Board. She was accompanied by her mother who with her husband spent many years in Armenia. Doctor Ruth obtained much of her medical education and experience with us and has a good many friends here who will follow her career with special interest in her success. She is connected with Dr. H. M. Atkinson's work in Harpoot.

*Mezereh, Manurette-ul-Azis, Turkey in Asia, August 3, 1914.*

We have just closed a meeting here which is going to prove significant through the whole year's work. The Eastern Turkey Mission in its annual gathering transacted much important business, but that is not the thing which makes this conference significant. The spiritual blessing and uplift which has come to us all, and the new purposes which we have gained, or old purposes which we have had strengthened, are the things of greatest importance, as we look back on this meeting just completed.

The friends gathered from four other cities in which our missionaries are located, and traveled from five to fourteen days to get here. It is no easy matter to get about in this country, and most of these people rode all day on horseback and put up their tents at night, with long days of travel and short nights of sleep. The Euphrates and Tigris rivers, and the Taurus Mountains, were not sufficient obstacles to daunt the courage of these missionary friends. When all the parties had been duly met and greeted, we numbered forty-six including three ladies over seventy years of age. For two weeks the garden has been alive with sociability and good cheer. Every room in the summer houses was used, and several tents were put up to supplement the inside space. Fortunately, there is scarcely any rain here during this season and nobody suffered from sleeping so near to Nature.

We had two sessions a day, with business in the forenoon, and reports and special papers in the afternoon. The special topic this year was how to spiritualize our work in every phase of it.

The thing which has impressed us all is the advance step which we feel we must take in the manner of working for the Mohammedan races. I say "races" because the Turks are only one race which Mohammedanism embraces. There are the various tribes of Kurds with their dialects and problems. In past years the doors have been closed, but we feel that they are opening, and we must be ready to take advance steps.

Last year a company of young men in this city, following the example of the "Gideons," put Bibles in the various khans or inns of the city, and the Mohammedan inn-keepers were as anxious to have these sacred books as the others, and demanded that they be put into bags to keep them in good shape.

In one of the stations of our mission, the city of Van, there was an epidemic of typhus fever last winter. Many thousands died in the wretched army hospital which did not deserve the name. Finally, the officials began to take the disease, and then they were glad to accept the offer of our medical missionary and come to the mission hospital. One officer seemed to have a real change of heart, and as he was about to leave the hospital, he wrote a testimonial in the fly-leaf of a Bible, stating that he had found help from reading it and signing his name.

In another mission hospital, a Moslem was saved from death almost miraculously, and also saved to go to his people with the Gospel. He considered that he had had his health restored for a special purpose. In the village of this same field, a young woman stands almost alone to testify of Christ to her Moham-
medan friends and relatives. We are hearing of such cases all about us, and we must make use of our opportunities. As I write, one of our missionaries is taking lessons in Kurdish, since he feels he must have a medium for reaching this greatly neglected people.

As these things came to our ears, and the burden of these non-Christian peoples grew heavier upon us, it seemed necessary to do something right away. So we were all organized into committees for the coming campaign. One group will work especially to interest the native Christians, who should be doing personal work and reaching their Moslem neighbors. Unfortunately, the Armenians in this field have not lost the hatred which was engendered by the persecution which they have received at the hands of the Turks. Let us pray that they will come to have love for their enemies, and go out to win them for their Master. They have had so much done for them that they forget sometimes that the missionaries came in the first place to work for the non-Christian races of this country. Other committees will work on the preparation and distribution of literature, the women’s work, the medical work, etc. We are all supposed to have a share in it somewhere. Pray for us, that we may really accomplish work for Christ, in thus branching out for these neglected peoples.

The medical work brings the Mohammedan people right to us, seeking our aid, and we want to make the most of our opportunities here. My work is just beginning, and so much wisdom is needed in planning and preparing. Some time must be devoted to the study of the Turkish language, but a certain portion of the time must be given to the women who will hear that there is a doctor for their own special benefit. Where are the young women who will take up this work for women who would otherwise be entirely neglected? Besides myself, there is one medical woman giving her full time to medical practice, and one married woman who is able to do some things for the Mohammedan women—as much as her family cares permit. Just think of all of Asia Minor, with three physicians to minister to the needs of the women!

In connection with this mission meeting there occurred a medical conference, in which five physicians and four nurses participated. In two of the sessions, some of the Armenian physicians and druggists, also, took part. We gained much help by discussing our problems, and learned much from each other. Of especial inspiration to me has been the aforementioned lady physician, Dr. Caroline Hamilton, who has given me many valuable suggestions. This conference is the first one held in this part of the country, and we organized the Eastern Turkey Branch of the general Medical Missionary Association of Turkey.

We are settling down to a quiet life again, after all the stir of the meeting, and have much to do in preparation for a busy year’s work. Our hearts are heavy today, because we hear that all the strong men of the region are being pressed into the service of the army. We fear it means another war, and how can this poor country stand any more! All races suffer alike, and there are better ways to bring men to terms, than by fighting and bloodshed. Let us hope and pray that war may be averted.

RUTH A. PARMELE, M.D.
CARE OF AMERICAN CONSUL.

CHRISTIANITY AT THE HEART OF MOHAMMEDANISM

BY REV. JOSEPH K. GREENE, D.D.

A GLANCE at the map of the Levant reveals at once the important strategic position of the headquarters of Mohammedanism. Its position is in every way a commanding one. It lies at the outlet of the Black Sea, a great sea seven hundred miles long and four hundred miles wide which of itself is a great field of commerce and source of revenue. There are sometimes one hundred steamers a day passing through the Bosphorus, bound for the Black Sea. The Grecian archipelago is adjacent, to the west, and
Constantinople and Vicinity.

a portion of Russia and Persia contiguous on the east. The Straits of the Bosphorus are about a mile wide with a very swift current, and the banks on either side are lined with palaces and the beautiful mansions of wealthy Turks and of the foreign ambassadors. The stream is exceedingly beautiful with wonderful vistas as you pass up and down.

Constantinople is located where the waters of the Black Sea pour into the Marmora. It is a position of imperial dominance, to which no point in Europe bears comparison. Paris, London, Vienna, St. Petersburg, Berlin, could as well have been in some other place in the country to which they belong and yet be capitals, but Constantinople could not be located anywhere else. It has the Marmora and the Mediterranean on one side and the Black Sea on the other. It holds the key of communication between these great bodies of water, and thus controls, to a great extent, the commerce of the Levant.

In the center of the city there is a deep inlet from the Marmora, forming a splendid harbor and known as the Golden Horn. This harbor divides the city into two parts. On the south side of the Golden Horn is the ancient city, known as Byzantium until 328 A.D., when Constantine the Great made it the
capital of the Roman Empire and changed its name to honor himself. Constantine surrounded the city with a wall with the Golden Horn on one side, and the Marmora on the other, each side being five miles in extent, with a land base of six miles toward the west. This wall saved Constantinople from capture in the course of a thousand years in more than twenty sieges.

Only Twice Was the City Taken.

The first capture was in the year 1204 by the Latin crusaders under Baldwin, of Flanders, and the second capture was by the Turks in 1453. A great highway, known as the Imperial Road, runs through the city to the Adrianople gate. The great mosque of Saint Sophia with immense and beautiful grounds, helps to form a wonderful view to one approaching the city from the Dardanelles.

On the north side of the Golden Horn is the commercial city called Galata, which is about three miles in length and half a mile in width. Here are situated the great banking and commercial establishments. The business of the city is largely in foreign hands. The Turks have no power of combination in commerce, because they have no confidence in each other. They have many delightful qualities such as politeness, kindness to animals, and general agreeableness, but the moral qualities of reliability are sadly lacking. From early youth they are not taught to distinguish between right and wrong, truth and error. On account of this deplorable condition the great enterprises of the city, the tramways, the telegraph system, the lighting system, the water supply, and other public enterprises are in the hands of outsiders. There are of course many small shop-keepers and tradesmen among the Turks, but very few Turks in the large business firms.

Lying to the north we have the European city known as Pera, which extends for five miles over the hills. Here are beautiful apartment houses and residences and large and beautiful stores, established by Europeans. Thus the city consists of two parts, first, the walled ancient part, now called Stam-boul and occupied chiefly by the Turks, and second, the commercial section, Ga-lata with the European city called Pera. Opposite to Constantinople, on the Asiatic side, is the city of Scutari with a population of some 200,000, and below Scutari, another city of 50,000 people. Constantinople has a population of 1,125,000, about one-half of whom are Turks.

Mission Work

In giving an account of the missionary work in Turkey, I am obliged to say that no very great results have been accomplished in Constantinople. As in all other missionary lands, the flower and fruitage of missionary labor are found mostly in the interior, in the smaller cities and villages. At the same time the missionaries are not put to shame even in Constantinople. We have there four independent evangelical churches. In all, in the Turkish Empire and the Balkan States there are 148 churches, the fruit of the labor of missionaries of the American Board. They are not known, however, as Congregational churches. We cannot well translate denominational names in the Oriental languages. The people are unable to differentiate between Methodist, Presbyterian, Baptist, etc., and our missionaries put very little stress upon these distinctions. Their effort is to lead the people to an understanding and acceptance of the great fundamental truths of the Gospel.

In 1846 the first evangelical church was formed in Constantinople, and when asked by the council by what name the church should be called the reply was given that it should be called the Evangelical Armenian Church of Turkey. "Evangelical" is the word which designates the 148 churches in Turkey and the Balkan States. Nineteen of these churches use Greek, twenty-one use Bulgarian and 108 use the Armenian language. These churches are on close and friendly relations with each other. Only one of the Evangelical churches in Constantinople receives help from the American Board. There are
about a dozen other places in Constantinople where the Gospel is regularly preached.

**Working Centers**

There are in Constantinople four strategic points of work under American management. First, in the center of the old city of Stamboul, situated on a height commanding a beautiful view of the Marmora there is a fine stone building purchased by the Woman’s Board of Boston. The work has been established for twenty-five years and here are schools for Armenian, Greek and Turkish children. The pupils receive a good common school education, including the languages of the country. The children are taught the Bible and the English language, and it is remarkable to witness the facility with which they use English.

Near one of the two great bridges which cross the Golden Horn are two large stone buildings, four stories high which are called

**The Bible House.**

Here is a great depository of books, some sixty thousand volumes; with newspapers and school books in the different languages, offices for translators and editors, printing presses, a lithographic establishment, two homes for missionaries, and a chapel. The Bible House is held by a board of trustees in New York. It is independent of the American Board, but closely affiliated with it, and the work of each organization is mutually facilitated. Travelers visiting Constantinople should not pass by the Bible House.

On the European shore of the Bosphorus five miles from the city toward the Black Sea, upon a beautiful site which rises four hundred feet above the water, are five large stone buildings representing what we call the American College for Girls. This was started as a girls’ boarding school in 1871, and has developed into an independent college. In all departments they have several hundred students, many of whom are Turkish girls. This college has been greatly helped by rich ladies of New York. It is the leading institution for the education of women in Turkey. Two miles further up, also on the European side, is the second college, which is situ-
The Constantinople Church.

ated on a promontory some two hundred feet above the waters of the Bosphorus. This has been the point for the passing and re-passing of armies across the Bosphorus for many ages. Here on fifty acres of ground stand seven large buildings, known as

Robert College

Mr. Christopher Robert was a wealthy merchant of New York. Two years after the Crimean war he visited Turkey and it was suggested to him to found a college. Dr. Cyrus Hamlin was taken into the employ of Mr. Robert, and secured the site and erected the first college building. Mr. Robert gave some $500,000 to the college. The college has just passed its jubilee year. Two million dollars were given to this college by Mr. Kennedy, of the Presbyterian church.

The college is now in good financial condition and its departments have recently been considerably enlarged. It embraces a large preparatory department. It has engineering, commercial and agricultural departments. And its work is very highly esteemed by the Turkish authorities. From the beginning this college has received a large number of Bulgarian students. Well-to-do Bulgarians feared to send their sons to Paris and Berlin on account of the immoral and irreligious influences in those cities, and from the first many Bulgarians have sent their sons to Robert College. The students receive from four to eight years' instruction in English and a good academic and collegiate education. During the thirty-five years that Bulgaria has been a kingdom, this college has furnished the country two prime ministers, twenty-four cabinet members, twenty-two deputies in parliament, thirteen diplomatic representatives and a dozen professors for Bulgarian schools. When I reached Turkey fifty-five years ago, this whole land formed one mission of the American Board. Subsequently it was

Divided Into Four Missions

for facility of administration. The European field is now known as the Balkan Mission. In this region are six important stations. Asia Minor has been divided into three missions, known as the Western, Central and Eastern Turkey Missions. Syria and Persia were originally under the American Board, but in 1870 the work in these countries was transferred to the Presbyterians. In the Western Turkey Mission is located Smyrna, the second city in Turkey in size and importance, having a population of three hundred thousand. Here we have two churches and a very large international college with some five hundred pupils.

The original object of the mission was to preach the Gospel to the Mohammedans of Turkey. Missionaries were hindered from doing direct labor for that people by two considerations. First, the death penalty hung over the head of any Mohammedan who became a Christian, and during the first thirteen years three men were beheaded by order of the Turkish government. During the entire reign of Sultan Hamid, who was deposed six years ago, the land was full of spies and the Turks were afraid to show any interest in the Christian religion. Very
few dared to come into touch with the missionaries. During this time it was my privilege, however, to have many private interviews with young men from the military and other schools of Constantinople. These men were prevented in most instances from professing faith in Christ by the fear of persecution and death. In short, while we have not been able to do what we would have liked to accomplish a good beginning has been made.

In Syria, Egypt and Asia Minor we have given to the people translations of the Bible in Arabic and Turkish, and have sold more than

Half a Million Copies to Mohammedans.

I could tell some beautiful stories of Turks who have become converted simply by reading the Bible. Since the Turkish revolution in 1908, at least two of the leading preachers in the mosques in Constantinople have become converted to Christ simply by reading and studying the Bible. We have had a general helpful influence upon Mohammedans and many Turks gratefully appreciate the work our schools have done for their youth, and for the influence the missionaries have had in general upon the different communities. As our work has been almost wholly for the native Christians the Turks have not usually opposed it.

The second hindering cause was the fact that the nominal Christian churches toward whom our earlier efforts were directed had their translations of the Bible, but for centuries their religion had little spiritual influence. They had maintained the name of Christian, however, and even their corrupt form of religion had prevented them from becoming Mohammedans, thus serving a great and good purpose. We do not fail to recognize the common ground upon which we stand with Christians of Turkey. Their conception of God, their belief in the Bible and their acceptance of Christ as the Son of God are in harmony with our own belief. It is our aim to teach the people the radical difference between the true faith of Jesus Christ and nominal religion.

Our principal agency in the evangelizing of this country is the publication work. The Bible has been translated into Modern Greek, Bulgarian, Armenian, Turkish and Arabic. We have had a large body of books in different languages and four weekly religious newspapers, the first of which we began to publish sixty-seven years ago.

Then we have our educational work. There are about four hundred common schools managed by the native Protestant communities. There are in Turkey and Syria fifty boarding schools for boys and girls and eleven colleges. From two to four hundred miles separate these colleges, so that there is no conflict in their work. In all these schools there are more than six thousand pupils of different nationalities. Not many have become Protestants directly, though some have, especially in our boarding schools, but the great proportion of them have become enlightened men and women and have gone forth with a good knowledge of the Bible.
Another important agency is our medical work. There are ten Christian hospitals in Turkey, and it is a wonderful work that they have done. Last year there were 114,000 patients connected with these hospitals, more than half of whom were Mohammedans. There is no Mohammedan so fanatical or hostile that when his body is racked with pain and he is treated by a skillful American physician and cared for by an angel in the form of an American nurse, his heart, under these circumstances, is not softened and made grateful. These hospitals have done a large work in dissipating the prejudice of all classes throughout Turkey, and have been highly appreciated by the authorities.

Finally, we have a large spiritual agency in the form of 148 evangelical churches, with sixteen thousand members and sixty thousand registered Protestants. These people are not perfect men and women, but they are living witnesses for Christ both to the members of the ancient churches and to the Mohammedans of Turkey.

**JUDGE NOT**

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air that frets thy sight
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe
Whose glance would scorched thy smiling grace
And cast thee shuddering on thy face.

The fault thou darrest to despise—
May be the Angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand,
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost, but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after years!

—Adelaide Anne Procter.
The Battle Creek Sanitarium

RATES TO MISSIONARIES

Beginning July 1, 1913, the rates to foreign missionaries of all evangelical denominations who are home on furlough and are in need of medical care and treatment will be as follows:

BOARD AND ROOM

For the first four weeks, per week .......... $6.00
including the entrance examination, which covers physical examination, urinary, fecal and blood analyses, blood-pressure and strength test.
For the second four weeks, per week ...... 9.00
For the third four weeks, per week ...... 12.00
If further treatment be considered expedient, special arrangements will be made.

The above rates include, in addition to the board and room, the regular treatment, consisting of morning spray, one treatment daily in bathroom, treatment daily in mechanotherapy department (Sabbath excepted), use of gymnasium for physical development under competent instructors, and physician's counsel.

In those cases in which special examinations and extra treatments are necessary, a charge will be made at one-half the regular rate.

In the case of persons whose circumstances are very limited, this charge will be remitted.

CHARGE FOR NURSING

Day or Night Nurse (ten hours), each, per week ........................................ $10.50
Meals in Room, 10 cents (extra) each, or by the week .............................. 1.50
Exclusive use of wheel chair, per week .................................................. .50

Patients requiring surgical care will receive operations free, but a charge of $5.00 to $10.00 will be made to cover ward fees.

For maternity cases the fee for professional service will be $10.00.

Patients will be expected to meet the regular charges for personal laundry, purchases made at the pharmacy, and similar incidentals.

Patients are given rooms in East Hall or in cottages with board at East Hall. East Hall is a large steam-heated building near the main building.

Attention is called to the fact that the above rates are offered to invalid missionaries who are home on furlough and who expect to return to the missionary field. The limited accommodations in the institution, as well as its financial situation, make it impossible to extend the rates named to friends or relatives of missionaries except husbands or wives, or children of patients, also in need of medical care and treatment. Only a limited number can be accommodated at any one time.

During the busy season, from June 1 to October 31, only patients requiring immediate medical attention can be accepted.

Those who contemplate coming should first correspond with the Battle Creek Sanitarium, Battle Creek, Mich.

BOARD OF TRUSTEES.
Have you a weakly child at home?

One who lacks the joyous spirit, the sparkling eyes, the hearty appetite and tireless energy of healthy childhood. In countless such cases, rapid and complete change from delicacy to robustness has been wrought by

'KEPLER'

(Trade Mark)
Cod Liver Oil with Malt Extract

It gives abundant vitality.
It increases the strength.
It encourages healthy growth of body and brain.

Begin to give this splendid tonic-food to-day

Obtainable at all Druggists and Stores

Burroughs Wellcome & Co., London (Eng.)
New York Montreal Sydney Cape Town Milan
Shanghai Buenos Aires Bombay

All Rights Reserved