Bishop E. R. Hendrix, D.D., who will preside over Medical Missionary Conference

September, 1914
Battle Creek, - Michigan
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SEPTEMBER, 1914

EDITORIAL NOTES

Apropos of the approaching Medical Missionary Conference that is set for November 17-20, we are publishing a number of the speeches delivered at the last meeting, or portions of them. These will afford excellent reading, and at the same time will give to the readers an idea of the character of these meetings which have proved so helpful in the past. The time is too distant as yet to speak much of the details of this coming conference, but enough has transpired to assure us of a most successful meeting. We wish it to be understood that all missionaries of all societies are cordially invited. Particulars will be given as far as possible by the secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Mich., who invites correspondence.

Our is not a political paper, and it does not trouble itself with the schemes and ambitions of rulers, but we find it hard to refrain from joining the universal protest against the dreadful and unjustifiable war that has been forced upon the world at a time when the hopes of the great masses had been excited to look for the cessation of war and wholesale murder and destruction. It is a sight to make the angels weep and veil their faces. There is but one redeeming feature about it all, and that is the hope that it may hasten the coming of Him whose right it is to reign. If such scenes are the necessary premonitions of the coming of the Prince of Peace, then we may welcome them.

A letter has come to hand from the Doctors Cottrell who went away from us last year to engage in medical missionary work in the city of Bulsar, situated in western India. We have heard from other sources of the good work these friends are already doing in the strange land to which they have gone. The letter says:

"We are still kept busy with the language and it is quite sufficient to engage one's time. Very little medical work as yet. We shall be glad, however, when we can begin that work for which we have come out. The people of India are so poor—poor as to their physical needs, poor as to their educational needs, poor as to their medical needs; We feel that we could do medical work now with the little language we have
been able to acquire, but as the medical work is to be used only as a means to an end, that of telling the Gospel story, we continue in the language work and turn the cases away, which is a difficult task."

The Sanitarium received a very pleasant and profitable visit from Miss M. A. Cody, of the Methodist Mission to Japan, who was chaperoning two Japanese young women, Miss Fuji Takamori and Miss Saga Oumezaki. Miss Cody was at the head of a large kindergarten work in Nagasaki, and Miss Takamori became her assistant upon graduation from one of the Japanese schools. Feeling the need of more thorough training in these lines she has come to this country for the purpose of taking a course at the Kindergarten College of Chicago. Miss Oumezaki is a student in music at the Wesleyan College in Ohio. These ladies appeared before our family on different occasions and greatly delighted their audiences by their speaking and singing, and their portrayal of Japanese child life, showing how the children are used to carry the Gospel into the homes of that country.

We have enjoyed a season of association with the president of Berea College, of Kentucky, the school that is doing great things for the people of the Southern Mountains. President Wm. Goodell Frost was taking needed rest and treatment at the Sanitarium, and during his stay was able to address our family at different times. One of these fine addresses we are able to present to our readers at this time. Berea College has 1,700 students, mostly gathered from the five states whose mountainous portions compose the great Apalachian region.

The Temperance forces are arranging for a national Temperance Sunday to be observed by Sunday schools about the first of November. In most states November 1, in others November 8. The Anti-Saloon League of America will supply to all Sunday schools that apply, without charge, literature that includes appropriate services, exercises and programs together with hints as to their use. Applications should be made early. Address the Lincoln-Lee Legion Department, Westerville, Ohio.

On the opposite page we present a picture of the guests who participated in a missionary picnic at Lake Goguac near the Sanitarium on August 25. Accidentally six of the guests were omitted from the photograph. The group contains workers from China, Japan, India, Egypt, Congo Regions, and of several home missionary societies, and evangelists. The occasion was one of special delight. Quite a large number of missionaries have been taking the benefits of the Sanitarium treatments, and now that the "rush" season is nearly passed we are expecting a number more very shortly.

The many friends of Dr. Georgia A. Filley who went out to China last year as a medical missionary were thoroughly surprised at her sudden appearance in our midst one morning recently. After spending six months in China it fell to her to accompany an aged missionary to Vienna for a surgical operation. While there the war broke out and their only way was to return to this country. This was not an easy undertaking. Leaving their baggage behind they set out through Europe, meeting many most trying experiences, and yet being favored
Missionary Picnic at Lake Goguac.
by a watchful Providence they passed through where hundreds of others failed. They reached London in a famished condition, having been almost without food or water for days. There was a boat leaving for New York soon, but the accommodations were very small for the very large crowd who wished to come. When she went to purchase her ticket the office was jammed, and approach to the counter seemed impossible. A man who was buying a ticket and whose money was rejected snatched the ticket and ran. The crowd took after him, and Doctor Filley improved the opportunity to purchase her passage. This is but one of many similar emergencies through which she and her protege were helped.

THE KINGDOM THAT CAN NOT BE SHAKEN

The apostle speaks of this kingdom in the following language as rendered in the Twentieth Century New Testament, which presents the thought somewhat more perspicuously: "Then his voice shook the earth, but now his declaration is—'Still once more I will cause not only the earth to tremble, but also the heavens.'—And those words, 'still once more' indicate the passing away of all that is shaken—that is, of all created things—in order that only what is unshaken may remain. Therefore, we who have been given a kingdom which can not be shaken should be thankful, and so offer acceptable worship to God, with awe and reverence. For our God is a consuming fire." Heb. 12: 26-29.

This significant language never was more significant than at the present juncture. It is intended to comfort and assure the children of God at those times when it appears that everything around them and beneath them is giving way and going to pieces. There is a vivid contrast drawn between the things that can be shaken and the things that can not be shaken. The first includes all things that are made, the visible works of this world, the works of men, the creations of human genius and prowess, and even the tangible works of God's own making, the physical world, and the physical heavens over our heads—all these are susceptible of being shaken, and they will pass away.

The lofty and gigantic mountains will be shaken down, the buildings that tower into the skies will tremble on their foundations and fall in ruin. And the great political fabrics, the kingdoms, republics, and empires will pass away as others have. Nothing has been left undone to render the modern kingdoms and empires of Europe permanent and enduring. Every element of strength and stability has been woven into their fabric, but the hot breath of war, kindled to a sudden outbreak by the dastardly freak of an eighteen-year-old boy, sweeps over Europe and every one of those gigantic establishments trembles upon its foundation. Sooner or later they are destined to fall, and their ruins will be mingled with those of Rome and other nations whose wrecks strew the road of human history.

"Lo, all our pomp of yesterday Is one with Nineveh and Tyre."

If our hopes for the future were resting upon such a foundation as evidently underlies the great kingdoms of our days,—the greatest the world has ever seen—we should of all men be most miserable. How thankful then we should be who have been given the unshakable kingdom. The things that can not be shaken are the things which are established by and upon the Word of God.
The one supreme thing that can never be shaken, and that has been presented to us, is the ever-living Word. Everything and everybody that is built upon that Word will with it stand forever. This includes the promises, the future life, the city not made with hands, the kingdom of Jesus Christ. These things are not affected by the revolutions, the strife and the turmoil of earthly affairs. Our relations to God, the steadfastness of his love and protection, the conditions of our salvation—these things are immovably fixed beyond the reach of worldly influences and circumstances.

As Christians our "citizenship" is in heaven. We are pilgrims and strangers here, and we have no continuing city. It is true we owe allegiance and loyalty to the lands and governments that give us life and guard our interests. Patriotism is not incompatible with Christianity, but is a part of it; nevertheless, we should regard all earthly governments and establishments and objects as temporary and transitory, and so fix our hopes and our destinies upon that unshaken kingdom of which our Lord is king forever. His kingdom will never pass away. It now exists in the hearts of those who recognize King Jesus as their ruler. It is spiritual, and cometh not with outward show; but it is real and satisfying. By and by it will be established under the whole heaven, Jesus will come in power, the kingdoms of this world will be broken to pieces and in their places shall stand the glorious kingdom of our Lord and his Christ, and it shall stand forever.

For the advancement of this kingdom let us labor and pray. Its elements are "righteousness and peace and joy in the Holy Ghost." Its policy is "goodwill amongst men." Let us be thankful for having received such a kingdom.

IS MEDICAL WORK ONLY A MEANS TO AN END?

The above question arises in our minds as we read an extract from a letter given in our editorial notes. We should not, perhaps, notice it were it not the expression of a very prevalent conception of the function of medical missionary work. While we feel no spirit of violent protest against this conception of Christian service, still we are apprehensive that it may be carried to an extent that would exclude from actual Gospel service one of its most important branches. It also tends to take away from this noble service a high and noble aim. It is doubtless true that one of the great objects before us in this world is to obtain for ourselves, and secure for others, an interest in the life to come. But the best conception of Christian service is that which aims at making this present life what it ought to be. Solicitude about our own future or that of others will never secure the highest amount of good, it will never be the means of saving anybody. Eternal salvation depends upon the use we make of present opportunities, without any special reference to our anxiety to be saved in the next world. A person may secure eternal life while giving very little thought to it.

It is the duty and privilege of every follower of Christ to do the most and best he can to bring the greatest amount of joy and happiness into the lives of his fellow-travelers. To bear the burdens of the weak, to break the yokes of oppression, to alleviate suffering, to bind up the broken-hearted—these are not simply means for enabling one to do Gospel work, they are the Gospel itself. It would be disparaging to our ideal if we thought of Christ as simply healing
people in order that he might get a chance to convert them. He found his reward, as all Christian doctors and nurses finds theirs, in the gratitude of those he helped, in the signs of renewed health and strength, and in the new hopes that sprang up in the hearts of those who had new physical life given them.

This is the work of divine grace and goodness. To be sure, the work of grace is not completed in the healing of the body; the saving of the soul is also to be secured. Both are included in the Gospel. But the healer of bodies who heals in the Master's name should not feel that he is only preparing the way and making it possible for someone else to do the work of saving grace. He is following the steps of the great Author of our faith who healed saint and sinner, the grateful and the ingrate. And each cup of cold water given in His name has its reward because it is part and parcel with that great work of redemption which has for its object the relief of human woes—the carrying on of the work so beautifully described by the prophet and which Jesus said was being fulfilled in the Gospel:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified."

"THE WORTHY POOR"—WHO ARE THEY?

Not a few people who have the means with which to help the poor are prevented from doing so almost entirely by the fear that they may perhaps bestow something upon those who are not worthy of such consideration. In the minds of such people there is a very prominent distinction existing between the classes of worthy and unworthy poor. In the first class are those whose poverty and helplessness have come upon them by pure accident. At least, it is through no act or defect or failure to act on their part. They have been diligent and honest and very discreet in the use of what they have had, but misfortune such as sickness, accident, or robbery has fallen upon them; they are members of the church, they are in every way respectable and clean, they are poor, and that by accident; and when such cases are met and after careful investigation are found to be what they seem to be, why, then help them some, but not too much lest they fail to respond and throw themselves upon the charitable care of these people who are so very careful where they do "charity work."

But as for the other class, the great majority of indigent people, they who are poor through their own shiftlessness, because of their lack of judgment, and neglect to improve their opportunities, who receive what is given as a matter of course and show no effusive response of grateful appreciation, who are actually sinful and perverse, why, it would simply be casting pearls before swine; why should we help such people?

While this is the view that is commonly taken, there is another that commends itself to the thoughtful student and disciple of Him who went about doing good for God was with Him. Wherever Jesus went the most needy cases seemed to attract his attention and receive his blessings. According to his way of treating needy and helpless people we can only conclude that he regarded the most needy as the most worthy. It was not his custom to institute an inquiry into the antecedents of
those who required his help or to investigate their past record. The proud critics of his day derided him because of his consideration for the outcasts and those who had forfeited their standing in society. His admonitions to such cases came after his compassion had done its work, and frequently consisted of the gentle rebuke, "Go thy way, and sin no more;" or, "Sin no more, lest a worse thing come upon thee;" or perhaps, "Thy sins are forgiven." And there is no room for the slightest doubt that this release from the burden of sin was the thing that brought the greatest joy into darkened hearts, who felt their need of a love that would recognize and save them.

Jesus rebuked the spirit of self-righteous complacency with which Pharisees of his day withheld their sympathy from those beneath them in the social strata by saying, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." It is the man who is down that needs help. It is the man who seeks restoration to the place from which she has fallen that is entitled most of all to Christian charity. The true Christian has nothing to fear from actual contact with the vileness of human misery. The physician and the surgeon must deal directly with the most revolting physical uncleanness, often associated with the vilest moral degradation, but he does not thus degrade himself. Jesus placed his hands upon the man who was "full of leprosy" but he was not contaminated.

There are those in the dregs of society who have sunken so low that, as it has been expressed, they must reach up to touch the bottom, and what hope is there for such people unless the love of Christ manifested by his children can reach down to them the hand of love. What class in this world are so needy of compassion? and so, we may say, What class is so worthy of our helpful sympathy?

A Brahman visiting a missionary in India saw a picture on the wall of Christ washing the disciples' feet. The Brahman said: "You Christians pretend to be like Jesus Christ, but you are not; none of you ever wash people's feet."

The missionary said, "But that is just what we are doing all the time! You Brahmans say you sprang from the head of your god Brahm; that the next caste lower sprang from his shoulders; the next lower from his loins, and that the low caste sprang from his feet. We are washing India's feet, and when you proud Brahmans see the low caste and the outcaste getting educated and Christianized—washed, clean, beautiful, and holy inside and outside—you Brahmans and all India will say, 'Lord, not my feet only, but also my hands and my head.'"—Missionary Review of the World.

COUNT THE MERCIES

COUNT the Mercies! Count the Mercies!
Number all the gifts of love;
Keep a daily, faithful record
Of the comforts from above.
Look at all the lovely green spots
In life's weary, desert way;
Think how many cooling fountains
Cheer our fainting heart each day.
Count the Mercies! Count the Mercies!
See them strewn along our way!
Count the Mercies, though the trials
Seem to number more each day;
Count the trials, too, as mercies,
Add them to the grand array.
Trials are God's richest blessing
Sent to prompt our upward flight
As the eaglets' nest, all broken,
Makes them fly to loftier height.
Count the Mercies! Count the Mercies!
That bring heaven within our sight.

Let us number all our jewels,
Let us estimate their worth;
Let us thank the gracious giver
Strewing blessings o'er the earth;
Let our hearts o'erflow with gladness,
Let us tell the wonders o'er.
Till our multiplying treasures
Seem a countless, boundless store;
Then let praises, grateful praises,
Be our language evermore.
OUR SOUTHERN HIGHLANDERS*

BY PRESIDENT W. M. GOODELL FROST
Berea College, Kentucky

I appear before you in the character of a discoverer. And discoveries are growing fewer in our days because nearly everything has been discovered!

Berea’s discovery is that of a new grand division in our country which we have named Apalachian America. It consists of the mountainous backyards of eight Southern states: Old Virginia and the Carolinas front upon the ocean, but they have a mountain backyard of vast extent. Georgia and Alabama touch the gulf, but they have a mountain backyard on the north which joins the backyards of Virginia and the Carolinas. Tennessee, Kentucky and West Virginia are river states and each of them has a mountainous backyard. The mountain areas of these eight states have been forgotten, but they constitute a vast region stretching from Harper’s Ferry at the northeast to Birmingham at the southwest, a distance of six hundred miles.

The mountain part of Kentucky alone is larger than Massachusetts and Connecticut put together. This Apalachian America has great diversities of surface and climate. In North Carolina are sixty peaks higher than Mt. Washington. The Kentucky mountains are much lower but more abrupt. But the whole territory is a country hard to travel and its inhabitants have been condemned to isolation. No people need a friendly interpreter more than these mountaineers.

Not Mountain Whites

Please do not call them “mountain whites.” That name surprises them as much as it would surprise you to be called “Michigan whites!” They have been exploited in the newspapers and their peculiarities held up to scrutiny and ridicule. But when we understand them we find that they are our own kins-

* From an address delivered at the Battle Creek Sanitarium, July 17, 1914.

...men, a sturdy stock simply living on in the conditions which existed in all the country in pioneer times.

How many of you can give the interpretation of those funny little strings attached to the trousers of Uncle Sam? They commemorate a time when all Americans rode on horseback. How many of you have ever read your great-grandfather’s will? If you will bring out that ancient document you will find to begin with, that he, like the modern mountaineer, had a family of ten or fifteen children; and the things which he had to bequeath, the household gear, bore a striking resemblance to the equipment of a mountain cabin. Your great-grandfather left to his children sundry feather beds, rifles and bullet molds, soap kettles, ox-yokes, looms, spinning wheels, candle molds, saddles and pillions, whale oil lamps and other articles long since superseded by the gim-cracks of modern invention. The visitor at Mount Vernon sees George Washington’s saddle bags, his loom house, his baking ovens intended for the fire place. If Martha Washington could revisit this earth she would find more that was familiar to her in household equipment in these Southern mountains than in the city of Washington, aside from its museums!

After the Revolutionary War everybody went west. No one foresaw the coming of railroads or even of canals. My fortunate ancestors went to Western New York among the wolves and sugar bushes and were almost immediately picked up by the great Erie Canal. That, ladies and gentlemen, was

The Most Important Ditch Ever Dug.

It played a part in the history of civilization which can never be equalled by the Suez Canal or our new canal at the Isthmus. The Erie Canal connected New York City with the central and western portion of New York state and through the Great Lakes made connections with Ohio, Indiana, Michigan, Illinois, Wis-
The Reputed Original Uncle Tom's Cabin in Garrard County, Ky.

The common direction for travel in the mountains disregards the points of the compass and has no government roads to guide—"Stranger, you go up the middle fork of the Kentucky River and take the second stream to the left and the third branch to the right and go to the headwaters, cross over the divide and get onto the headwaters of Puncheon Creek and that will bring you to the next county seat." Is it not to be expected that a land so hard to travel will be a land of isolation and of deprivation? The county seat itself may contain little beside a court house, jail, blacksmith shop and tavern. Referring to one of these forlorn county seats, a mountain woman once said to me, "'Hain't that the nighest to nowhere that ever you's at?" but as one traverses this region he finds rows of children, wise and thoughtful old grandparents, hard working and skillful mountain farmers and houseworkers, a general respect for religion, a flaming patriotism and all the basal qualities that make for good citizenship. The tales that are told of degradation and crime here and there in the mountains may be true, but they are not typical any more than the crime stories in the newspapers are typical of many of our Northern states. In fact, the mountaineer has a great concern for his country when he thinks of the sin of our Northern cities.

Berea has done something toward starting the great present interest in what are called "rural problems." In the mountains we have something more than rural conditions.

They are the Supra-Rural

Now in every community the great need is a diffused leadership. In other places one leading spirit may affect the people of a whole state, but in the mountains, individual influence can not reach so far, consequently it is necessary to have a real leader in every valley. Of course,
when there is a valley without a leader, society backslides. And when these simple people are invaded by mines and lumber camps and smooth villains in store clothes they are likely to be de-based, debauched and ruined.

Doctor Campbell, of the Sage Foundation, and myself are telling slightly different stories of this region. He marks off 253 counties as constituting the true mountain region, containing a combined population of more than five million. My own estimate leaves out of account those counties which are near enough to the low-lands to be helped by the natural progress of events. I consider that there are 220 counties (the Commissioner of Education says 216), which are so isolated as to need special educational treatment; and these counties contain, leaving out a few mining towns, three million people. That is as many as there were in the whole United States at the time of the Revolutionary War.

Now, it has been the duty of Berea, first in the field and first aware of these conditions, to make a program for educational relief.

First of All is Our Extension Work
I laid the foundation of this myself in the summer of 1893. I rode through the mountains with one of Sherman's old soldiers as a guide. Each morning at eight we spoke to a small group of children and parents at some schoolhouse. At eleven o'clock we aimed to reach a second schoolhouse and at four o'clock a third; remaining in this third schoolhouse we would gather a considerable audience for an address at night. And then I slept with my mountain guide and he told me what mistakes I had made! He explained to me that I had not been understood on certain points, that I had given offense on others, and under this tutelage I rapidly learned how to give the mountaineers an effective invitation.

It is our desire during the period of comparative good roads during the summer to send a competent man with tents, wagon and a stereopticon to give addresses in as many valleys as he can reach. The chosen topics are: Men's Industries, Women's Industries, The Public School, Good Health, Education, and Religion. Those six addresses plant the seeds which will transform the valley. A second visit to such a place after a lapse of years will find plenty of people who can give the substance of the addresses which they heard so long ago. This extension work we want to follow up by newspapers, traveling libraries, correspondence and the coming and going of students.

There is special urgency at this time for such extension work. We have commonly sent our wagon to counties remote from the railroads, but last year a deputation came to us from several counties which were just being invaded by the iron tracks. They complained to us that the Construction Camps Were Sources of Corruption
and that their simple-minded sons and daughters were not prepared for this invasion. In a word, the devil was coming in by rail! Circuit judges gave me the same information. And so we are doing what we can to prepare these people for the incoming of mines and lumber camps and railroads and save them from being spoiled before they can be developed.

In Berea itself our work is limited only by our accommodations and the means at hand to pay teachers and keep up our current expenses. In the crowded winter term every room with two windows has to shelter four occupants and we shelter about fourteen hundred students. As they are continually coming and going we reach over seventeen hundred in the course of the year, the majority coming from the thirty-five mountain counties of Kentucky, but more than one hundred made their way from North Carolina, while the Virginias and Tennessee are well represented.

Every course of study has to be specially adapted to our aims and purposes if it is to be most effective for the mountain students. Perhaps our most interesting department is the foundation school designed for young men and women above fifteen years of age who are
still in the common branches. They can not be treated as children. They have their literary societies, chapel exercises and all the social contact which college students could have; and we find that those common branches, geography, history and arithmetic, are as good developers of brain-power and expanders of the soul as the so-called higher branches of academy and college.

Combined with these higher branches are the cultural subjects, Bible, music, drawing and some industries. The result is that some of these young people go on into the other departments of the school. But our chief triumph is in the fact that a boy or girl who stays but a single term is almost sure to be soundly converted, to sign the temperance pledge, buy a Bible and dictionary and to subscribe for a newspaper, and go back as a full-fledged apostle of education and progress. His children will come to us a few years hence from a home that can give intelligent co-operation.

Next come our vocational schools—mountain agriculture, nursing, home science, wood-work, and printing. These are the things of prime urgency for building up of the rural communities.

Then comes the Normal Department, in which, strange to say, the majority of the students are young men, and crowning the whole, is the

Academy and the College.

The corporate name for the institution is Berea College. It is controlled by an independent board of trustees and by its constitution made a religious but non-sectarian school. The chief Christian bodies are represented in its faculty and board of trustees, and Berea has had from its earliest days a union church with a membership drawn from more than a dozen different denominations.

Of course the maintenance of a school of 1,700 students with extension work which is never finished, and some students aid, of which there can never be enough, involves large resources and expenditures. The institution has a Carnegie library, a fine chapel built by the students themselves, a men’s industrial building and one brick dormitory for men and one for women. It has
the wing of a hospital and the wing of a science hall, four store buildings and a dozen dwelling houses which have been "confiscated" in one way or another for school purposes, and quite a village of barracks and temporary shelters. The budget is $120,000 a year. Of this, nearly one-half is supplied by rents and student fees and interest on endowment, while the remaining $60,000 has to be raised each year from annual givers. It is estimated that on the average, "every gift of $40 opens the door for one more young Lincoln or his sister." In other words, $40 represents one student's cost—it makes up the difference between what one student pays in money and labor and what his education costs the school.

The utmost efforts have been made to place education within the reach of every mountain home, and to reduce the price of board. Nearly all the students go without tea, coffee and butter and the price is only $1.50 a week and in spring and fall only $1.35. The institution provides furnished dormitories for forty or fifty cents a week, with iron bedsteads of our "double decker" pattern, to save floor space, and necessary towels and bedding (we found the students would not or could not provide these things themselves). All the work of the institution is done by students and a great deal of extra work provided in shops and laundry, gardens, farm and forest. The student earnings last year amounted to above $26,000. The Student Aid Fund is administered by the Dean of Labor and comprises many seemingly petty transactions. A boy has earned seventeen dollars by wading in the streams to drive logs in the high mountains; to get a term of school he must get hold of seventeen dollars more. All he can earn without dropping his study is twelve dollars, so there must be a loan of five dollars. In this way we tell fortunes for the rosy-cheeked young giants of the mountain states, and it is so impossible to limit our transactions with the Student Aid Fund that it is at this moment overdrawn $6,000.

It is hardly necessary before such an audience to argue for the importance of this special work for the mountains. We simply must take care of these three million Protestant Americans. It is by all odds the most precious element in the South. They are not the "blue-blooded"
but the red-blooded people, and the South and the nation needs them all. Moreover they are prolific. Where is another region in which people of our race are begetting sons and daughters in this patriarchal fashion?

We have high hopes for the transforming of the foreign peoples coming to our shores. We do not wish to be enemies to the Catholics or the Mormons or the other populations which are increasing in our land, but we can not let the old British stock die or diminish. As President Wilson has said, this mountain stock is a part of the original stock out of which America was made.

I am loth to close, for I shall never speak to many of you again, and we need your friendship and co-operation. It has been easy and natural for the richer parts of the country to help the West in laying its educational foundation. In every Western settlement there were young men and women from the East who had in their own minds the pictures and patterns of the institutions which were to be built. Letters and visitors and commercial transactions bound the West to the older parts of the country, so that help came naturally and easily. But my three million clients in the Southern mountains have none of these natural ties. They are never understood or heard from unless someone makes it a special errand as I am doing today.

I know how much you think you are beset by "appeals" for this good cause or that, but these appeals are all a compliment to your wisdom and your prosperity. There are such things as principles in giving. Suppose a dozen people are thrown into the water. Which man shall I pull out first? If one of those people is my kinsman I should give him the preference. That is one principle, and on that principle we may claim aid for your kinsmen, the mountaineers.

Or again, if one of the drowning persons has done me a great favor I should be sure to pull him out among the first. These mountaineers have done us a great favor in helping us to save this Union, and that is one reason why we should make their cause a preferred benevolence.

But I can give a better principle than either of these. A dozen men drowning in the water. Which shall I pull out
first? I will pull out the one who will help me pull out the others. That is the principle, ladies and gentlemen, for wise Christian giving. Help the helpless—that is good. Help those who will help themselves, that is more hopeful still. But when you help those who will help others, when you give in such a way as to add to the number of the world’s helpers, then you can feel that you are making the best investment for God and your country.

THE ILEOCECAL VALVE AND ITS TROUBLES

[Taken from a lecture by J. H. Kellogg, M.D., delivered to the Sanitarium Patients.]

There are many obscure parts of the human anatomy concerning which but little has been said or even known until recently, that are now coming into great prominence, and are being much discussed and not infrequently the “dis” is omitted, for they are the causes of serious annoyances, that seem to more than offset their usefulness. People who live in normal conditions and who carefully observe the rules of right living are not much given to the study of their internal anatomy. The natural individual “hardly knows that he has a stomach,” even, and as for appendix, ileocecal valve, thyroid gland, and the many minor details of the internal system that our fathers knew not, the normal man is practically ignorant of them all, though he may feel a bit elated to know that he is possessed of such a wonderful outfit of little contrivances.

But long years of careless and thoughtless living, of continued abuse and reckless disregard of these delicate organs with their wonderful functions has so deranged the work of these important and silent little workers in the mysteries of life that they are signally failing in many cases, and as the baleful effects of this heedless way of living become more manifest we are bound to trace them to their causes and thus these hidden parts of the human economy are brought into prominence.

A Faithful Watcher

Not many people in ordinary life have heard of the ileocecal valve. Very few know of its location or its function; but unfortunately an increasing number of hapless victims to their own evil habits are becoming painfully acquainted with this most useful little servant of the body, a faithful watchet at one of its most important gates. Not a week passes now but patients come to us suffering from some of the various forms of defect to which this valve is liable. No less than four cases of this sort were on our operating tables yesterday.

A few words first as to the location and function of this little organ, the ileocecal valve. The lower end of the ascending colon on the right side of the body, where the colon is entered by the small intestine and where the vermiform appendix is attached is called the cecum. It is the sack that is formed at the lower extremity of the colon below the point where the intestine makes its entrance into the colon. That part of the small intestine that is joined to the colon is called the ileum. In the opening between the ileum and the cecum is a valve of the variety known by machinists as a check-valve. It admits of the flow of fluids in a forward direction but prevents any backward movement. And the function of this valve is to prevent matter that has been discharged into the colon returning to the intestine.

The colon is the third food receptacle. It is about five feet in length, and is a greatly enlarged continuation of the alimentary canal. It is divided into four parts, known as the cecum, the ascend-
ing, the transverse, and the descending colon. It is an excretory organ, and receives the waste substances thrown off in the process of digestion. Some of the most poisonous substances excreted in the body are deposited in the colon for expulsion from the body. The alka­loid wastes, the lime and the iron, and numerous waste matters are thrown off through the colon. It is also a garbage box into which the undigested and indigestible portions of food are deposited, and if this matter is permitted to remain there very long putrefaction takes place, myriads of poisonous and destructive germs are at work and the accumulations become very foul and deadly. This state of things results in general poisoning of the system, and in certain local troubles such as colitis, and various adhesions. Through the adhesions various kinks and obstructions are formed in the colon, inflammation is caused and diseased conditions are induced which involve the appendix, the valve, and all adjacent parts.

Two Great Sources of Trouble

These troubles are brought about by two great causes. First, the quality of the food that is taken is very often such as to cause the most deplorable state of affairs in this region. Undigested rubbish, hot condiments, putrefying flesh, and all sorts of refuse and carrion are deposited in the colon with as little regard for health as one would exercise if he were depositing waste matter into a cesspool. Another great cause of existing evils is that the bowels are permitted to remain inactive while this accumulation, this process of putrefaction, of germ breeding and poisoning, goes on. The individual takes little regular exercise, eats irregularly, has no fixed habits for bowel activity, and inevitably evil results soon follow.

The irritating condiments, of salt, pepper, mustard, peppermace, etc., which to some people seem to be necessary to render foods palatable, are not absorbed with the food materials as they pass through the intestine, and it is very fortunate for most people they are not, but pass on to the colon where they are deposited and where their irritating character contributes to the generally bad conditions existing there.

A Case to Illustrate

this comes to my mind now. A young woman patient said to me, 'I can not eat your food; it has no taste, and is so insipid, I simply can not swallow it.'

I said, 'What would you like, Miss? perhaps we can supply you.'

She replied, 'I should like some slices of bread cut very thin, and spread very thickly with butter, a thick slice of fat bacon with plenty of mustard spread on it placed between the slices of bread.'

I said, 'Well, I think we shall have to give you some mustard since you think you must have it.'

I asked the nurse to get a spoonful of mustard, and the eyes of the patient shone with gratitude which she also expressed in words. I then continued my directions to the nurse, 'Make a poultice, spread the mustard on it and apply it to your patient's stomach.'

With a very pronounced tone and manner of disappointment she complained, 'Doctor, do you intend to have a mustard plaster put on my stomach?' I admitted that was my purpose since she craved the mustard.

She exclaimed, 'That is just what brought me here. My doctor at home insisted on my wearing mustard plasters, and I rebelled and came here; and now if I have to have that I am going home.'

I could only say to her that since she wanted to eat a mustard plaster for breakfast I could not see why she should object to having it applied to the exterior where it certainly would do far less injury. The interior lining of the body, the delicate mucous membrane, is much more sensitive than the outer skin, and pepper and mustard, vinegar and all other irritating substances, affect it far more sensibly and seriously than they do the skin.

When this mustard, pepper, horseradish, or whatever, reaches the ileocecal valve the food has been absorbed and only the rejected condiments remain. The eater gets a mustard plaster in his cecum, and
or trouble with his valve. Anyone who has these troubles may know that he has made them for himself.

The most ordinary form of trouble in the ileocecal region is brought about in the following way: This state of inflammation that is perpetuated in the ileocecal region finally extends through the walls of the intestine and the contiguous intestinal walls become adhered; this continues until there is an adhesion formed with the abdominal walls. This forms a kink in the passage and a stricture takes place. And I believe I am safe in saying that in nine cases of chronic and obstinate constipation in ten the difficulty arises right there in these unfortunate conditions existing in the region of the ileocecal junction.

In the Battle Creek Sanitarium the surgical procedure consists of making a new fold in the intestine and fastening the edges so as to retain it. A new valve is thus formed and in every one of the many cases this has proved a success. But the more excellent way is to exercise reasonable prudence and care in the selection of food, and in the habits and functions that relate to maintenance of life under proper conditions.

**DIABETES MELLITUS AMONG HIGH CASTE HINDUS**

At the last Medical Missionary Conference the following paper was presented. The prevalence of this disease on mission fields and the able manner in which the subject was presented gave special interest to this address. It was intended to elicit discussion, particularly from the Sanitarium physicians. Dr. J. H. Kellogg, superintendent of the institution, replied to the queries raised by Doctor Goheen. The address and reply will be read with special interest by medical readers.—EDITOR.

R. H. H. GOHEEN, M. D.: Accepting the invitation to be present at this the Fifth Medical Missionary Conference, and to present some subject for consideration, it seemed an opportune time to introduce a subject that it is hoped will prove of practical interest to many.

Our Lord commanded his disciples to heal the sick. And it has been intimated and will no doubt be re-echoed at this Conference that the only physicians in non-Christian lands who really can effectively heal the sick, or cleanse the lepers, or raise the dead and those at the gates of death, are Christian physicians, or those who are the products of Christianity. Salvation through Christ means salvation of the body as well as of the soul. We often overlook that fact in this country. We accord the honor to science. In this country and in other Christian countries, Christlike physicians (although they may personally fail to acknowledge the source or may even deny the origin of their own character and ability) who do Christlike things although they may repudiate the name Christian, working with the aid of God-given scientific inventions, appliances, magnificent hospitals, and sanitariums, are prolonging life (as Christ predicted that they would, when He said, I came that ye might have life and that ye might have it more abundantly) until now in Germany we know that the average span of life is forty-five years, whereas in the non-Christian world it certainly does not average more than thirty years.

And yet, in spite of such Christian physicians, we still have to go to our Lord with the question, as did the disciples,

*Why Could We Not Heal This Case?*

And the reply comes back in the same spirit as of yore, "Such power can be earned only by earnest effort."

Let us therefore set ourselves again as Christian physicians, attempting to fulfill our Master's commission at home or abroad, to solve the problems still facing our profession.

Since the majority of missionaries have had more or less experience with the treatment of the diseases so prevalent about them in foreign lands and have made observations of value in medical
CONTRIBUTIONS AND SELECTIONS

lines as well as in other sciences, we cordially invite all who are interested to take part in the discussion and we hope to interest those who are not interested.

At the outset, a personal ignorance must be confessed as to the actual incidence of diabetes mellitus in the United States and Europe or even in India at large. But a brief experience of five years in an isolated district on the western coast of India, two hundred miles south of Bombay, has been sufficient to attract one’s attention to the importance of the subject there.

**Definition of the Subject:**

By diabetes mellitus we mean in a word the mal-metabolism of sugars and starches and sometimes of other foods. Or more simply, the body, even if it can digest and absorb, can not utilize, in diabetes, much or little of the sugars and starches in many foods, but is disturbed by their presence in the blood. In very grave forms of the disease even other kinds of foods seem to produce sugar in the system and to also poison the body.

By high caste Hindus is meant in this paper those who by birth and circumstance are in the highest social rank and who are called Brahmins. (Caste is a social, religious and legal system existent in India from many centuries, dividing the people primarily into five classes, viz., Brahmins, warriors, merchants, laborers, including farmers, washerwomen, cobblers, etc.; and lastly, the despised, untouchable outcasts or pariahs, to which class most of our Christians belong.)

Brahmins, therefore, are the highest caste, although it is stated there are now more than one thousand sub-castes of Brahmins, many of which can not intermarry or even exchange food. There are altogether about 15,000,000 Brahmins in India, or approximately five per cent of the total population of the country. The Brahmins were primarily of Aryan stock, and are therefore members of the Caucasian race. A certain amount of mixture with the aborigines and other races of India has occurred but their features still largely indicate their kinship to ourselves.

**Etiology of Diabetes**

1. Whether residence, i.e., latitude, longitude and altitude have any etiologic significance is not known by the writer. Vengurla is on the sea coast, sixteen degrees north of the equator.

2. Racially, most text-books mention the Jews, some the Italians, and some the natives of India and Ceylon as predisposed. The Chinese, some say, are wonderfully exempt.

3. Sex plays a rôle, the male sex being much more frequently affected.

4. As to age, we know children rarely have diabetes mellitus, but that most cases are found between the ages of thirty and sixty.

5. Attention to sanitation and hygienic measures may have played some part in reduction of incidence in the Christian countries although this is very doubtful and it is believed they can have had but little to do with the case in China. Diabetes is really perhaps a disease of culture rather than otherwise.

6. Heredity has been shown to predispose.

7. The gouty diathesis is also supposed by some to be a predisposing cause. Typical acute gout is in my experience very rare in India, but uric acid irritation of the nerves with occasional evidence of cardio-vascular and renal changes are sometimes seen.

8. When the dietary is considered, it must be remembered in connection with India that most Brahmins are absolute vegetarians. Religious scruples in the vast majority of cases forbid the eating of even an egg, although milk is fortunately not under the ban. In my Vengurla district the Shenvi Brahmins do occasionally eat fish and rarely also mutton. Rice, however, constitutes the principal diet. With it are taken much red pepper, turmeric, and a dozen other condiments, prepared as curries. The fluid part of currie is usually melted butter or some vegetable oil. The following vegetables are also used in the curries: onions, egg-plant, potatoes and legumes—dahl beans, and ochre. Cakes made of rice usually, and sometimes of wheat and other grains, take the place of
leavened bread. The Brahmin’s food is always rich in melted butter or vegetable oils, whereas lower castes can only afford less of these.

Pathology and Symptoms

Passing hurriedly over the pathology and symptoms of diabetes, let us stop only to note some usable classifications of cases.

1. Occasional glycosuria, which is mentioned in practically all of the texts, but which we have not met with in our routine examinations of 12,000 cases in Vengurla.

2. Pathological classification.
   (a) Hepatogenous diabetes in which the liver is supposed to be unable to control the metabolism of glycogen. In this form patients are generally well nourished and react promptly (but seldom permanently) to dietetic management. These cases may go on for years without much discomfort but usually result in the following more severe form.
   (b) Systemic diabetes, in many cases of which the islands of the pancreas show pathologic lesions, and the entire system seems not only unable to utilize the sugar in the blood but is disturbed by it. Thirst and polyuria are accompanied by emaciation and general weakness. Acid poisoning may produce coma and terminate these cases, although many succumb to secondary conditions.

3. It may be sufficient to classify diabetes, knowing its progressive tendencies, into:
   a. Mild cases.
   b. Moderately severe cases.
   c. Grave cases.

Diagnosis

Mild cases, although of supreme importance because of the hope of permanent cure by care in time, are usually discovered only accidentally in our work, so that but few of them are seen. A trace or a low percentage, two per cent, of sugar persistently found in the urine establishes a diagnosis. We depend upon arbitrary and rather rough tests. Haines’ solution is used instead of Fehling’s, to save time. The quantity of sugar is really most important not as a diagnostic aid so much as to indicate the progress of a case or the effect of treatment.

Moderately severe and severe cases are really recognized not so much by the quantity of sugar in the urine as by the symptoms: e.g., excessive appetite and thirst with polyuria and weakness and complicating furuncles, carbuncles, gangrene, etc. Acidity of the blood, due to diacetic and oxybutyric acids, is, we know, the most dangerous feature of diabetes and these acids may be detected in the urine by appropriate tests. As a rule, however, these acids increase only as the sugar increases and the latter may be considered a fair indicator.

Treatment

Treatment is a subject of very great difficulty when dealing with Brahmins. Their religious laws forbid anything but a prescribed vegetable and fatty dietary and are exceedingly rigid, and many patients would rather die than disobey the law. It has therefore been hoped that in a sanitarium where vegetarianism has been promoted, some helpful suggestion might be obtained as to treatment of diabetes. In the Vengurla district the average Brahmin thinks he can not live without rice. He insists upon it. Any other article of food can not take its place permanently. Nor can he relish anything but highly seasoned preparations. We have tried the substitution of a strict oatmeal diet in one very severe case in the hospital, and found that after ten days not even a trace of sugar could be found in the urine, and the man had gained several pounds. After another week, however, rice was demanded, and was gradually allowed; but very promptly sugar began to reappear. Again oatmeal “straight” was ordered, with improvement. But the poor man, disliking the oatmeal and far from able to afford it at $4.00 a month, became discouraged and returned to his home to enjoy his rice while life lasted.

Medicinally, codeine and atropine have been the standbys, and it is wonderful what can be accomplished for a time by their use in reducing the sugar in some cases, especially if combined with a modified diet. One gangrene of the foot case
with a high per cent of sugar in the urine, reacted very favorably to such treatment with hyperemic treatment of the foot, and iodine dressings. Amputation seemed imperative on entrance to the hospital but was declined. After two weeks the patient's judgment almost justified itself. Before complete recovery, however, an important wedding in the family required the man's presence at home. Treatment was neglected and ten days later when the patient returned he was too far gone to save.

Without detailing the series of cases which has suggested this discussion the following conclusions may be presented:

1. Diabetes mellitus is a disease markedly prevalent among Brahmins in the Vengurla district and perhaps to a large extent throughout India. It is decidedly less prevalent among people of lower caste.

2. Brahmins are much more strict vegetarians than the lower castes. Rice, vegetable fats and butter, condiments and a few vegetables form their diet.

3. Dietetic treatment as ordinarily carried out in civilized countries, i.e., the substitution largely of animal foods, is practically impossible on account of religious scruples.

4. More vegetables and grains poor in starch and rich in proteids ought to be available as foods to be substituted partially for rice and the more starchy vegetables.

CHAIRMAN: The discussion of this interesting paper will be opened by Dr. J. H. Kellogg.

DR. KELLOGG: I have known for some years that diabetes was common among the Brahmins of India, and I believe this fact has been presented as an objection to the low protein or non-flesh dietary, and I have been very much interested in the study of this disease with that fact in mind. Twenty-five or thirty years ago, in our management of this institution, we thought it necessary to supply meat to diabetic patients, but for the last fifteen years we have discontinued this practice. For the last ten years we have not found it necessary to prescribe meat for anybody in this institution, and we have had much greater success in the treatment of our patients since we eliminated meat entirely. We knew that meat always contained certain specific things which were particularly bad for our patients and this led us to discard it, but the investigations of Chittenden, Von Noorden and others have convinced us that the great fault with the meat diet is the fact that it provides the body with an excess of protein. We do not think it is the best food, because it is so likely to be diseased, or is so liable to putrefaction and to work mischief in other ways that one can easily discover, but on the whole, the great objection to flesh food is the fact that it provides the body with an excess of protein. In discussing this question of diabetes last winter with Professor Falta, Dr. Von Noorden's assistant, I asked what he thought of a meat diet in diabetes. He said they found that much meat is not good for diabetics, and it is best to eliminate it from the diet altogether when patients could be satisfied without it.

The Researches of Dr. Benedict in the Carnegie Nutrition Laboratory of Boston, have shown that the thing really essential for the diabetic as well as for other persons is the carbohydrates. Carbohydrate is stored up in the liver in the form of glycogen, and also in the muscles. Every cell must use glycogen or carbohydrate, which comes from starch and sugar. The heart at every beat must have a certain amount of glycogen to support its energy; and the diabetic needs glycogen just as much as does a healthy person. In fact, he stands in greater need of it, because he has lost his power to store glycogen. Doctor Benedict's researches within the last year or two with his respiration calorimeter have shown that diabetics have to a large extent lost the power to store glycogen, and the measure of the gravity of a case can be determined at any time by simply testing a man in the morning with the respiration apparatus before he has eaten anything, to ascertain how much glycogen he has stored up in his body. We find this an extremely valuable means for examining our diabetics. When the diabetic has lost the power to store up glycogen, he is in an extremely
dangerous condition, because glycogen is necessary not only for energy for the body but also for its protection.

The liver is a gland which destroys poisons; it stands between us and death when we suffer from infectious disease. At Pawlow's laboratory in St. Petersburg I have seen an experiment, an anastomosis made between the portal vein and the vena cava so that the blood went directly from the stomach and intestine into the general circulation. It is known as the Eck Fistula. A dog that has this operation performed can live on bread and milk without any trouble at all, apparently; he appears just as healthy as any other dog. But when he eats meat he becomes ill, and if he continues his meat eating he soon dies. The liver being short-circuited, its poison-destroying properties are lost, and the poisons pass into the body and acute autointoxication results.

It is my opinion, from the observations I have made, and I see the opinion is being formed independently by medical men all over the world, that diabetes is due to a degenerative process which is taking place in the body, a breakdown of some of the machinery of the body by which the processes of metabolism are carried on. This breakdown is Most Often Due to Chronic Autointoxication.

Doctor Falta remarked to me that most patients suffering from diabetes give a history of having been very constipated, and we have observed the same thing. There is always a great amount of intestinal putrefaction in bad cases of diabetes. Another fact that points in this direction is that diabetes has been wonderfully influenced in a considerable number of cases by suppressing intestinal putrefaction.

Doctor Falta made the remark that it is Von Noorden's experience in the large clinic there that much meat was not good for diabetics, and I gathered from him that the less meat they took the better. The aim in the clinic at Vienna, and our aim here, is to give the diabetic just as much carbohydrate as he can assimilate. In discussing this question with Doctor Benedict a few years ago, the doctor called my attention to a very interesting case to illustrate that important fact. There was in Boston a very intelligent woman who suffered from this disease for fifteen years, but by regulating the diet she was able to live and do her work. She was superintendent of a large hospital and had a very important work in charge. She took an ocean trip. On the voyage she was very seasick, and after vomiting for three days she suddenly developed diabetic coma and died. The reason for the diabetic coma was that her store of glycogen was completely consumed. It is impossible to have diabetic coma as long as the body is able to store glycogen and use it as fuel. When the body is compelled to burn the body tissues themselves, to fall back upon protein and fats as a source of energy, then the by-products, the toxins, are so abundant in quantity that acidosis develops very rapidly. That is the reason why the diabetic patient improves so much on

An Oatmeal Diet.

Doctor Von Noorden was the first to institute the plan of feeding patients on the oatmeal diet, and he gives his patients their regular oatmeal days. Doctor Von Noorden's careful study of metabolism in this disease has been of the greatest value in the treatment of it. I visited Vienna last winter for the purpose of seeing what new points he had developed. Doctor Von Noorden has shown that there is individual peculiarity in the ability to digest starch, that a patient can at times digest and metabolize one kind of starch better than another kind, and that a change is needed from time to time. An "oatmeal day" is a day in which the patient takes practically nothing at all but oatmeal porridge with a considerable amount of butter added to it. It is astonishing how rapidly the patient improves on this diet.

One of the best things that can be done for the patient who is threatened with diabetic coma, is to introduce carbohydrates into his body just as rapidly as possible. We give enemas containing a large amount of sugar. Sometimes glucose or dextrose is injected into the blood itself along with carbonate of soda, as a means of warding off the danger, and it
is astonishing how patients improve. Dr. Von Noorden found that an oatmeal day will accomplish the same thing. In giving the patient nothing but oatmeal, which contains a large amount of fat, the patient's body is loaded up with carbohydrates, so the danger is warded off for the time being.

The oatmeal diet has another advantage. In the presence of this exclusive oatmeal diet the bacteria with which the colon is infected are not able to make toxins to so large an extent, and the poisons which are overwhelming the patient are reduced in amount. A doctor in New York announced not long ago that by giving patients large quantities of Metchnikoff's culture of bacillus Bulgaricus, it was possible to cause the sugar almost entirely to disappear.

In our treatment of patients of this sort,

The First Thing We Do

is to increase the activity of the patient's bowels. We believe that the real root of the trouble is that the body is overwhelmed with toxins, and we must cut off the intake of poisons and increase the activity of the bowels, not by the use of laxative drugs (although we would use drugs rather than not to accomplish it), but by regulation of the diet and the use of agar-agar and paraffin, which we find extremely valuable remedies. I think every missionary ought to have those two remedies on the mission station. Agar-agar is Ceylon moss, and it can be mixed with other food and eaten. It requires about two-thirds of an ounce of it a day to secure a sufficient amount of bulk to stimulate bowel movement. Bran can be used in this way also and with very great effect.

We find it very useful to give our patients oatmeal mixed with one-third bran. The best way for making the oatmeal mush, is to cook the bran an hour, then stir in the oatmeal and cook it five or ten minutes longer, and serve it with the oatmeal not perfectly cooked, although sufficiently to make it palatable. Some of the starch, being uncooked, will pass through the small intestine and reach the colon. The important thing is to get some carbohydrates into the colon, because the germs which make the mischief in the colon producing such enormous quantities of toxins from putrefaction there, cannot grow and produce their toxins in the presence of an abundance of carbohydrates. This was proved by experiments in the Harvard College Laboratory and the Pasteur Institute. By introducing into the colon uncooked starch, the growth of these putrefactive bacteria is prevented.

I Am Not a Raw Food Faddist

by any means; yet when we look into the fact we must recognize that the earth must produce food that is competent to sustain the life of men, because there are people who live without cookery, and there must have been a time in the history of man when there was no cook stove. We do not find any record that in the garden of Eden there was any cook stove; yet the Lord said to Adam, "Every herb bearing seed, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat." My experience is that patients often improve very greatly by putting them for a short time upon food which is almost entirely uncooked, with a very small amount of cooked food. We know what happens when babies are fed on sterilized milk. They get rickets. We know what happens to sailors and armies that are fed for a long time on cooked food. Scurvy carries them off in large numbers. A little fresh food will effect almost a miracle in the recovery of these men in a very short time.

There are some subtle substances in the juices of uncooked foods which are of very great value. In our cases of diabetes we give to our patients a large amount of lettuce. The previous speaker mentioned that on a diet of green vegetables the sugar would disappear. We put an ordinary moderate case on a "green diet day," a diet of green vegetables such as lettuce, cucumbers, raw cabbage, and carrots, cooked or raw—almost any vegetables with the exception of Irish or sweet potatoes. On this sort of diet, which contains a moderate amount of carbohydrates but practically no starch and very little protein, the sugar disappears.
The Reason the Sugar Disappears

on the green diet day, is because it is a starvation diet. The patient gets perhaps only a quarter or one-third of the nourishment that he is accustomed to take, so it will not do for a person to go on with that sort of diet for any length of time, or he may develop acidosis and pass off in diabetic coma. Anybody can get acidosis by living on a carbohydrate-free diet.

The diabetic requires a little more protein than the ordinary man, but not very much more. When we give a large amount of protein we are loading up the body with toxins, providing an excess of material that he can not use, and overworking the body and so increasing the disease. We find it best to give our patients about seventy-five to one hundred grams of protein a day, or from three to four hundred calories. We give them five to six hundred calories of carbohydrate and from ten to twelve hundred calories of fats.

When a diabetic patient comes here, the first thing we do is to make a metabolism chart. Then we give a green diet for one day, and the next day put him on an oatmeal diet, and watch the results. Perhaps we will put the patient for two days on an oatmeal diet, then another green diet day, then another turn at carbohydrates, trying different kinds of carbohydrates till we find out which one is adapted to his particular case, and also how much carbohydrates he can take. In a little while we know just what diet is best for him to live upon.

Diabetes Is Not a Curable Disease.

When the disease is really established it is in my opinion just as impossible to cure it as it is to grow on a finger or a leg. The only thing that can be done for the patient is to adapt his dietary to modify this condition, so that he will be able to tolerate it as long as possible. It is surprising how long such a patient may live with careful management. We have a patient with us now who has had diabetes twenty years. He is a very intelligent man and learned to make his own analyses, and to control his diet. This man has no more sugar today than he had fifteen years ago, because he has kept the disease under control. But there are cases in which the disease is rapidly progressive.

Diabetes is, in my opinion, a symptom which accompanies a variety of pathological conditions—disease of the pancreas, disease of the kidneys, disease of the brain,—it may accompany a great number of diseased conditions. It is only a symptom, like headache or dropsy, and is not a disease in itself. But it is a condition which is increasing so rapidly that it is very important that the facts concerning it should be made public, and the people should be educated as to proper habits of life. This disease is chiefly found in people who have become perverted by civilization.

Another fact of importance was recently brought out by Professor Tissier of the Pasteur Institute. Last year he made an extended study of animal and vegetable proteins, comparing the two to see which would undergo putrefaction the most readily, and he found that, in general, the process of putrefaction goes on twice as fast in animal protein as in vegetable protein. He found that the protein of legumes was particularly non-putrefactive, as compared with meat. However, it was found that eggs are often more likely to putrefy than meat, so there is no particular advantage in the use of eggs.

I believe that constipation has more to do with producing diabetes than anything else.

A Meat Diet and Constipation Together

cause the body to be flooded with an enormous amount of putrefying material, and that is the worst condition a person can be in. I think this is the foundation of a large part of the chronic diseases from which we suffer. The observations of Von Noorden and others have clearly shown that vegetable proteins are much better for diabetics than animal proteins, and may be taken in larger amount without increasing the sugar output. This fact emphasizes the importance of gluten as a food in diabetes. It is easily prepared from wheat, and may be used as a
bread, or by special preparation may be made into a very palatable substitute for meat. Nuts of various sorts may be used freely with advantage. With few exceptions nuts contain very little starch. The almond, the peanut, pine nuts, filberts, walnuts, in fact, nuts in general with the exception of chestnuts, consist almost wholly of protein and fats, and present these food principles in a form most easily assimilable. In the use of nuts it is necessary to take care to chew them thoroughly, and to remember that they are a very concentrated food. An ounce of nuts represents an average of about 175 calories, of which about one-third is protein, and two-thirds fat. An ounce of almonds, for example, is practically the equivalent of an ounce of meat and half an ounce of butter.

SOCIAL AND POLITICAL CONDITIONS IN MEXICO*

BY REV. J. M. MOSES

It seems to me that nations and people need to come into closer relation with each other. It is very evident to all that the crisis in Europe today, the great armed conflict of nation against nation, is nothing more nor less than the result of provincialism, of race misunderstanding. It is because men and rulers of nations have not remembered their solidarity as brethren, children of the great King, who made of one blood all the nations of the earth. So while Mexico has been crowded off the front page of our newspapers for the last few days, still she should occupy a large place in our interest.

The Mexicans are a people of many fine qualities. They differ in their characteristics in direct antithesis to our own people and our racial characteristics. It is this lack of appreciating these nearby people, this taking a snapshot judgment of them because they are different from us in their customs, dress, and social life that is responsible for our prejudices toward them. We should not think that everything has to be cast in our mold. As someone has said, Get into the other man's shoes, try to see the conditions under which he lives, try to see what you would do if you were in his situation. That is what we are trying to do with Mexico. I suppose we all remember that period when books were written calling Porfirio Diaz the greatest ruler of modern times. Charles Battell Loomis, I believe, in a series of articles in Harper's Weekly, intimated that the United States was being left behind in protective democracy, and that Diaz was getting results. And as we study those times we learn that Mexico was running an effective press bureau in our country.

Not all things happen without a cause. So we came to realize that not all that glitters is gold. And so our tourists as they followed the main line of travel and railroads, and as they saw the queen city and saw the show places of Mexico, and saw the great cities and capitals, with their great theatres and public buildings, formed the opinion that Mexico was a Finished Product of Civilization.

And as they saw the great resources, the development of mines and power plants, Americans became enthusiastic about Mexico and began to invest there and began to think the whole country was worth imitating. It is too bad this beautiful vision could not have lasted, but as the Spanish say, "There is no evil that can endure one hundred years," and in fact this Mexican situation lasted much less time than that.

From 1876, when Diaz was first elected president, until his overthrow about four years ago, was a very notable period for a country that had been so turbulent as Mexico had been in the past. I suppose you all remember that series of articles in the American Magazine, which revealed the real inside of Mexican affairs. It was certainly a shock to us who had seen Mexico through the eyes of those who made tours of it in ten days. By these articles and the revolution that followed, the revelation came to us that Mexico was indeed in a state of ferment.

* Abstract of an address delivered at the Sanitarium recently.
and turmoil, and that behind all the outward appearances conditions were appalling in the oppression and awful social conditions that existed, and that these conditions applied to the great mass of the people of Mexico.

Here we live but a short distance from a land where exists a great mass of people among whom the contrast between rich and poor is not exceeded by the conditions of the French Revolution. Indeed it seems to me that

Aristocratic Mexicans Excel

in living a life of pleasure. The average Mexican man of wealth and means knows how to have his leisure. He spends his summers in Paris and Madrid. They have a beautiful social life. And they do all things without hurry, without excitement, and with the utmost suavity, and with manners that are a delight to see. Indeed, it seems that we Americans hardly know what suavity is in our hurried manner of life.

We have this condition on one hand, and on the other are ten or eleven million of peons. These Indians, which they mostly are—many of mixed blood—live in a hand-to-mouth way. They depend upon the very low wage which unskilled labor brings in a country like that. Mexicans of this class, who constitute the mass of laborers, get from thirty to fifty cents a day allowed them by the crowd of men, who, with Diaz and men of that class form what are known as the científicos because they are men of learning and belong to the scientific classification. They with the president sold the right to various corporations to do business in Mexico. These men held the control of the states, and they paid practically no taxes.

All taxes were laid on improvements and on business. Every little store-keeper, every boarding-house-keeper had to pay a tax on his receipts to the government. But one could hold an immense estate of land and pay scarcely anything into the government for this. So we find this crowd of men, with the president as a tool, controlling the country and inviting capital from the outside and making as an inducement thispeon labor to be had for almost any wage offered. Thus one class of men has come to ignore the necessities of the great body of their fellow-citizens and make them objects for greed, for exploitation, so turning their life blood into their own coffers.

Bizarre Conditions

So we see something of the inequality, the injustice that has existed in Mexico. But during Diaz' régime, there were public demonstrations, numerous holidays, fire-works, bands and everything to give the impression to outsiders that everything was serene. Professor Starr, of the University of Chicago, has made a number of visits to Mexico and he stated in a lecture recently, that in all his travels over the world, he had never seen more beautiful street decorations than in the streets of Mexico during the Centennial celebration just before the revolution began. Their taste, their lavishness, are remarkable, as many of you know who have visited that country and remember the beautiful parks and boulevards. Nowhere in this country have we anything quite so beautiful in mere display.

But how was it with the great mass of the people? A few miles from these boulevards, where automobiles pass and re-pass, where there are beautiful lawns and charming houses, we come to the rural districts where the roads are impassable and there are no public schools and no fine buildings. The people are governed largely by bosses through the rurales and the mounted police. There was scarcely anything that would uplift the great mass of the people.

Then there came

The Revolution,

and it was a wonderful thing. The revolution came not all of a sudden. There had been for many years an undercurrent of discontent. You remember perhaps the propaganda there several years ago which was represented in Los Angeles by a newspaper called The Regeneration, which advocated a reaction beyond the aims of socialism. This paper had a large circulation along the northern borders of Mexico and in the
United States. It had a wonderful influence in stirring up discontent against Diaz. So when Madero, the impractical, who was allied with the greatest of the científico families, who with his father and his brothers had all their interests with the people who had been living off the common herd, headed a revolution aimed at his own class, it was a curious situation indeed.

You remember the battles and the final success of this movement and their policy, which was that of confiscating these large estates and dividing them up among the common people. The program of course won the approval of these ragged volunteers who followed Orozco. So we find Madero in the president's chair. But the great difficulty was that Madero was not alone; he had brothers, three or four of them, who had financed his campaign and these men had to be looked out for, and against every precedent of rule in Mexico, he put two of them in his cabinet and gave the others important offices. So the people found that they did not have Francisco only to reckon with, but also his brothers who were cordially hated and despised all over Mexico. And when the people saw how the brothers were able to "pull the wool" over Francisco's eyes and absolutely use him as a tool, then came the counter revolution, and the cruel murder of Madero and the

Seizing of Power by Huerta.

There is a great deal of controversy about Huerta's character. Professor Starr, of Chicago, upholds him. He considers that he was the best man to take hold of the situation. A few days ago I talked with two young Mexicans and they took this view. I have been on the other side. But it is very hard to dogmatize on such mixed circumstances. I suspect many of us are coming to know that there are few things that are abso-
lutely right or wrong. As I came in contact with those who came from the northern part of Mexico I came to think that the cause headed by Carranza was absolutely a just one, that they opposed the old cientifico program of keeping the people down, and that they were really the people who were trying to solve Mexico's problem. But I will not today, out of respect for your intelligence, out of respect for my own endeavor to be fair to Mexico, try to dogmatize upon this point. I will let you come to your own view on this matter.

The situation Mexico confronts today is a terribly complex one. The men have been fighting and plundering, and whatever good qualities a Mexican may have, industry, the desire to work for the sake of working, is not one of them; and these men fighting and plundering in bands of guerillas have found out how easy it is to live by brigandage. With this party clamoring for land on one hand, and the aristocrats on the other, how is one going to please both sides of this situation? Carranza seems willing to undertake the task. Let us not condemn the man if he can not restore quiet all at once, or if another man has to be brought in. And let us not be too swift to speak of 'barbaric Mexico.' When we consider what they have suffered from lack of education and civilization, and see how they have conducted themselves, it is surprising. Really this revolution has gone on without disturbing the current of the lives of the people very much. It may surprise you to know that in 1913 the Exports of Mexico were more than ever before. The great body of their industries went on almost undisturbed and when we compare that with what we have in the highly civilized, Christian world at the present time, in deadly war with each other, we feel that Mexico does not show so very bad.

The social qualities of the Mexicans make them a delightful people to live amongst. There are some things that compensate us for going down there to live. They are a people of feeling. It is a land where childhood is loved and where old age is absolutely revered. I do not believe I have ever heard a hateful word spoken to a child. They are absolutely suave, and the children are bright and intelligent though they do not always have the discipline that children should have in accordance with the precept that children should be seen and not heard. In fact, there is a great deal of give and take in family control. The children have a good deal to say, in school they talk back a great deal. There is not that awful hush in a Mexican school room. The first thing when you enter they arise en masse and say good morning. As they come in they invariably remove their hats and shake hands and wish the teacher a pleasant morning. As they leave, they line up outside and lift their hats and say 'Good-bye, Miss' to their teacher.

In every way where we push and rush by, the Mexican observes these courtesies. The courtesies, the deference shown a guest in the home, are absolutely embarrassing; and their kindness to anyone in sickness makes me love them, and makes me feel that it is worth while to give one's life to try to uplift and help such people as these. And so I want to plead with you to try to have more sympathy for them, and to remember they are our neighbors and that whether they live in prosperity or in distress depends largely upon us, and we shall be affected by either.

THE WOMEN OF THE ORIENT

[Address given in the Sanitarium Parlor by Mrs. C. A. MacDonald.]

In the 16th Psalm David has wonderfully expressed himself, voicing his joy in his ever-present God, his strength, and his hope of the resurrection hereafter. In the sixth paragraph of that Psalm he says, 'The lines have fallen unto me in pleasant places. Yea, I have a goodly heritage.' If there is anyone in the world who can more fully appreciate the sentiment expressed in these words, than any other, it is the Anglo-Saxon woman wherever she is found; it applies to her as to no other woman.
in the whole wide world; and especially in the United States of America, are the ways of opportunity, and the goodness of heritage open.

We will for a few minutes turn our attention to the lands whose women do not have these opportunities—women in lands where ages of ignorance and superstitious customs, backed by a false religion, keep them down to a thing of mere commercial value, perhaps, and at any rate nothing more than a thing of convenience and labor for the man. In Palestine, when word goes out in a village that a boy is born into a home, a great crowd gathers around the house, the women in one group and the men in another, and there is a great rejoicing. The father is taken up on the shoulders of his friends, and he is toasted and congratulated, and the women are so very hilariously happy that they wait for hours that their congratulations and praises may be conveyed to the woman who has been so fortunate as to present her husband with a boy.

But if the New Arrival is a Girl

the friends that have been waiting with the husband go away, and sometimes the husband goes too, for he is very unpopular and sometimes they are ready to stone him if he would come into their midst. Then the women instead of sending in words of congratulations and praises, go into mourning and they feel that that woman has done something terrible in bringing into the world a girl.

And what is the future that awaits that girl in Palestine? I am speaking of the land where our Lord Jesus came and lived. From babyhood to womanhood she hears nothing and knows nothing but what teaches her the inferiority under every circumstance of the place in which she is expected to be held to that occupied by the male members of the family. She is married very young, at any time between nine and thirteen. At any time then she becomes a mother, and is sometimes a grandmother between the ages of twenty-five and thirty-five. At the age of forty, instead of being in the prime of her life as she should be, she is old, haggard and broken down, and usually an undesirable object wherever she goes.

There are said to be thousands of homes in Palestine and Egypt where the conditions and experiences of woman may not be so dark as I have depicted, but I am

Speaking of the Great Middle Class,

the most of the people, the people that the tourist sees, and the people that are coming and going here and there in the land. This woman of whom I am speaking is the one who does the heavy work. She wears the coarsest and plainest garments, and she must dress herself always so as to do the hardest physical labor of which her body is capable. If you could see the muscles of her back, how her neck is developed, how her shoulders are broadened and her arms are developed, you would wonder. It is because she carries such burdens on her head,—to say nothing of the burdens she carries in her heart,—from the time she is a wee bit of a girl to the time when she is worn out and dies. So she is able to do the hardest physical work and undergo privations that would be unbearable to the Anglo-Saxon woman.

Several years ago when crossing Palestine on horseback I passed a company of people working on the roads. There were about two women to every man. Those women's work was to stay in line and pass down to a place where the rock had been crushed by the hammer, and have a basket filled, and put it on the head and carry it away to the place where the work was progressing of making a solid foundation for the road, and then go back for another load. I saw the master lashing some women into line as the ordinary driver would lash his horses into the work. I said, "Who are these women? How do they come here?" The dragoman explained, "Oh, they live around here in the villages." I was new in the land, so I asked, "But why do they do this sort of work?" "Oh," he said, "their husbands have hired them out." And afterward I
learned that they were earning about nine cents a day and most of their hard-earned money was taken by their husbands or near-by male relatives and they had no idea what was done with it or where it went. That is only an instance.

If you were traveling in Palestine or up the Nile river and visited the villages, on certain days you would see women come from the villages with huge boards on their heads and on them cakes about the size of the average sized pie pan, made of flour which is about the color of buckwheat. The flour was ground by the women at the mill, the grain has been gathered by the women, and they have harvested it. Farther back it was planted by them and the ground was tilled by them. So they carry on the whole process with their hands until the day you see them bearing the bread to the village oven.

**Before this Great Baking Day**

if you were riding over the fields you might see in the distance a moving object, nearly large enough to be a donkey or mule, but having only two feet, and when closer you would see the tattered garments of a woman under a bundle of sticks tied upon her back. She has been out over the fields and in the hills to find what dry brush and bits of fuel she can, and this is her contribution to be used in the baking oven.

Then I want to tell you something also to show you how they live. Again and again I have seen those women out on the scorching sands following the camel trains gathering the droppings of the animals until the baskets on their heads carrying half a bushel, were filled, and then filling their aprons. They take that into the village and with their hands mix it with dry grass and weeds into cakes which they lay on the hot sand to dry. This is used for fuel to cook their food.

But even after such a process of getting the food and after having done all the labor, it is their duty then to allow their lords and masters and all of the sons and male relatives to be well fed before they would think of touching a morsel of food.

Then after all this they are likely to be beaten.

**These Are Not Exaggerations.**

I remember not long ago riding with a spirited black-eyed American girl from Philadelphia. Our dragoman boasted he had three wives, and this American girl, just out of college, began questioning him about the customs in the home. She asked him how often he let his newest wife go to see her mother.

He said, "Her mother! She hasn't been to see her mother since she was married."

"Why doesn't she go?"

"I won't let her go."

"Doesn't your wife go out to buy food?"

"O, no, I buy the food."

She said, "If I were in her place I would show you whether I would go or not."

"If she did go, I would beat her."

"If you ever beat an American woman you would get killed."

"That's all right. You Americans have your way and we have ours."

There are the women in harems too, of whom I could tell a long story. So far as physical labor is concerned, what they have to eat and to wear, the custom is that these women have the best that the land affords; but the best that a Mohammedan country can give to them is such as should make every Christian woman in the whole of Christendom open her lips with thanksgiving that her lot was not cast in that land.

Besides the opportunities that we women of Christendom have, we have that goodly heritage that David spoke about. That goodly heritage is, more than anything else, the religion of Jesus Christ. Think what the religion of the Lord Jesus has done for women! Everywhere Jesus Christ is acknowledged king, women reign as queens. If we were to take the Christian religion and its products out of our lives and society how barren and unsatisfactory would be the leavings.
Think of what the one institution of home means to us in this land. Women of the Orient have no homes as we speak of homes. The Koran does not have a single word that can be translated into father, mother or home. They have none of those things in our sense of the words. There are people who, in the enjoyment of all the things of this day and age, seem to think they own the world, and forget that every gift and every luxury of the land is not ours to consume upon ourselves. We only have these things in trust and instead of boasting and growing vain and selfish and careless, we should be more and more reminded of what we have and where it comes from, and whither we are going. If there is a person under the dome of heaven who should think of these things, it is a Christian woman.

**CO-OPERATION IN MISSION WORK**

**BY ALMA E. DOERING**

**Germany**

We have the testimony of many missionaries to the fact that wonderful deliverances from danger and death can be directly traced to the prayers of God's people at home. When the writer and her co-worker started for the Congo in the year 1900, God graciously gave us a real prayer-warrior, in the person of an old preacher, who was always regretting the fact that he was too old to go to the heathen. In his younger days he had never heard of foreign missions, and now in advancing years, he felt a definite prayer call. He would be awakened every morning very early, and his first thought was the Congo. He would intercede with God for the only two workers he knew there. He had heard of the many missionaries' graves, of the deadly climate, of the demonic powers, of the fearful spiritual attacks and darkness to which the most Spirit-filled were subject. He knew also that with bodies weakened by the strain of heat and constantly recurring fevers, together with the pressure of over-much work, the missionaries would not be able to take up the prayer-battle as those at home, who have not to contend with the difficulties peculiar to those in heathen lands.

It was marvelous how God met this brother. He was a simple soul, and had not the teaching we are privileged to have now, on the gifts of God's Spirit, and the power of demons, but he was faithful. Now, how should this brother know what to pray for? In the case of any danger or crisis on the field, it would take two months for the intelligence to reach the homeland, and by that time it probably would have been too late to begin to pray. But this was no impediment in the way of our brother. He would have distinct burdens for us. Then at times he would write us about them, and tell us of his prayer conflict, and, wonderful to relate, just when his letter, which had been on its journey two months, arrived, it transpired that we were passing through the very trials two months before which he had already met and conquered in prayer. Is this not an instance of spiritual wireless telegraphy put into operation before Marconi's invention had ever sprung into fame and use? And does not God want that cases like this be multiplied in this crisis stage of foreign missionary work? Because he was faithful in the least, God entrusted to him the actual experiences of the missionary on the field, and he passed through them as vitally as we did. When God called him home, at an age high up in the seventies, we felt we had lost our most effectual foreign missionary helper.

Some of our aged friends and invalids are prone to think that the avenues of usefulness have been closed for them, and that the sooner God takes them home, the better it would be for those to whom they imagine they are a burden. They forget that just then they have at their disposal the most powerful and unlimited fields of hidden service, which tells the most. If only we could get all our weak or aged 'shut-ins' to grasp this thought, and become our effectual partners in the work, we should soon see many a citadel of Satan fall.

In our day, God is calling aside quiet workers for prayer ministry, and no class of God's children is more mis-
understood. We are living in an age of unceasing activity and rush, where feverishness is in the very air we breathe; and in the quietness of the sanctuary one realizes how easily one has been caught in the currents of excessive busy-ness.

Yet how often when one has longed for a little quiet corner, and an hour or two of communion, uninterrupted by needy souls who seem to crowd in upon us, God will bring to our minds the 'shut-ins', the hidden groups, who were supplying our lack of the privileged hours of waiting upon God, while we were permitted to supply their lack of outward activity, and thus our ministries would blend and make one perfect whole. Of course this by no means implies that busy Christians are hereby excused and exempt from having their definite seasons of waiting upon God, for no prayer warrior could take the role of a sponsor for us in our personal fellowship with God.

When the first church was formed, there were those who were specifically set apart for the ministry of the word and prayer, while others, also filled with the Holy Spirit, were given charge of the business departments: Acts 6, 2-5. The different ministrations of the church are pictured as the different members of the body, 1 Cor. 12, and in God's economy there is no under-estimation of any branch of the ministry, however different it may be from our own. Thus, in our own day, the active pioneer missionary is dependent upon the rope-holders of prayer. Peter and John would have been impotent without the prayers of the saints, and the first few chapters of Acts illustrate what a remarkable factor the prayer of the saints was in the up-building of the church.

Cases of remarkable answers to prayer in our own days could be multiplied, and we know of missionaries whose diaries are replete with wonderful coincidences, where marvelous deliverances from death were contemporaneous with heavy prayer burdens resting on individuals in the homelands, who were led into earnest prayer during the very hours when the missionary was passing through tests, which, humanly speaking, would have cost him his life. When my co-worker and another missionary were returning from the Congo, a fire broke out on board ship at midnight. Great excitement prevailed, and disaster seemed so imminent that the passengers were ordered to supply themselves with life-belts. The lifeboats were lowered, and all arrangements made to save as many lives as possible. But God had been particularly watching over the two missionaries, and they slept sweetly on amid all the confusion.

Against all hope, the ship was saved. On going to breakfast next morning, the missionaries wondered why some passengers looked so pale and weary, others strangely excited, and many were missing from the table, for as the sea had been so calm, they knew that sea-sickness could not be the cause. Their questions evoked a storm of ejaculations, for no one on board could believe it were possible for anyone to sleep through such scenes. A few months later, in the course of her missionary travels in the United States, my friend lighted upon the secret of this wonderful deliverance. A sister related how one night she was so troubled for these two missionary friends that she could not sleep. She arose, fell on her knees and spent the night in prayer for them and their safety, although she did not know they were on their way home. When dates were compared they discovered that that very night was the night of the fire breakout and its miraculous extinction. Yet she was only a simple little woman, with apparently no opportunities for service. Many, many more instances of like nature can be recorded from the writer's own experience, but they must be left for another article.

No doubt Paul felt the importance of these praying saints when he wrote in I Thess. 3:8, 'For now we live, if ye stand fast in the Lord.' Or when he admonished the Colossians in Col. 4:2-4. And if Paul recognized that the length of his life, and the success of his labors, hinged upon the prayers of those who remained in their homes, how much more does the modern missionary know it?
CONTRIBUTIONS AND SELECTIONS

Was Paul in daily perils? So also are the pioneer missionaries among the degrading tribes of Africa, or the infuriated fanatics of the Orient. Did he fight with the beasts at Ephesus? So does every missionary who proclaims the full Gospel in the darkest places of the world, even where Satan’s seat is. And who is more able to enter into this prayer conflict and win the battle in the heavens, as did Jacob and Moses, Elisha and Daniel,—that all-important, intense, invisible warfare, upon whose issues hang the visible results,—than those who feel their call to the field has been frustrated?

MEDICAL MISSIONS

[A portion of the opening address of Bishop W. F. Oldham, D.D., who presided over the fifth session of the Medical Missionary Conference.]

I think you will find that around these words, medical missions, gathers practically a true interpretation of Christianity. After the earliest days you will remember that Christianity through a long series of centuries failed in its interpretation of Christ and Christianity Grew Exceedingly One-Sided, despising the body, looking upon the body as the enemy of the soul and, therefore, exposing the body to all kinds of contemptuous treatment. It was supposed that the worse you treated the body, the better you pleased the soul. You will remember those were the ages when St. Simon of Stylites upon his high platform, long, lean, lank, full of physical filth, was supposed to be on the very high road to perfect sainthood. These were the days when St. Sebastian, stuck all over with darts causing putrefying, festering sores, was supposed to be the man who was so greatly serving his soul because he was showing such utter contempt for his body. Those days we have gotten away from, but I would suggest that we have gotten so far away from them that we are in danger in this latter day of cossetting, comforting and indulging the body, until the body threatens really to forget that there is such a thing as a soul at all. You have come to

Bishop W. F. Oldham, D. D.

A Soft and Cushioned Age, an age where things are all soft and easy, all the way from predigested foods to sitting on soft chairs, and lying on soft beds—everywhere the human animal is so comforted that he is in danger of forgetting that he is something more than an animal. Now we come to medical missions, and medical missions as interpreted by this center, where medicine is not merely a matter of healing the body, but far better, a matter of teaching a body how to keep so that it does not need healing, so that the light of medicine falls rather on the prevention than on the cure of disease. And if, in the radiating of that light, it should happen to fall upon your tea or coffee cup, or beefsteak, bless you, you will do like some of the rest of us have done,—you will simply take a little time off, offer up a quiet prayer, and tear these idols from their throne. Scientific medicine not only recovers poor people from the diseases into which they are falling, but keeps them from being so poor by not allowing them to fall into the diseases.
You will see that the medical line would have but small place in the thinking of this institution or of those of you who have gathered here if it were not for the word "missions" that follows. You will remember that the body, however cared for, is but the envelope of the soul, and that that soul is in a state of conscious alienation from the center and source of all light until by the way pointed out by the Gospel, that soul is led through Jesus Christ into the very bosom of its God. That is the end of all medical missions. Begin where you will, the end of it, the missionary end of it, is the enthronement of the human spirit in the communionship of a living God. I am to remind you that is what medical missions have done, during this past generation particularly, for land after land and people after people. In one land and another we have begun with the body in terms the plain people have understood. People can not understand references to their souls, to the loneliness of the spirit that lies within them of which they are barely conscious; but they do understand an aching body, they do understand a fever-stricken frame. Take hold upon that, and you will lead them further along up to that end which I have already named.

I recall what medical missions have done in that direction, and among the most strongly prejudiced people. One day an old Arab was bringing a number of visitors to see the hospital in Beirut, Syria. Presently Doctor Post appeared and the old Arab said, "That is the Man That Gives People New Eyes."

You can see at once how much more ready that man would be to receive the illumination of the inner eye from the man whom he looked upon as the creator of eyes for cataract-blind people. The Hindus point to Wanless in Western India as a man who can make a dead man live; for Wanless has lifted many men from the shores of death into the fullness of physical life and health, then has added to it by communicating to them the knowledge of that life that is eternal.

Men looked at Kerr of Canton, as I have known them to do in South China, and said, "That man can take the cripples and make them run down the street where they live." And so up, up, up, until in the end the medical melts into the missionary. The healing and helping of the body lifts unto the enfranchising of the soul. That is what we have gathered here to hear about.

I have named a few of the great medical missionaries. Many others are seated here. I will amend for you from your ancient Virgil, a little quotation which seems to apply to missionaries:

Quorum Magnum Partum Fuit,

not only have you been a great part of medical missions, but you are to-day a great part of that wonderful host that is engaged not merely in redeeming the bodies of men, but through redeeming their bodies leading them to the knowledge of that great salvation in which the whole man, body, soul and spirit, stands revealed to the vision of the great God as the vision of God is revealed to redeemed man. This is the work of which we shall hear from China, and from Africa, and from India; from Bulgaria, Turkey and other places. These men and women will tell us how God has used them to do great work among the Gentiles, and we will sit together in heavenly places for the next three days and rejoice with that kind of joy that only comes when the Spirit of the Lord God is shed abroad upon a gathering.
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.
Slight Injuries

Never neglect cuts, scratches, burns, bruises, etc. Think what trouble and expense the prompt application of an anti-septic dressing may save you.
For a small sum you can obtain the ideal outfit of bandages, antiseptics, etc.

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