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Medical Missionary
Battle Creek, Mich.
EDITORIAL

Last month attention was called to the marked manifestation of a spirit of union among missionaries, native Christians, and officials of missionary organizations; and, in the second place, to the realization, as never before, of the value of native agency, and the ability of the various peoples to govern themselves in their efforts to spread the Gospel. This month further striking evidences are adduced on these lines, as set forth in Dr. Barton's able article, and in the earnest efforts on the part of leading Jews to come, as far as possible, to points of agreement with members of the Christian church, a further and more remarkable step in this direction.

Coming, as this latter movement does, simultaneously with the effort and decided action of Christians to get as close together as possible in united effort, to the saving of much unnecessary expense, and to present a united front and purpose to the world, gives rise to the question whether it is not chiefly due to a special work of God by his Spirit operating upon the hearts of men, rather than simply a desire for union and unity on the part of men, good and right as that may be. There seems to be evidence in support of this conclusion.

Possibly no subject is of more importance at the present time in the minds of all who are interested in the cause of missions than the training and utilization of native agency in evangelizing the world.

Missionaries and officials of the various societies are almost, if not quite, a unit, in the conclusion that it is not possible, or even desirable, if possible, that the world should be evangelized by the sending forth of missionaries into heathen and non-Christian lands; and that the needful thing is to train and send out, as far as possible on a self-supporting basis, native physicians, preachers, and teachers among their own people, and thus extend the Kingdom.

Such a conclusion has come about as the result of careful observation and experience during the past century of missions. Among other things leading to it is the discovery of the fact that among the various peoples of the earth whom we call heathen, there are to be found men of such marked mental power and intelligence as to favorably compare with our leading statesmen in Christian lands. And, as is often witnessed in Christian communities, there is an uplifting and educational force and power in Christianity that still "makes wise the simple," and may be taken into account in this connection.

Who so well able, too, to set forth to their fellow-countrymen the blessings of Christianity as those who not only have been the victims of heathenish thraldom themselves, but who are fully conversant with the language of their people, and acquainted with their modes of thought and expression.

As affording one of the most striking evidences of this conviction may be mentioned the recent action in Japan in the merging of the three Methodist churches or societies at work in that country, including the Methodist churches of the United States, North and South, and the Methodist Church of Canada, into the Methodist Church of Japan. But the crowning feature of this union, and that which illustrates the points urged, was when this united church elected Bishop Honda, a native Japanese, as its head and leader. We recall two former native bishops, both of Africa, and Episcopalians: Bishop
Crowther, of Sierra Leone,—rescued as a boy from a slaveship, educated and honored by England,—and Bishop Ferguson, of Liberia, honored by the Episcopal church of America. There may have been others, including Bishop Holly of Haiti, but Bishop Honda is the first native bishop of a Protestant church in the East, as far as we know.

With this condition of mind and attitude the Christian church is now working quite decidedly on the lines of medical education in various lands. Possibly the oldest and best school existing is that at Beirut, where a fully equipped medical college exists. In India there is the medical school at Agra, founded by Dr. Valentine, and the Woman's Medical College at Ludhiana, under Dr. Edith Brown; and now China is coming to the front in this movement, and, it is needless to add, causing rejoicing among all interested in medical missions.

From the time when Dr. Peter Parker in 1834 trained his ambidextrous assistant (of whom he was so proud that he had a fine picture made of him in the act of performing an operation with his left hand, while his teacher stands looking on with deep satisfaction), all through the years, our medical missionaries have "done what they could" in the training of natives to assist them in their work. Now, however, what was dimly hoped for, can be witnessed in the establishing of fully equipped medical colleges in China.

The stirring appeal from the medical missionaries in China which we insert on another page gives further striking evidence and information upon this point. The statement is made that during 1906, 35,000 patients were treated in the various mission hospitals of China, and over one million out-patients were attended at the dispensaries. But how small is this provision when compared with the teeming four hundred millions of China—five times the population of the United States, where we have about one physician to every six hundred of the population. The total number of medical missionaries in China is a little over three hundred, or less than one to a million. The impossibility of adequately providing for the medical needs of China by foreigners, and the great need for the training of native physicians is too apparent to need comment.

The able statement and appeal made by Rev. James L. Barton, D. D., Secretary of the A. B. C. F. M., and himself a missionary for several years in Turkey, in which he appeals for no less than two million dollars for education, which will doubtless include medicine, in connection with his society, contains most cogent reasons for such an advance movement. The gist of this appeal will be found on another page of this issue.

In past years a few native Christians from various lands have been educated in America and Great Britain, but it is self-evident that the need can never be supplied in this manner, with its attendant expense, exceeding by many times the cost of educating people in their native land and language.

Often, too, those who have come to our shores, have imbibed some, to say the least, undesirable manners, and have been unwilling to return and live and labor as their fellow native workers, and have demanded salaries equal to the missionaries, who are often unable to maintain health upon the foods indigenous to the country, and are obliged to use imported foods which are often quite expensive, and call for larger salaries than natives, who can thrive upon the foods of their native countries. For many reasons it is evidently best to educate people in their own lands.

One of the grandest sights on earth, and one which the Saviour of men stated stirs all heaven with increased joy, is that of a repentant sinner seeking pardon. It seems as if another scene must alike affect the angelic
choir if not more so,—to witness the sincere consecration of a young Christian life to the will and work of God; to be, to go, and to do as the Master himself directs; and, in accordance with his own example and command, go forth to "heal the sick and preach the Gospel" in some dark and distant land, and especially if a second life be linked with the first, and both together give themselves each to the other in one united purpose. Such a scene is possibly the sublimest to be witnessed, even by God himself and the angelic choirs, or by men upon earth, and must bring peculiar joy to the Son of God, whose latest command was, "Go, and, Lo! I am with you always;" "As my Father sent me, so send I you."

In the present issue of this journal it affords us peculiar pleasure to present the pictures of three such devoted couples. Three young men full of energy, devotion, and earnestness of purpose, who, after spending several years in preparation in medical study as students of the International Medical Missionary Society of New York, have been appointed to their respective fields of labor in Turkey, China, and the Philippines. In each case, too, they are blessed with suitable wives and fellow-workers, equally devoted to the work of God and suffering humanity, and each of whom will doubtless prove a God-given helper to her husband. And surely there can be nothing grander or nobler, and nothing so calculated to bring to each heart satisfaction and happiness, such as the mere grasping for gain can never give. Truly there is such a thing, as one has said, as "the luxury of doing good." Of course they will meet with trials and difficulties, but these will be well outweighed by the satisfaction of bodies healed, spirits cheered, and souls saved, and rejoicing in the ever present Saviour and Friend, ready at all times to meet their needs and help them.

Just as we were about to go to press, there came to hand the report of Dr. John Anderson of the China Inland Mission for 1907, which we are pleased to print in this issue. It called to mind a fourth such couple as the three whose pictures are given this month. Nearly twenty years ago there came to the Medical Missionary Institute in New York, a Scotch lassie, not long from "the other side." She desired to become a medical missionary, and was aided through her medical course, and obtained her degree of M. D. The year following her arrival, there came a Scotch laddie to New York, with a similar object and purpose to that of the young lassie referred to. It would seem as if there was a planning in this (so there was, but not of man); for neither knew of the existence of the other until they met in New York; but for years now they have been together in the heart of China, bearing the one name of Anderson as sufficient for both, and for several little ones, also.

Some fifteen years ago another devoted couple, man and wife, left New York and the I. M. M. Institute which had been their home, for the island of Ceylon. They came to New York from their homes in Canada, and each having obtained the degree of M.D., they sailed, even as the other couple referred to in these pages, to go out and heal the sick and preach the gospel. For more than ten years they labored together before returning to their native land. When they arrived in New York again with "their little ones," the marks of the foreign climate and hard work were upon them. It took nearly two years to recuperate and return, but they did so; and as Dr. Thomas Scott and Dr. Mary Scott, they are rejoicing in good work being done, as told on another page.

As stated in our January issue, it is the purpose and intent of the editors to make this journal encouraging and helpful to our medical missionary brethren and sisters on the field in every
way possible. First, as a means of inter-communication between them, imparting knowledge of one another, which they might not otherwise possess. Second, to afford medical knowledge and other information likely to prove educational and helpful. Third, the aim is to inform our Christian young men and women throughout the land of the need for medical missionaries and the value of this agency, and, at the same time, make known to them the advantages provided for their education, more especially by the American Medical Missionary College. Already several medical missionaries in the field, and various Y. M. C. A.'s and Y. W. C. A.'s have been heard from, expressing their appreciation of the Medical Missionary—and to all such we would return a hearty, Thank you!

One of the editors recently received a letter containing a remarkable pamphlet from a leading Jewish merchant in New York, Mr. Isidore Singer, of the famous sewing machine firm. Mr. Singer, the writer of the pamphlet, in common with many of his fellow-countrymen, deplores the spirit of antagonism, not to say bitterness, that exists between the Jewish race and Christians generally, and seeks to bring about a better understanding and feeling between them.

He quotes testimonies that are really remarkable as revealing what doubtless many Christians did not know existed,—a feeling of admiration, if not veneration, for Jesus Christ, the Jewish teacher of Nazareth. Some of these are reprinted in this issue, and will doubtless be read by our brethren in many lands with peculiar satisfaction and pleasure, and even rejoicing.

There remains but one step more, and our brethren of the Jewish faith do not seem able as yet to take it, but we venture to predict that the time is not far distant when many, if not all, will do so, and acknowledge Jesus as the Messiah, and the work, so to speak, will be done.

When they come to see and believe that not only the wise men from the East “fell down and worshiped” the Babe of Bethlehem, but that, when grown to manhood, men and women, came and “fell down and worshiped him,” and he suffered them to do so, and never rebuked them, then they, too, like Peter, will exclaim, “Now we believe, and are sure, that Thou art that Christ the Son of the living God” (John 6:69), and they will fall down and worship also. Then the crucial question of the centuries will be settled, and Gentiles will follow the example of the Jewish people, and together, “Crown Him, Lord of all.” Amen.

Summer conferences are to be held under the direction of the Young People’s Missionary Movement of the United States and Canada. To meet the growing demand of trained workers in the missionary activity, seven summer conferences will be conducted by the Young People’s Missionary Movement in 1908. They will be held as follows: Pertle Springs, Mo., June 12-19; Lake Geneva, Wis., June 23-July 2; Whitby, Canada, July 2-9; Asheville, N. C., July 3-12; Silver Bay, Lake George, N. Y., July 24-August 2; Alliance, Ohio, August 11-19.

In addition to the above, a special conference for Sunday-school workers at Silver Bay, July 15-23.

There will be mission study classes in charge of experienced leaders, Bible lectures, talks from home and foreign missionaries coming directly from the field, devotional services every day, and denominational meetings, with mission-board secretaries and other leaders may confer at length with people concerning denominational work and plans for the coming fall and winter. This is an opportunity for missionary workers, pastors, and leaders in all kinds of Christian work. For information address the secretary of the mission board or society of your denomination, or C. C. Michener, General Secretary, 156 Fifth Avenue, New York City.
REPORT OF MEDICAL WORK AT
TAICHOWFU CHE, CHINA,
FOR 1907

John A. Anderson, M. D.,
China Inland Mission

This year has been an exceptionally busy one. The city dispensary has been running the whole year, and I have visited the branch dispensary at Haimen a dozen times. We have not yet started to build our new hospital, so the old Chinese houses have to do duty for in-patients, but most of the surgical cases among the men were taken to the beautiful hospital of the C. M. S., which I have attended as visiting surgeon during the year, Dr. Babington, the resident C. M. S. physician, being in England on a furlough.

HOSPITAL REPORT

Women in-patients have been cared for on our own premises, some cases being sent to us from the C. M. S. dispensary. During the year 258 patients have resided for varying lengths of time in the two hospitals, and one hundred operations have been performed. Twenty-one were in connection with the eye. In the fifty-three cases of general surgery, chloroform was the anesthetic. It is a cause of thanksgiving that no fatal accident occurred during any of the operations, and that the year has passed without a death in the hospitals.

Many have shown their gratitude for restored health, and several congratulatory tablets have been presented by patients who sought thus to express their appreciation of our services. Among the hospital patients were eighteen opium smokers, who came for help to break off the opium habit. Notwithstanding the recently issued anti-opium edicts, we have not yet seen any extensive movement among the thousands of opium smokers here to renounce the terrible habit.

EYE DISEASES

There were twenty cases of tracoma, and they yielded well to treatment. Entropion and pterygium each had four cases, and required operation. There were four cases of glaucoma. One of them was a Christian lad who works in our printing establishment. It was sub-acute in the left eye, and had been progressing for several months. The pain was getting more severe, the vision was gradually getting worse, the iris was
discolored, and there was some bulging around the eyeball. The right eye was beginning to be affected. I used the scleral puncture as a preliminary, following at once with iridectomy. During the first week there were occasional hemorrhages into the anterior chamber, then the eye cleared, and the vision returned. Nine months have passed, and the results continue all that could have been desired. Since the operation on the left eye, there has been no more sign of disease in the right eye. Both eyes have good vision.

In cataract cases, of which there have been three, the most interesting was a blind beggar boy, whom I met at Mr. Rudland’s gate while returning from a prayer meeting. He had double cataract, and gladly came to the hospital for operation. Both eyes were needled at one operation, and there was a perfect result. Every vestige of the cataract was removed. The boy now earns his living by tending cattle.

SKIN DISEASES
Eczema and specific eruptions were the commonest ailments in this department. Epithelioma, sarcoma, and carcinoma were operated on, and I removed mycosis fungoides from the bridge and alae of a man’s nose. A plastic operation of skin grafting followed, and the man left the hospital, seven months ago, without a trace of his trouble.

Other cases of skin grafting over the sites of burns, large ulcers, and other injuries gave gratifying results.

BONE DISEASES
Had two amputations of the leg, one in upper, and one in middle third. Both stumps healed with primary union.

Resection operations were performed on superior maxilla, tibia, tarsi, and metatarsi. Mastoid disease following suppurative disease of middle ear was treated successfully by trephining—a dental engine being used for the purpose.

CASUALTIES
Under this class we have had patients suffering with wounds received from robbers, leopards, and in clan fights. There have been several dislocations and fractures, principally caused through falling from trees, while gathering mulberry leaves to feed the silkworms. Only in one case, that of an old man dislocated at the hip for over a year, were we unable to give relief.

SPIRITUAL WORK
This, the great aim of our coming to China, has, we believe, greater results in the hospital than in other branches of service. Numbers of our heathen patients have been influenced Godwards during the past year. Christians have had their faith strengthened, and have been cheered in spirit while receiving healing for their bodies.

DISPENSARY
The outdoor work suffered through our absence during the summer. About three thousand calls were made by one thousand new patients. The dispensary preacher is an old Christian named Pao-foh. In his boyhood days he was employed as a servant by our loved and revered friend, the late J. Hudson Taylor, founder of the C. I. M. It was in the days of the Tai-ping rebellion, and when the rebels appeared, the Chinese fled in terror. The other servant deserted Mr. Taylor, but Pao-foh remained. Mr. Taylor advised Pao-foh also to flee for his life, but the brave boy said he would stay by Mr. Taylor and serve him to the last. Pao-foh is now an old man, but bright and hearty. We think it a privilege to have him with us in his declining years, and to let him spend his time in telling our patients of the Saviour.

THE NEW HOSPITAL
We had hoped to start building ere now; but the money received is not sufficient. We have received from friends about one hundred and twenty pounds, equal to six hundred dollars in gold. This is about half what we require for the building. Upon receipt of another one hundred pounds we hope at once to begin building operations upon the site already secured. The way will then be open for friends desirous of supporting beds in the new hospital. The support of each bed is five pounds per annum.
The young couple whose pictures are given above have gone forth to the mission field full of purpose and promise of good success. The best assurance of a good future record is found in a good past record, and that both of these devoted young people have. As the writer knew the doctor in the closest family relation for four years, during his medical course, and had ample and daily opportunity for knowledge of him and his general purpose and character, it is a pleasure to be able to say honestly in a sentence that the better you knew him, the more you liked him.

It was with peculiar pleasure that the privilege was enjoyed of witnessing our young friend's ordination or commissioning at the Broadway Tabernacle last May and bidding him and his young bride "good-by" two days later. At the service in the Tabernacle Dr. Nutting offered the dedicatory prayer, having himself gone as medical missionary to the same station in 1847, sixty years before, while sailing on the same vessel with them was the widow of the famous missionary to the Fijians—James Calvert.

The following is taken from The Missionary Herald:

"Two new missionaries can be reported here as having sailed for Turkey on May 7, Dr. and Mrs. Edwin St. John Ward. Dr. Ward is the son of Langdon S. Ward, who for thirty years was Treasurer of the American Board. His mother is a daughter of Dr. Edwin E. Bliss, for forty-two years a missionary in Turkey. Graduating from the Newton High School in 1896 and from Amherst College in 1900, he entered the medical department of Columbia University, New York, graduating from there in 1904. That he might perfect himself in all branches of his profession, he obtained a position as interne in the Presbyterian Hospital in New York City, where he remained until January last.

"Having been brought up in a missionary atmosphere, he has held to the purpose of entering upon medical work in connection with the American Board during all these years of training. He comes with the highest testimonials as to scholarship and abilities in his profession. During recent years Dr. Ward has been a member of the Broadway Tabernacle in New York City, and his pastor, Dr. Charles E. Jefferson, writes, 'There ought to be a special meeting of thanksgiving on Beacon Hill that the Board can send out such a man.' Miss Mary I. Ward, the sister of Dr. Ward, has been a missionary at Marsovan, Turkey, since 1900, and another sister, Miss Ruth P. Ward, will sail in a few months to join the Foochow Mission in China."
“Mrs. Ward, whose maiden name was Charlotte E. Allen, is a daughter of Mr. and Mrs. Charles S. Allen, of Longmeadow, Mass. She was a graduate of Mt. Holyoke College in the class of 1903, and subsequently became a teacher. She had offered herself as a missionary and been appointed as such prior to her acquaintance with Dr. Ward. Her testimonials are of the highest order. Their marriage took place at her paternal home at Longmeadow on May 2. They are to be located at Diarbekir, Eastern Turkey.”

THE COMMISSIONING OF DR. AND MRS. WARD

A beautiful and impressive service was held in Broadway Tabernacle Church of New York, on Sunday morning, May 5, when Dr. and Mrs. Edwin St. John Ward received their commissions to the Eastern Turkey Mission. The service was held in connection with the regular Sunday morning worship, and was participated in by a large congregation. The sermon, by Secretary Patton, was upon “The Beauty of the Lord’s Work in Foreign Lands,” and was followed by Gounod’s great choral, “Lovely Appear.” When the commissions were presented, the deacons of the church ranged themselves on one side of the candidates, and six representatives of the Young Men’s Club on the other side, as indicating the sympathy and participation of the church in the work these young missionaries mean to undertake. Dr. Jefferson gave the charge, which was in the nature of a welcome and a Good-speed, likening their going out to that of Barnabas and Saul on their first missionary journey. The service closed most appropriately with a prayer by Dr. Nutting, who was a missionary of the Board in Turkey for twenty years, half of which he spent in Diarbekir, where Dr. Ward is to establish the hospital made possible by the legacy of Mr. Sahagian, an Armenian convert who removed to this country. In another part of the Herald the faces of Dr. and Mrs. Ward may be seen, together with an account of their lives. Dr. Jefferson joins with us in testifying that if a church desires to rouse a genuine and abiding missionary interest, it can do nothing better than raise up a missionary from its own ranks, and then have such a service as we have described above. The Tabernacle is fortunate in having four representatives abroad.

LIGHT AHEAD

“What is the outlook? It is good. There is light ahead; There is help in God; There is hope in Jesus; There is power in prayer.”

These lines, written by a banker in a time of panic when he was threatened by failure, express what should be the attitude of all friends of missions in these days. That the outlook abroad is good, none will question. But why should we not say the same as to conditions at home? Shall a few financial clouds obscure our vision of the Eternal Helper? Let us pray for a greater faith and a longer look ahead.

If you would like us to select some special objects of prayer from the wide field, we would mention the two new medical missionaries just about to begin their work,—Dr. Edwin S. Ward at Diarbekir, and Dr. Charles T. Sibley in the Philippine Islands; the need of missionary candidates, never greater than now; and the importance of friends at home keeping up and advancing their contributions in these times when some feel they must reduce their gifts.—Secretary Patton, in The Missionary Herald.

“I do not sympathize at all with the expression that the appeals of the past no longer affect men, and that they are no longer responsive to the old motives. To be sure, we do need continual re-statement, but, after all, the motives abide.

“You ask me how these are to be stated in terms to-day so that they will have reality for Christian men, but space forbids. I cannot see how any man, to whom these are a reality, can state them without making them real to others besides his own soul.”—Rev. C. S. Mills, D.D., St. Louis.
It is with peculiar pleasure that the above pictures are presented to our readers. Dr. Sibley pursued his studies in New York as a student of the I. M. M. Society at the same time as Dr. Ward, but at another college. As fellow-students and prospective medical missionaries, they were close friends, and each obtained hospital appointments.

For four or five years the secretaries of the A. B. C. F. M. realized the need for a medical missionary in the Philippines, whose support was already provided for, but sought in vain for the suitable man until they found our friend ready and willing to go, and sent him. The following is culled from The Missionary Herald, the organ of the A. B. C. F. M.:

"The physician, long sought for to aid in the missionary work of the American Board in Mindanao, Philippine Islands, has at last been found in the person of Dr. Charles T. Sibley. Dr. Sibley was born in England, but came to this country when a lad with his parents, who now reside in Gloucester, Mass. While living in Ludlow, Mass., in 1891, he united with the Union Church of that place. His studies were pursued at the Mt. Hermon School, where he became a student volunteer in 1899. His medical course of four years was taken in the New York Medical College; since he has been engaged in hospital and medical practice. He leaves an exceptionally fine opening for a young physician, because of his deep conviction that the work in the Philippines is one to which the Lord calls him. In this work he is to be supported by the Mindanao Medical Association, an organization of gentlemen in New York who are greatly interested in the Philippines, and who desire, in connection with the American Board, to provide a hospital on the Island of Mindanao, where Rev. Mr. Black is now located. Mrs. Sibley, whose maiden name was Annie E. Short, was born in London, Canada, and, after pursuing her studies in the public schools of Toronto and the Dunham Ladies' College, received a full training as a nurse, and has since served in that capacity. Both Dr. and Mrs. Sibley seem exceptionally qualified for the undertaking upon which they are entering with much enthusiasm. Through this generous aid of the Mindanao Medical Association, our work in the Philippines will take on new life, with promise of vigorous if not rapid growth."
The station which Mr. Black has so bravely held at Davao, in the southernmost part of the Philippines, is in a region inhabited largely by Mohammedans, who, as Secretary Taft has declared, are the most difficult of all the islanders to be reached with Western ideas and institutions. It is a much harder task that our mission faces than that of the other denominations. The question has arisen whether in the special opportunity of these times it would not be wiser to make our effort also for the more responsive people. The going of Dr. and Mrs. Sibley may make the approach to these Mohammedans easier, as the physician and the hospital are the most winsome messengers of the gospel to people of the non-Christian religions. This year will help to make clearer what the course of our mission should be in its chosen field.

It will be seen that in a very special sense this year is one of opportunity in the Philippines; just now Protestantism has its chance among the people there. The Roman Church is aware of its danger and is alert to meet it. In a few years the antipathy of the people to the friars and all they stood for will be lessened. Now is the time to go to them with the gospel of freedom.

Moreover, we have something to get as well as something to give. A richer, fuller Christian life will be ours as we appropriate truths revealed to peoples outside the Christian fold. But the more constraining motives are the unselfish ones: the instinct of fair play, inciting us to share with the most hopeless the treasure we possess; the feeling of pity brooding over human need and longing to relieve it; the joy of telling good news to those who have not heard it, and of beholding manhood coming to its own under the inspiring appeal; and, in and above all, the summons of the Master, who declares the immeasurable worth of every life in that pronoun of the charge to Peter, "Feed my sheep."—Rev. Harry P. Dewey, D.D., Minneapolis.

A WONDERFUL EXAMINATION

China's Millions gives an account of a remarkable "Bible Knowledge Examination" recently held under the auspices of the China Inland Mission in the province of Hunan. Copies of the Mandarin Bible were offered as prizes to all who should pass successfully an examination on an outline issued six months previously. The outline contained thirty-three questions, such as: Repeat names of Old Testament Books, the Ten Commandments, Psalms 1, 8, 32, 51, 103; give summary of Book of Jonah, of St. Mark's Gospel; repeat 1 Cor. 13; give an account of the trial, death, resurrection, and ascension of our Lord.

The contestants worked hard during this long period, and when the time came, the examiners were amazed at their proficiency. One writes: "For two hours a young farmer repeated Scripture and only dropped three or four characters. When we came to Solomon's prayer, he said quietly, 'May we kneel as the great king did?' and reverently and beautifully, without a slip, he repeated the thirty-nine verses comprising that prayer; ere we separated he handed me a dozen pages of carefully prepared manuscript showing quite an extensive acquaintance with Christian commentaries."

"I thought he could not be surpassed, but the appearance of each additional candidate increased my astonishment; at least three were within a shade of perfection. Each man was examined separately and privately. One knelt the whole time, two hours and a quarter, and his summary of St. Mark's Gospel was a magnificent achievement. Beginning with the first chapter, he repeated, consecutively and correctly, no less than ninety-six items. It seemed to me that he never missed a salient point in the whole Gospel. It was so strange, too, to hear from Chinese lips how the story of King Robert the Bruce and the spider had enabled him to pluck up courage when, after several attempts at the work, he began to get disheartened."
Dr. John J. Mullowney, whose picture is given above, has had, in common with many another would-be missionary, a hard, struggling life from early childhood, when his mother was left a widow with seven children besides himself.

Born in England, he was yet a lad when he came to Canada, and, after doing the hard work and chores of a farm, struggled to rise above his poor surroundings and obtain an education to fit himself for some good purpose in life.

Later he came to the United States, and finally was graduated from Phillip's Exeter Academy, N. H. Then we find him principal of a high school in that State, and a special student at Harvard later. In 1904 he became a student of the I. M. M. Society in New York, and began his course, which he is now completing, in the medical department of the University of Pennsylvania. As secretary of his class, and editor of the Scope, he has been honored by his fellow-students, and has used his influence for good among them.

Dr. Mullowney has also invented an instrument for making accurate measurement in the case of suspected fracture of the femur, which has proved very valuable already, and is being adopted by various hospitals.

He has received his appointment under the Methodist Church, North, as medical missionary to China, and will become one of the medical faculty in the Medical College at Peking, and is expecting to proceed to China very soon.

Dr. Mullowney has also invented an instrument for making accurate measurement in the case of suspected fracture of the femur, which has proved very valuable already, and is being adopted by various hospitals.

He is very fortunate in having in prospect for his fellow-helper, Miss Emily Evans, who, after graduation from Easton (Pa.) high school, attended the Woman's College in Baltimore, and then went to Boston, and was graduated from the New England Conservatory of Music. Subsequently she took a course of missionary instruction and Bible study at the Folts Institute, Herkimer, N. Y., so that she has been well trained.

Dr. Mullowney has also invented an instrument for making accurate measurement in the case of suspected fracture of the femur, which has proved very valuable already, and is being adopted by various hospitals.

There are those who think it a waste of talent to have persons with musical gifts go to these lands and peoples, but music, mirth and medicine form a good trio, and there is often a greater power in the former than the latter. Surely, if there is one thing in addition to the gospel that people in these dark lands need, it is some music and cheer in their lives, and when they learn our grand Christian hymns and can sing them heartily and intelligently, they can more fully rejoice in the gospel and be able to "rejoice in the Lord always."

May our dear friends be made a means of great blessing to the people of
China, the one in the use of his medical knowledge, and the other in the good cheer she may bring to troubled hearts as she sings to them the gospel of the love of God.

Dr. Mullowney traced his decision to become a medical missionary to his attendance at the Student Volunteer Convention in Toronto, in 1902, and to the reading of a little book upon medical missions that he obtained there. How often a whole life is shaped in all its future by some small event or seeming chance acquaintance, but it is still true that "the steps of a good man (or woman) are ordered by the Lord."

**A HEARTY AND IMPORTANT ENDORSEMENT**

The friends of the American Medical Missionary College will be pleased to learn that at the annual meeting of the Association of American Medical Colleges held in Cleveland, March 16, 17, 1908, the standing of the above named institution was taken under consideration, with the result that this school received the unanimous, hearty, and enthusiastic endorsement of the meeting. We are permitted to quote the following portions of the report of the Judicial Council of the American Medical College Association, which was unanimously adopted by the association, together with a resolution endorsing the American Medical Missionary College as a first-class medical school.

"The Sanitarium furnishes a large number of patients of all kinds, and, inasmuch as many of the students are nurses and attendants, they have unusual opportunities to study the different phases of disease and to familiarize themselves with the management and care of sick people. Their graduates, therefore, are not only educated physicians in all that pertains to the science of medicine, but are trained in handling and observing sick people.

"Dr. Kellogg gives a surgical clinic once a week that is not surpassed by any similar clinic in the country. His assistants and helpers in the operating-room are students who have been trained to the highest point in modern asepsis. The technic of the operating-room and the management of the patient is as near perfect as human ingenuity can dictate. "It is our judgment that the schedule published in the college announcement is carried out in its entirety. "It is our judgment that the college deserves recognition and is worthy of membership in this association."

The secretary of the association, after a detailed investigation of the equipment of the college, made a report fully endorsing the college as a first-class medical school, and added:

"There is an earnestness of purpose in the institution that is highly commendable, and on it depends the success of the institution. * * * I have figured up the number of hours of work done by the college in all the subjects offered, and find that they are in excess of the requirements of this association and of the Michigan Board. This applies to didactic, laboratory, and clinical work.

"Basing an estimate on the equipment and facilities of this college, its method of doing business, and the record of its graduates before State examining boards, I would class it as being nearly perfect. Its teachers are good men, men who have their hearts in the work, who give time to it, and that accounts for the success of the graduates of this school. It certainly has my unqualified endorsement."

G. C. T.

There is nothing needed to insure everlasting interest in the foreign missionary cause and devotion to it but a loving human heart, renewing its love out of the great loving Christ, who perpetually renewed his love out of God, the Eternal Lover of all the souls he has made. Limitations of time have nothing to do with our cause; neither old theologies nor new theologies are the ground of it. The missionary movement is simply the expression of the eternal love of God as repeated in his Son, Jesus Christ, repeating itself in all the true disciples of Christ.—*Rev. G. A. Gordon, D.D., Boston.*
STATEMENT AND APPEAL ON BEHALF OF MEDICAL EDUCATION IN CHINA

The present moment appears to us to be unique. The missionary societies have it in their power at present largely to get control of medical education in China. By so doing they would be able to confer upon the 400 millions of this land, and that through the channels of Christian colleges, one of God's greatest gifts to men, viz., a well-trained, well-qualified, and devoted body of doctors.

The cry of Dr. Griffith John, one of China's greatest missionaries, used to be Preach, Preach, Preach! Now it is Educate, Educate, Educate! Not that his zeal for preaching is the less, but he sees the need of to-day, the demand of the hour, the opportunity for the same service along lines changed by changing circumstances.

Think of the need of a nation of 400 millions without any properly qualified doctors. To provide one doctor for every thousand people 400,000 doctors are needed, not reckoning nurses or midwives. Think of the ever-increasing demand. This demand has been almost entirely created by medical missionaries. During 1906 thirty-five thousand patients were treated in our hospitals, and over one million out-patients visited our dispensaries. Where in the future is the supply to come from to meet, and overtake, this demand?

The Chinese Government and people are feeling out after a supply; and they will get it somehow, and they will get some kind or other. To some extent they are leaning towards the Japanese. The Germans are also starting some medical educational work. But we doubt if the Chinese Government is prepared to meet the large expense of establishing in ten or twenty centers properly equipped hospitals, and conduct well-organized and well-furnished colleges—the whole being managed and taught by competent and experienced doctors.

Supposing they are both willing and able. Supposing the Germans and Japanese come in also. Yet is there not room for them, and us, and all, when 400 millions of people call for adequate supply? Now the missionary societies already have much of the necessary material for medical education on the spot; and already medical schools are at work in several of the most important, and what we consider to be the most desirable, centers.

In Peking, a union college, taught in Mandarin and recognized by the Government, has been established. Eleven medical men form its faculty, and during 1906 thirty students took the first year's course. Some hundred or more students have entered for the second year's course.

In Canton, in connection with the local Medical Missionary Society, a union medical school has been working for some years. Its faculty, however, is small, and the students in 1905 numbered only fifteen. Teaching is done in the vernacular.

In Foochow the C. M. S. are starting a medical school to be taught in the vernacular.

In Hangchow the C. M. S. have had a school for some years, taught in Mandarin. Some fifty or sixty students are in attendance.

In Shanghai and Wuchang the American Episcopal Mission have small schools. The teaching is done in English.

In Soochow, Nanking, and Hankow small schools taught in Mandarin are being carried on.

In Chinanfu, Changsha, and Chentu it is hoped union schools will soon be begun, and further, there is a prospect of the Hankow and Wuchang schools uniting to form one union medical school.

Thus, in these large centers, a few experienced and well-qualified medical men are striving to do what they can towards this immense and important work. In all cases they have to "run" their hospitals and often have largely to find funds necessary to keep up their medical schools—plainly speaking, they are over-worked and under-funded.
Here then, on the one hand, is China's need; on the other hand our worthy but feeble efforts to meet that need! What is the Christian Church prepared to do NOW in order to seize this unique opportunity and use it to the full? Every staff should at least be doubled; some schools might possibly be amalgamated; and funds adequate to meet all needs should be supplied.

We believe, after about ten years, these institutions will be largely contributing to their own needs, and at the same time be turning out, for the salvation and regeneration of China, numbers of well-qualified doctors—many of whom we trust will be Christians. We would suggest that help be given preferably to union schools, or to those which form medical departments of incorporated educational institutions, or those under the control of efficiently organized local councils or boards of management.

We would also suggest the establishment of a Central Fund, some part of which should be invested in Shanghai. This should be controlled by a Board, whose resident representative in Shanghai manages the finances in China, and who from time to time, on behalf of the Board, inspects the various institutions working under its auspices.

Signed on behalf of the China Medical Missionary Association:

GEO. A. STEWART, M. D., President.

CECIL J. DAVENPORT, F. R. C. S., Vice-President.

PHILIP B. COUSLAND, M. B., C. M., Secretary.

WM. H. JEFFERYS, A. M., M. D., Editor.


Shanghai, July, 1907.

"If any little word of mine can make a life brighter,
If any little song of mine can make a heart the lighter,
God help me take my little word and take
my bit of singing
And drop it in some little vale and set the echoes ringing."

TWO MILLION DOLLARS FOR TRAINING LEADERS

REV. JAMES L. BARTON, D.D.,
Sec. A. B. C. F. M.

MISSIONARIES have learned by long experience that the only permanent evangelizers of any country are the people themselves. Foreign missionaries can never Christianize any land. They can begin the work, and plan and organize it; but the men and women who are to build up and lead the native churches, who are to reach out into the unoccupied districts with the gospel message, who are to interpret to the nations the gospel of Christ, and make its principles vital in the life, thought, and affections of the people are

NOT THE FOREIGN MISSIONARIES
and can never be, but must be natives of the country, trained and inspired for that work. Whatever mission board attempts any other method, attempts the impossible, and invites failure.

For fifty years or more the missionaries of the American Board have been studying this question while they have developed their collegiate institutions and their theological training schools, in which selected young men and women in the various mission fields have been in training for positions of leadership and responsibility in the work of EVANGELIZING THEIR OWN PEOPLE. Gradually these higher educational institutions have multiplied as the conditions of the work demanded, until there have come to be at the present time twenty collegiate institutions and fifteen theological training schools. These are located in Spain, Bulgaria, Asia Minor, Armenia, Northern Syria, India, Ceylon, Africa, China, Japan, Mexico, and Micronesia. Fifteen different languages are used in the conduct of these schools, and from them come the men and women who are taking a commanding position of leadership among their own people, not only in distinctively religious affairs, but in all learned professions as well as in social and political matters.
The 4,100 native Christian pastors, preachers, evangelists, doctors, and teachers now connected with our own mission work abroad represent but a small part of the wide-reaching influence of these positively Christian schools, which have provided also many teachers and leaders for other missions, as well as for government schools, besides Christian authors, editors, judges, government officials, professional men of every kind, all holding to-day positions of marked leadership in their respective countries. Through these institutions Christianity is commending itself to the nations, and is rapidly becoming naturalized throughout the earth. Six of these colleges are for young women, one for both sexes, and thirteen for young men. They have all passed the experimental stage, and have become thoroughly established, each in its own country and among its own people as a permanent and crowning part of the work of the native churches and of the missions.

These schools of the American Board are not competing with similar institutions of other denominations, but each has a distinct field and constituency of its own. In most cases they afford the only opportunity offered to the youth of their territory for any kind of higher education. In a few cases these institutions are recognized as interdenominational, and are used by other missions. The fifteen theological schools, of which only twelve are in session, have 169 students, all of whom are studying for the Christian ministry. In the twenty collegiate institutions there are 4,744 students, of whom 1,035 are women. This number includes in every case the preparatory departments that are connected with each school. The grade of these colleges differs in the different countries, but in every instance they stand for the highest and broadest education known in the country. In India they are a part of the Indian University system, and in Turkey the standard is practically the same as that of the ordinary college in the United States.

In every mission of this Board there are already many churches, schools, and different phases of Christian work carried on by trained native leaders.

Native churches are ready, so far as able, to assume the salary of their own pastors and to support their own teachers in the schools in which their children study. The pastors of the native churches of Natal, Madura, Japan, and many parts of the Turkish missions and of China receive no salary from the American Board. In no case would these churches support the missionary even if he were their pastor.

These native leaders must for the most part be educated in their own country.

Few who have studied in the United States for any length of time are doing much for their own people. There are notable exceptions, but these only prove the rule. At the same time it costs from eight to ten times as much to educate one of these men in the United States as it would cost to give him a far more practical and effective education at home.

It has been clearly demonstrated through years of experience that:

1. Without these higher institutions of learning the work of the American Board could never have reached its present proportions of strength and permanency, nor could the work be long maintained.

2. These institutions alone provide the native pastors, preachers, evangelists, and most of the Christian teachers upon whom the work of the Board among the native populations is largely dependent.

3. These colleges and seminaries make self-support, self-government, and self-propagation possible among the native institutions. Only thus can the work done be made permanent.

4. These institutions make it possible to carry on large and advancing missionary operations without greatly increasing the cost of the same.

5. Through the trained Christian young men who go out from these institutions into various walks of life, Chris-
Christian influences are extended into business, official life, literature, and every learned profession.

6. Through the girls' colleges, forces are set in operation that elevate and purify the home and bear directly upon the social life of every country in which they are located.

7. There are no mission institutions that so generally command the approval of all classes, both foreign and native, as these Christian colleges, in which modern ideas are taught, and the students are brought into touch with the best in scholarship, the sciences, and religion.

8. There are no mission institutions for whose support the people themselves contribute more willingly.

The appropriation demanded for the support of all of the missionaries teaching in these schools, for the native teachers, for the care of the buildings, for scholarships, and for all other expenses connected with these twenty-six colleges and seminaries is less than $100,000, or an average of less than $4,000 for each one.

It is imperative that these important permanent institutions should have a fixed income upon which they may depend from year to year to provide the support of the American Presidents and teachers, as well as to meet the other expenses of the schools. This can be accomplished only through endowments invested in the United States under the care of the Prudential Committee or of separate boards of trustees.

At the annual meeting of the Board held in Cleveland, Ohio, last year, the following action was taken:

"Voted, That we urge upon laymen of means the importance of endowments for our collegiate and theological institutions in the East, upon which depend so fully the advance, self-support, and self-propagation of the direct and permanent work of evangelization."

After careful consideration the Prudential Committee has voted to undertake at once the securing of funds for the endowment of the higher educational institutions of the Board, the funds to be held in the United States and the income used only for the support of this higher educational work.

It will require upon an average only about $100,000 to endow one of these important institutions, a sum not sufficient in many of our American universities to endow a single professor's chair.

It has been carefully estimated that the annual income of an endowment fund of $2,000,000 would be sufficient to meet the present annual need of aid from this country by these twenty-six collegiate and theological schools, giving them a permanent and fixed income, and thus enabling them to carry on their indispensable work without making annual demands upon the regular receipts of the Board. This amount seems absurdly small when compared with the cost of similar institutions in our own country, and the sphere and importance of the influence extended.

The Commissioner of Education for the United States reported last year that the income of the 622 colleges, universities, and technical schools in the United States was $44,783,326, or an average of $72,000 for each institution. This is more than two-thirds of the amount needed to meet the present annual demands of the twenty-six institutions of the American Board as above indicated, that is to say, all these higher institutions of learning abroad can be maintained for but little more than it costs to run one average college at home. This government report shows that these 622 American institutions hold property to the value of $554,077,000, of which $248,430,000 is in endowments. During the school year 1905-06 these American colleges and schools received by direct gifts and bequests $17,717,000. Ninety-nine of the 622 institutions hold property valued at $1,000,000 or more, while twelve of them are recorded at $5,000,000 or more. Columbia University has $34,309,000, Harvard University $27,000,000, Leland Stanford, Jr., $30,000,000, the University of Chicago $17,892,000, and the University of Pennsylvania $16,000,000.

The annual expenses of Harvard University are set down at nearly $2,000,000.
while the annual cost of Cornell, Columbia, and Chicago Universities is considerably more than $1,000,000 each. The three best known colleges of Congregational origin in New England—Amherst, Dartmouth, and Williams—possess property, including endowments, valued at $8,208,000, and their combined expenditures last year were about $600,000, not including the cost of new buildings or extraordinary expenses. These are all great and important institutions, and need all they have for the proper conduct of their work. It is not an exaggeration, however, to say that the American College at Madura, India; Euphrates College at Harpoot, Central Turkey College at Aintab, Anatolia College at Marsovan, and the International College at Smyrna, all in Turkey; the Doshisha in Japan, the North China and Foochow Colleges in China, and others that might be mentioned, are not one whit less important, and are exerting an influence in their respective fields that is far more distinctive and unique than any one of the great universities here named. Each of the universities and colleges in the United States is only one among a great number, all using the same language, and open to the students that go to the other schools. In the foreign fields each institution, whether college or theological school, has its own distinctive language and constituency, providing in most cases the only higher educational training for those within its sphere of influence.

It does not seem too much to ask that these twenty-six schools and colleges should have an endowment of not less than $2,000,000, that they may do for the East, in a measure, at least, what our American institutions are doing for the young men and women of our own country. These schools of the American Board are for 75,000,000 of people, while the schools of America, as above reported, are for only about 85,000,000. Whichever way we turn, we are brought face to face with the striking contrasts and the wonderful opportunity of these mission colleges and theological schools, their wide field of increasing usefulness, and the imperative need of added endowments.

THE JEWS AND JESUS

ISIDORE SINGER, PH. D.

First of all, let me assure the sincerely religious Christian layman that the modern Jew is slowly giving up the antipathy caused mostly by fright, and horror mingled with it, which his forebears felt for the name of Jesus. It would take a volume to explain the historical and psychological foundation for this curious chapter of the religious pathology of the Jew from the end of the second century A. D., when the Church, in its triumph over paganism, tried to crush to death its old mother—the Palestinian synagogue of Jeshue ben Joseph and his apostles, Shimeon of Galilee and Saul of Tarsus—down to 1789 and 1848 when the goddesses of Reason and Liberty, triumphing in their turn over Jesuitism and Tyranny, opened the heavy doors of the dark Ghetti, first in France and later on in central Europe. This being a time of peace on earth and good-will toward all men, I wish, instead of lingering in the dusty and saddening annals of past religious intolerance, to present to the reader in the briefest possible form a symposium on the attitude of modern Judaism toward Jesus, by some representative Jewish theologians, philosophers, and historians of religion.

This symposium, which can be found in its entirety in the appendix to the 1901 edition of George Croly's "Tarry Thou Till I Come" or "Salathiel, the Wandering Jew" (Funk & Wagnalls Company), ought to be read in silence by the Jewish school children while the Christian boys and girls are celebrating the old pagan winter solstice festival to the tunes of Christian music and to the words of christological hymns.

Honor to whom honor is due. Let us then hear what the foremost living Jewish theologian of the United States, Dr. K. Kohler, president of the Hebrew Union College of Cincinnati, says about the founder or rather central figure of the Christian faith:

"Jesus, the living man, the teacher and practicer of the tenderest love for God and man, the paragon of piety, humility and self-surrender, whose very failings were born of overflowing goodness and
sympathy with the afflicted, the Jews had no cause to reject. . . . But *He was more than an ordinary teacher and healer of men.* He went to the very core of religion, and laid bare the depths of the human soul. As a veritable prophet, Jesus, in such striking manner, disclaimed allegiance to any of the Pharisean schools, and asked for no authority but that of the living voice within, while passing judgment on the law, in order to raise life to a higher standard. He was a bold religious and social reformer, eager to regenerate Judaism."

"None can read these parables and verdicts of the Nazarene and not be thrilled with the joy of a truth unspelled before. *There is wonderful music* in the voice which stays an angry crowd, saying, 'Let him that is without sin cast the first stone!' that speaks the words. 'Be like children, and you are not far from the kingdom of God.'"

Let us now cross the ocean and listen to the words of one of the most learned Jewish theologians and aggressive critics of our time, Dr. M. Friedlaender, of Vienna:—

"And Jesus himself, who was the starting point of the synagogue of the Messianic community, who fertilized and rejuvenated it by the sublime Messianic idea, was proclaimed as *divine Redeemer* because of this rejuvenation, as well as because of the redemption undertaken by him on the Palestinian soil from the ‘unsupportable burdens’ which the Pharisee teachers imposed on the people (Matt. 23:4)."

"Always higher, on to unapproachableness, grew his personality, including all that is beautiful, lofty, sublime, and divine, and forcing every one to adoration and self-nobilization. *This Divine ‘Son of Man’* became the world ideal, and this sublime ideal has been originated in Judaism, which will ever be remembered as having been predestined by Providence to bring forth such a creation."

In a similar vein speaks Dr. Max Nordau, the famous German and French writer, and vice-president of the Zionist Congress:—

"Jesus is soul of our soul, as he is flesh of our flesh. Who, then, could think of excluding him from the people of Israel? St. Peter will remain the only Jew who said of the son of David: ‘I know not the man.’ If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, *assassinated them in his name.* The Jews have drawn their conclusions from the disciples as to the master, which was a wrong,—a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who called themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried, with tenderness and admiration: ‘Putting aside the Messianic mission, this man is ours. *He honors our race, and we claim him* as we claim the Gospels—flowers of Jewish literature and only Jewish.’"

Before leaving Europe, let us hark to a voice from the grave. The late Professor Moritz Lazarus, of Berlin University, one of the most authoritative leaders of modern Judaism, can certainly not be accused of christological tendencies. This is his short, but pungent recommendation to the Jews with regard to Jesus of Nazareth:—

"I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim him for Judaism."

Similarly speaks, to recross the Atlantic, the well-known professor of Semitic languages at the University of Pennsylvania, one of the leading students of the history of religion, Dr. Morris Jastrow, Jr., of Philadelphia:—

"From the historical point of view, Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets, he lays the chief stress upon pure conduct and moral ideas, but *he goes beyond the prophets* in his absolute indifference to theo-
logical speculations and religious rites. It is commonly said that the Jews rejected Jesus. They did so in the sense in which they rejected the teachings of their earlier prophets, but the question may be pertinently asked: Has Christianity accepted Jesus? Neither our social nor our political system rests upon the principles of love and charity so prominently put forward by Jesus.

“The long hoped-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall become the axioms of human conduct.”

MEDICAL MISSIONS IN PERSIA

“Dr. Carr, who has just come home from Isphahan, tells the committee how the workers are cheered by the evident signs of reality and depth of conviction in the converts, especially the women. They have borne the most deadly persecution, and they show a readiness to bear the loss of all things in loyalty to Christ. Moslem opposition is yielding before Christian benevolence, and the medical mission is now not only a tolerated institution in Isphahan, where the work was a few years since so bitterly opposed, but it is welcomed. Mohammedans themselves subscribe nearly one hundred pounds a year toward its upkeep and gave lately a further two hundred pounds to extend the hospital buildings, the land on which they stand having been provided by a leading Mohammedan. In Yezd, also, Moslems are giving pecuniary help toward hospital extension, and the Parsi community has contributed two hundred pounds.”

MISSION stands for pure altruism. It is the last and the greatest of the heroisms. It is the passion for humanity carried to its highest terms. It is the majestic enterprise of putting in the hands of every man “the unspeakable gift.”—Rev. F. H. White, D. D., Chicago.

SURGERY UNDER DIFFICULTIES IN THE SOUDAN

“The second operation had [we were told] been brewing for a long time. The husband of the patient had one day almost consented to its being performed, but refused to bring his wife in; so the following day I took the bull by the horns, loaded four boys with necessary paraphernalia, and set off. When we got within sight, I halted the boys and went on to negotiate. However, no difficulties were raised,

THE FRIENDS BEING RATHER GLAD to have their minds made up for them. The operation went off all right; it was only a rather deep abscess which needed clearing out. It was but a little step in the right direction, but even the boys were pretty well stirred in their superstitious minds at hearing me pray (as yet only in English) and then seeing the result.

“The cutting part of the business impresses them far more than the anesthetic. We must have been as quaint a procession as ever went to perform an operation—four stark-naked boys carrying an assortment of instruments and water jugs. The path was ankle deep in water most of the way. We got to work squatting under a little shelter made of dhurra stalks.”

Dr. Lloyd tells of another operation which “came off all right.” The anesthetic had been administered, and elaborate precautions had been taken to prevent dirt from the white ants on the roof from falling into the wound; “but who could have foreseen that

AN ARMY OF BLACK ANTS would take that particular moment to overrun the floor? Fortunately, or rather providentially, they turned off just at the critical point, only one actually committing suicide in the antiseptic. Of course, my patient was only on a mat on the floor.”—From “A Doctor’s Doings in Dinka Land” (in the Eastern Soudan), as summarized in Mercy and Truth.
MISSION WORK IN CEYLON

THOMAS B. SCOTT, M.D.,
Manepay

Ceylon as a whole has fallen on prosperous times. The advent of an able, energetic governor has raised high hopes that the year before us will be marked by great advance in engineering works for the public good. The revenue of the colony is highly satisfactory.

Politically there is no unworthy "unrest" to speak of. Signs there are that the people wish to be recognized more largely in the affairs of government, but this is only the healthy growth of a commendable feeling of responsibility for public affairs. Wisely directed, this should turn to the country's good.

Mission work along educational lines demands that we take note of the desire for English education. This far overreaches the demand for education in the vernacular. Our English schools are self-supporting. But we deplore the fact that we are heavily handicapped for means to develop to their best our village vernacular schools. In this respect the Ceylon Department of Public Instruction may well come to our aid even in larger measure than at present. Higher education for girls in our boarding school is eagerly sought. Here, also, we feel the desire for more English education. We have every hope that the high standard of work for Christ will be maintained.

Medical work continues to grow upon us. The treatment given in hospital is recognized as much superior to home treatment, so that there is a constant growth in number of in-patients. The gospel work in these institutions is being blessed to the spread of the truth; the future is full of hope along these lines.

Reports gathered from the three missions working in Jaffna, with respect to the evangelistic work done during the past year, all concur in recognizing an unwonted "readiness to hear." Open opposition to the gospel is at a minimum. Indifference is giving place to an intelligent interest in the truth of the gospel.

As a complement to this, prayer meetings are being organized by our native Christians for an outpouring of the Holy Spirit and

A REVIVAL IN OUR MIDST

The missionaries are not expected to take a leading part in these meetings. Subjects chosen by native pastors for addresses in public gatherings have reference to the same object. These point to an awakening of the native church to a new interest in and responsibility for the evangelization of the non-Christians around us.

We feel deeply the lack of able, consecrated native Christian leaders. We wait and long for the appointment of a competent missionary to conduct a theological class. There is great reason to believe that with an enthusiastic leader a rally of strong men might be expected for "the work of the Lord." We understand that the Prudential Committee is looking for just such a man. Meanwhile we labor

"BEYOND OUR STRENGTH"

to "supply your lack of service toward us."

We have our disappointments and discouragements, but to mention them here will not help us or encourage you. So we drop them into "a bag with holes" and wait for the optimist who will find them and show that these are only proofs that we are considered worthy to be trusted with great problems.

MISSIONARIES AT THE SANITARIUM

The following missionaries have recently arrived: Rev. and Mrs. Nathan Maynard from Japan, serving under the Baptist Church, South; Mrs. A. W. Cooper and daughter of the Presbyterian Mission in Siam; Mrs. Spencer Walton and Miss Ringold of the South Africa General Mission; and Dr. Emily D. Smith of the Congregational Mission, Foochow, China; also Rev. A. E. Sutherland, D. D., and wife, Secretary of the Methodist Church Missionary Society of Canada.
A new movement for the uplift of China has been inaugurated under the title of the China Institutional Union. This movement has its center of operations at Peitaiho, Northern China, and its object is to encourage the spirit of self-help and self-reliance on the part of the Chinese Christian communities by the increase of spiritual and practical efficiency. In educational lines there are the departments of conventions, correspondence, and industrial work. Conventions and schools on the Northfield and Chautauqua plans are to be projected. Dr. Chas. C. Creggan, of New York, is president of this movement and Elwood G. Tewksbury is general secretary.

**GOOD CHEER**

A medical missionary wrote home from the heart of Africa as follows: "If you come across anything funny that has a smile or laugh in it, send it out, for there's not much to smile at here."

No doubt he uttered what many a one has felt. The need of a little mirth now and then to enable them to use their risible faculties, lest they lose them or forget how to use them.

"A man who has become famous and has earned the title of 'The Chewman'—Mr. Horace Fletcher—was recently at Battle Creek and urged his claims that, in order to health, people should, "Eat less, and Chew more," to which might be added "Worry less and Smile More."

Some recent investigations and experiments with animals, under the use of the X-ray, have demonstrated that when they are made angry and sour, the digestive process is often entirely checked; while in good temper, the saliva flows freely and digestion proceeds.

Often times missionaries get a fit of "the blues" as it is called, for they are only like other folks after all, human, and often more so, and need a word of good cheer, and our medical missionaries may find that the funny page of the Medical Missionary may prove helpful in such cases, especially if they will send us some of their best jokes and stories to fill the page.

It is scarcely necessary to say that only the right kind are desired, such as will not offend a proper sense of delicacy.

And as to jokes, what should we do for them if it was not for Pat, for he furnishes the larger part of them, and is often quite oblivious of the fact. For instance two Irishman quarrelled, and agreed to fight it out, with the understanding that for either one to call out "enough," would be the sign that he was beaten. After engaging in a pugilistic encounter for some minutes, the one who was getting the worst of it called out "enough," but the other kept on pummeling him, whereupon some of the by-standers said, "Why don't you stop punching that man? Don't you hear him saying he's had enough?" "Oh!" was the reply, "he's such a liar you can't believe him at all."

 Said Pat to Mike—"I'd give ten thousand dollars if I knew just the spot where I'm going to die."

"And what good would that do you?"

"I'd never go near the place at all."

"And what have you to say to the charge?" asked the judge of the prisoner at the bar.

"Well, yer honor, all I have to say is that I didn't do it."

"Why here are two men who have sworn they saw you do it."

"Two men, is it, yer honor? I could get a hundred men to swear they never saw me do it."

A sailor had received a letter but could not make out the writing very well, and called one of his shipmates to read it for him, but very wisely took the necessary precaution of stopping the reader's ear with cotton lest he should hear what he read.
MISSIONARIES FROM MANY LANDS

On the evening of March 25 a missionary rally was held in the parlors of the Sanitarium. The meeting was conducted by Dr. Dowkontt, who stated in his opening remarks that at present sixteen foreign missionaries are guests of the Sanitarium, and these represent eight foreign countries. After an opening hymn by the congregation, and prayer by Rev. A. W. Axling, of Japan, the time was devoted to brief speeches by different missionaries in attendance.

The first to be called upon was Mrs. I. L. Stone, now a resident of Battle Creek, though born and raised in India, the child of missionaries, and until recently herself a missionary. Mrs. Stone appeared in Indian costume, and her five-minutes’ address was given in the Hindustani language, but few words of which were intelligible to the meeting, but which was replete with interest as an illustration of the smooth flowing beauty of the Indian tongue.

Dr. H. C. Hopkins, for many years a missionary in India among the Telugu tribe, followed Mrs. Stone. This speaker also appeared in costume. After speaking a few words of the Telugu language Dr. Hopkins proceeded to exhibit several very interesting relics of the Indian religions and customs, articles of clothing, etc. The exhibition of the Buddhist prayer wheel aroused special interest. The use of the prayer wheels was explained, and various articles of costume sacred to the Brahmin were shown, including the rosary, which, the speaker stated, was purely an Indian invention. Long before the Catholics adopted it, the rosary was used by the Brahmins in saying their prayers to Brahm. Hinduism has been described as a religion without morality, and Buddhism has been described as morality without God. Seventy-five thousand Telugus have been baptized by the Baptist mission, and these people have sent out a missionary to their fellow countrymen in South Africa.

Mrs. Spencer Walton, of the South African Mission, followed Dr. Hopkins, and spoke in appreciation of the work of John Hungaia, who had been sent to that country to labor for the Telugu coolies employed there on the sugar and tea plantations. Mrs. Walton then proceeded to give an account of the work being carried on by the society of which Andrew Murray is president. The principal labors are among the natives of Swaziland, of whom there are eighty thousand. The field of this mission extends from Cape Town along the east coast of South Africa as far north as the Zambesi River, embracing an extent of a thousand miles. For the few minutes allotted to her, Mrs. Walton gave a very intelligent view of the work being done for the natives and of the wonderful transformations of character that are going on under the gospel.

This lady was followed by Miss Emma Lyon, of China, who related a few touching circumstances connected with her work in China. She described the process and effect of foot-binding, and alluded to the terrible suffering inflicted upon women and girls as the result of this cruel practice, which is now being abandoned under the influence of Christian teaching. These little girls are often sold by their mothers for prices ranging from one dollar to one hundred dollars, according to the station of the family and the pressing need in which they are placed. They are sold as wives, and the transaction involves a betrothal and marriage follows at some future time, when the girls have arrived at the
customary age to be claimed by those who have purchased them. One woman, with whom the speaker was acquainted, had sold her girl for a dollar and a half, and bought a pig with the money. The pig afterwards died, and the woman set up a violent mourning for the loss, not of the daughter, but of the pig.

Miss Lucy E. R. Mayo, being called upon, exhibited the Japanese women’s costume. Rev. Mr. Maynard, who has spent several years in Japan under the Southern Baptist Missionary Society, spoke briefly of the characteristics, fidelity and truthfulness of the Japanese people and of the sincerity with which they embrace the Christian faith. Entering upon their work in Japan, Mr. Maynard and his wife went to a town where Christianity was unknown, and on the fifth day of their residence there, were visited and maltreated by a mob and were obliged for a long time to keep very close within their house unless accompanied by an escort. Finally an opportunity to help an adjoining family who were stricken with smallpox presented itself, and the kindness bestowed upon this family was the means of giving them access to the hearts of the people. As they were permitted to go out upon the streets more and more, Mr. Maynard frequently met the man who had led the mob, carrying his little child. Upon one occasion he approached the man and offered the little child some pictures, which it received with delight, and from that time the man became friendly, was converted, and finally became an earnest Christian worker. Several incidents were given, showing the faithfulness with which the Japanese Christian represents his new-found faith.

Miss Gwenn Griffiths, a member of the faculty of the American Girls’ College at Constantinople, entertained the meeting with a brief account of the operations of that celebrated school. The pupils being gathered from several different nations, it became necessary to have a common language, and this is the English language, so all the pupils are taught in the English language. The fact that they understand English is frequently a source of amusement; for when American tourists visit the school, they are apt to talk before the girls in English, not knowing that they can understand, and their comments upon the appearance of the girls are often very amusing to the latter, who find it difficult to maintain their dignity until the visitors are gone. One lady visitor asked in a tone of surprise, “Are these girls all heathen?” at which they were not a little indignant, as they are all members of the various Christian churches. Another lady, being introduced to a Greek, and she herself being something of a student in ancient Greek, said in unfeigned surprise, “So you are a real modern Greek.” This aroused the humorous feelings of the girls, who responded in their unknown tongue, “O no, he is an ancient Greek,” but ever after they claimed for themselves the distinction of being modern Greeks.

Mrs. G. G. Brown represented the island of Ceylon, her husband being principal of the college in Jaffna. She also spoke of the work of their school, giving many interesting incidents, of which the following is one:

Upon entering the school for the first time, she noticed one of the larger girls hiding under the table. Upon asking the teacher why she was doing this, the teacher replied that she was afraid of being sent home. “Why should she fear that?” Mrs. Brown asked. “We do not wish to send her home.” It then transpired that she had passed through the full course of study given by the school, but had become so attached to the school that she did not wish to be discharged, and preferred to remain and take her studies over again.

Mrs. A. W. Cooper, of Siam, gave a very interesting little talk concerning that unknown and unique country. She spoke of the geographical location and of the religion of the country and of some of its social customs. Siam is now coming more and more into prominence. Its ruler is a liberal man, personally inclined to Christianity, but bound to Buddhism by the obligation of his office. Mrs. Cooper is a missionary under the
Presbyterian board, which is responsible for the Protestant mission work being done in that country. Several stations have been located throughout the country, but there is lack of laborers and a great deal of work to be done.

Rev. H. B. Boomer then spoke of the missionary work in Chile, where he has been laboring for several years. He testified of what the grace of God is doing and has done there. Opposition of the Catholics is being restrained by popular demands for greater religious freedom. That country presents many inviting opportunities for Christian work. The meeting was closed with a benediction, and all felt that a profitable hour had been spent together.

G. C. T.

THE TEMPERANCE WAVE

A tidal wave has arisen in the South, and is sweeping over that region, carrying before it the liquor traffic and all its paraphernalia. Our best and highest hopes are that it will continue to rise and to sweep until it shall have passed all over our fair land. One of the most remarkable features of this movement is that "Old Kentucky," the home of the good (?) whisky, is in the procession for prohibition. Nearly all the State is fully committed to the temperance wave. It is no wonder, though, that Kentucky should have seen enough of the awful work that drink has wrought in murders and feuds, and in general lawlessness to satisfy the people that, after all, whisky makes a poor king.

Members from the South are now dictating to Congress the enacting of prohibition laws. They even threaten to affiliate the Democratic party with the prohibition cause if their demand for temperance legislation is not met. There is not the slightest room to doubt that if temperance reform could find a real foothold in politics, where there was a ghost of a chance to succeed, there would develop a tide of sentiment that would overwhelm the saloon. Thousands of men who at heart desire the abolition of the terrible curse in our land, have withheld their votes and voices because they saw no good that could come from voting in a cause that showed no possibility of winning. If the time should come when, in a presidential election one of the two great parties were allied with the temperance cause and pledged to it in heart and soul, the real strength of the temperance element would then appear. Whether or not temperance men should "throw away their votes," as it is called by casting them for a candidate who stands no show of winning, is a matter which may be discussed from both sides, and is so discussed. One thing is sure: the sooner the temperance party, now largely silent, can make its real strength known, the sooner the opportunity for using that strength will come to those who are waiting for a chance to pull sticks on an even ground. If the South should now bring this issue fairly before the country, the party that has the temperance vote will find it a powerful ally. G. C. T.

SHADOW AND SUN

Stand with your back toward the sun,  
And 'tis a well-known fact  
You cast the shadow of yourself  
Before you by the act.

It falls upon the things you grasp,  
And everywhere instead of light,  
It flings a shade instead.

So when you turn your stubborn back  
Upon the heavenly sun,  
The light that lightens all the world  
And shines for every one,

At once the ugly shade of self  
Darkens your pathway o'er;  
The shadows fall before.

But turn and face the light; and lo,  
Under the sunlit air  
The world lies wide before your feet.  
No selfish shadow there;

Sunshine upon the daily path,  
Sunshine that shall attend  
Each onward step, each forward look,  
Unto the journey's end!

—Selected.
LOCAL HOT-AIR BATH

The local hot-air bath consists in the application of superheated air to circumscribed portions of the body; for instance, to an arm, a limb, or a knee-joint. By means of a properly arranged chamber connected with a kerosene or gas lamp, as shown in the illustration, it is quite possible to bring to bear upon a certain part of the body a local temperature of 300° to 400°.

The Japanese administer the local hot-air bath in a very simple manner. A properly constructed box is placed over a quantity of live coals until it is thoroughly heated. The limb to which the application is to be made is placed in the box and covered so as to prevent heat escaping.

As general perspiration is always induced when the application is prolonged, undress the patient, and at the conclusion of the bath make a short cold application to the entire surface of the body as well as to the part treated. A cold mitten friction, a cold towel rub, or a wet sheet rub, as described last month, are the best measures for this purpose. Avoid chilling the patient, and promote immediate and thorough reaction by careful drying and thorough rubbing.

Remarkably excellent effects are obtained by the frequent application of the localized hot-air bath, especially in cases of rheumatic joints, chronic inflammation of the joints with exudates, and allied affections. The duration of the application may be a few minutes to several hours, according to the intensity of the application, the sensations of the patient, and the nature of the case under treatment. In chronic affections, prolonged applications are usually necessary. In more acute cases, short applications are preferable and quite sufficient. When the limb is removed from the hot-air chamber, it may be wrapped in a large mass of cotton or wool, covered with oil or rubber cloth, then with
flannel, to continue the effect of the bath. Before applying the dry pack, wrap a towel wrung dry out of cold water about the part and rub vigorously for ten or fifteen seconds to secure a strong circulatory reaction, so as to fix the blood in the skin and to render the revulsive effect more permanent. This bath should not be used in cases of acute inflammation, in general fever, or in cases in which the skin of the parts is diseased.

PHYSIQUE OF THE BULGARIANS

Bulgaria possesses by far the largest proportion of centenarians of any nation, having, according to a recent report, not less than 2,500 persons upward of one hundred years of age. Bulgaria has been called the "Japan of Europe," a title that is considered appropriate because of the marvelous feats of courage, endurance, and prowess which characterize the Bulgarians in common with the Japanese. The British Medical Journal gives the following description of the physique and habits of this interesting people:

"The Bulgarian peasants eat moderately and drink little alcohol; their food consists mainly of maize flour, coarse brown bread, and milk curds. The women are fine and strapping, tall, and well set up, with masses of hair generally worn in two plaits. Their features are regular and striking, and their bronzed, sunburnt skin gives them the appearance of perfect health. They are fond of bathing, and keep their houses clean and neat. On Sundays on every village green is danced the choro to the music of the bagpipe and drum. The lads and girls dance for hours, doing the steps with skill and spirit, thus proving and improving their physical condition. Quite remarkable is their carriage, and it is no exaggeration to say that a slouching man or a woman is never seen. The system of peasant proprietorship encourages every farmer to make the best use of his land, and the women help willingly with work in the fields, harvesting, and other outdoor labor. During the winter they spin and knit. They look after their homes and children well, and infants are, as a rule, to which there are few exceptions, brought up at the breast. Nevertheless, infant mortality is high, especially among the peasant class, owing to various causes. In 1893 it was recorded that there were 3,372 persons one hundred years old and upward."

It certainly is fair to attribute the splendid characteristics of the Bulgarians, as in the case of the Japanese, to their simple and wholesome dietary. Attention is especially called to the fact that in the above enumeration of the articles which constitute the dietary of the Bulgarian people, meat and flesh foods of all sorts are omitted. The average Bulgarian is practically a vegetarian—a fact which doubtless explains, more than any other, the great longevity, and the absence of infective disorders of the intestine.

THE RATIONAL TREATMENT OF CONSTIPATION

Constipation is, next to decay of the teeth, the most common of all human ailments. A ready witness to this fact
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is the vast quantities of after-dinner pills, liver tonics and other laxative or loosening medicines, regular and irregular, which are annually swallowed in all civilized countries. Not only this, but constipation, by retaining in the body remnants of undigested foodstuffs, promotes putrefaction through the development of enormous quantities of germs (128 trillions of germs are produced daily in the alimentary canal, according to Strassberger) and germ poisons, and thus, through autointoxication, becomes the mother of a host of maladies, including such grave disorders as arteriosclerosis, Bright's disease, apoplexy, paralysis, dropsy, heart disease, neurasthenia or nervous prostration, many of the maladies peculiar to women, hemorrhoids, appendicitis, and probably cancer of the rectum and colon.

Most chronic maladies are accompanied, if not preceded, by an inactive state of the bowels. Many persons are suffering from an accumulation of fecal matters in the colon whose bowel movements are regular. All persons whose stools are putrid and who suffer from intestinal flatulence are also in a state of autointoxication.

The cure of constipation is one of the most difficult problems with which the physician is ordinarily called upon to deal. Drugs do not cure constipation. Most laxative drugs, perhaps all remedies of this class, really aggravate the disease by overstimulating the intestine, then leaving it in a condition of increased weakness. The most incurable forms of constipation are those in which laxative drugs have been used for many years. This is true of mineral water as well as of after-dinner pills, and the whole category of "loosening" drugs and nostrums.

Mustard, pepper, horseradish and the whole list of hot, irritating condiments cause constipation by congesting and irritating the intestine. The worst effects of these irritants are found in the colon, where the indigestible particles of which these substances consist accumulate. They are first of all deposited in the cecum and hence often give rise to appendicitis.

Tea and coffee are highly constipating because of the tannic acid which they contain, and the indigestion to which they give rise. Fine flour bread and all fine flour products are constipating. The same is true of oatmeal mush and of most other mushes and gruels. The slimy masses of half-cooked breakfast cereals, finding their way into the colon, become dry masses nearly as hard as wood, and often accumulate in such quantities as to produce enormous distension of the bowels, and are sometimes retained for weeks or even months, producing irritation leading to serious, sometimes even fatal, disease.

The most common form of constipation is due to excessive dryness of the intestinal contents. Sometimes intestinal inactivity is due to a deficiency of bulk in the fecal mass. While drugs are powerless to cure constipation, the majority of cases are by no means incurable. There are various foods which are possessed of decided laxative properties. Certain foods are laxative because they increase the bulk of the food mass. Graham bread, wheat bran, green vegetables of all sorts, fruits and vegetables which abound in cellulose, such as parsnips, carrots, turnips, green peas, string beans,—these and many other similar foodstuffs are laxative by increasing bulk; but their use is by no means always successful, for in certain cases the colon, being already overdistended, simply permits the bulk of the residues from foodstuffs of the sort named to accumulate, and with them are retained larger or smaller quantities of germ-feeding, putrefactive food residues which encourage the development of germs and germ toxins in the colon and hence lead to autointoxication.

The various sugars found in fruits, as well as cane-sugar and sweet things generally, are laxative. Molasses, or molasses with a little sulphur added, is a common household remedy for constipation which has some merit, although its use can not be long continued without injury. Honey is slightly laxative, but very few people can take it in sufficient quantity to produce laxative effects without inconvenience and injury.
Malt sugar—maltose—is an excellent and natural laxative. It may be most often obtained in the form of Meltose, of which it constitutes the chief and the saccharin element.

Cane-sugar produces irritation of the stomach with gastric catarrh, and it may even lead to inflammation. Meltose produces none of these evil effects.

Figs, prunes, and raisins are laxative chiefly because of the large amount of sugar which they contain.

Acid fruit juices are likewise laxative. Organic acids of all sorts stimulate peristalsis. Many persons may be relieved of constipation by taking a couple of oranges before breakfast. Both the citric acid and the fruit sugar present in orange-juice possess laxative properties.

A recent discovery made by an intelligent Japanese student pursuing studies in a well-known eastern laboratory has called attention to the fact that certain vegetable substances which are in themselves innutritious and indigestible may serve an extremely useful purpose in overcoming certain forms of constipation by their great hygroscopic properties; that is, the avidity with which they take up and retain water. One of the best of these is a species of algae which grows on the coast of Japan. There are several varieties, the chief of which are the following: Gelidium cornuum, Euchema spinosum, Ag., Gracilaria Lichenoides.

When subjected to proper preparation, these algae may be eaten without difficulty, especially when taken with other foods. They closely resemble animal gelatin, and serve to prevent unnatural dryness of the stool and the formation of scybala or hard, dry, lumpy feces, at the same time giving to the feces a considerable increase in bulk.

Nuts are laxative, particularly pecans, walnuts, and hickory nuts. The laxative properties of nuts are doubtless due to the large amount of fat present, and to the fact that in their mastication small particles escape complete crushing, and being undigested, their presence in the fecal mass prevents excessive dryness and hardening. Fats of all sorts taken in sufficient amount are also laxative.

**DRINKING AT MEALS**

To drink or not to drink at meals is a question long and warmly discussed by dyspeptics, and one concerning which there is no general agreement among authorities in dietetics. Some dyspeptics have declared themselves much benefited by drinking a glassful or half the quantity of water at the close of the meal, while others have declared that a few sips of water within an hour or two after eating is sufficient to set up a whole train of woeful symptoms,—acid, gas, eructations, heartburn, etc., along the whole long list of peristaltic woes.

In other words, it has seemed that moderate drinking at meals has been beneficial to some, and equally harmful to others, so that the old rule forbidding water to dyspeptics at meals has been laid down a little less vigorously of late years. But no one has been able to say in advance definitely to one person, drink, and to another, drink not.

Recent experiments have thrown new light on the subject, and now we know the why and the wherefor of drinking at meals. The great majority of dyspeptics are suffering from one or the other of two opposite conditions, viz., hypochlorhydria or hyperchlorhydria; that is, too little gastric acid or too much acid. When too little hydrochloric acid is present in the gastric juice, the digestive process is too slow and the food remains too long a time in the stomach, giving opportunity for fermentation and the formation of lactic, butyric, and acetic acids.

When too much acid is present, the action of the pepsin is somehow interfered with and digestion is hindered, as well as when there is a deficiency of acid. This is the newly discovered fact which sheds light on the question of drinking at meals.

When there is a deficiency of acid, drinking aggravates the difficulty by diluting the gastric juice. When there
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is an excess of acid, however, the contrary effect is produced, for by the dilution digestion is encouraged.

Here is the rule, then: Those who have too little acid, should drink very little or not at all at meals; those who have too much acid, may drink moderately at meals, and will be especially benefited by drinking one or two glassfuls of water two hours after eating.

One exception must be made. Persons who have dilated stomachs should at all times avoid burdening their feeble stomachs with large quantities of liquids, and will do best with a dry diet.

It is best not to drink while eating, but afterward. Drinking while eating interferes with mastication and salivary secretion and increases putrefaction. Liquids should be taken at the close of the meal.

FACTS ABOUT CANE-SUGAR

Professor Fere, of Paris, says that sugar is a condiment rather than a food. He has been making experiments upon himself which show that when a man eats sugar, his power to work is increased only while the sugar is in the mouth, or only while the sweetness remains in the mouth. That sensation is stimulating, and he is enabled to do somewhat more work under the stimulus of the sweetness of the sugar; but as soon as the sugar has been swallowed, the effect disappears, and under the influence of sugar a man can do less work in an hour or in a day than he can without the sugar.

This is cane-sugar—not maltose or malt honey, because that is a natural sugar, but cane-sugar is not a natural food for human beings. It is proper food for cows, because it is a grass sugar. It is found in grass, so is a proper food for herbivorous animals, but really is not proper food for human beings. There is no doubt that cane-sugar is responsible for a large amount of catarrh of the stomach, gastritis, and other mischiefs from which human beings suffer. Professor Fere found also that this same thing is true of cocoa, cola, tea, coffee, alcohol, and tobacco—that immediately after taking them one feels as if he could do more work, but in an hour or a day the amount of work done is less than can be done without them.

IS A MEAT DIET REQUIRED?

A popular error, which obtains very widely, among both the laity and the medical profession, is the belief that the free use of proteid, that is, the lean substance of flesh, for example, is essential for the support of severe muscular work. The sole basis for this belief appears to be the long-established custom. And yet there are to be found any number of examples of great muscular power and endurance manifested by those who do not use flesh food at all, or at most very sparingly. The Hindu runners, the mountain tribes of Mexico, the peasantry of Ireland, the people of Northern China, the peasant class of Japan, are only a few of the scores of other examples which might be cited.

There are so many complicating factors, however, that the mere citing of these examples seems to have little influence. We are hence glad to be able to present the results of laboratory research by such men as Pettenkofer and Voit, as quoted by Dr. Lusk, of New York, professor of physiology at the University and Bellevue Hospital Medical College, researches which have been confirmed by Krummacher and other eminent authorities.

The investigators have shown by actual experiment upon animals and dogs, as Fick and Wislicenus showed by their climbing feats more than thirty years ago, that increase of muscular work does not materially increase the consumption of proteid. It is the fats and carbohydrates, not the proteid elements, which are consumed in work. What the working man needs is not, then, a diet extra rich in proteids, meats, fish, eggs, but an abundant supply of fats and carbohydrates, especially the latter, which encourage muscular activity even more than fats, according to Dr. Lusk ("The Science of Nutrition," 1906).
There is not the slightest scientific foundation for the notion that a high proteid diet is especially favorable to muscular activity or endurance. Indeed, Chittenden and Mendel have shown that a low-proteid diet is conducive to a high degree to both strength and endurance.

**INTESTINAL AUTOINTOXICATION THE CAUSE OF RHEUMATOID ARTHRITIS**

Although rheumatoid arthritis presents such marked and distinctive pathological features, its etiology and primary seat of the pathologic process have been unknown. In 1900, C. A. Herter reported the finding, in cases of rheumatoid arthritis, of organic acid in the urine rather than normally present. Continuing this study, Dr. Helen Baldwin (American Journal of Medical Sciences, December, 1904), of Professor Herter's laboratory, has made an exhaustive study of forty specimens of urine from twenty-one different patients.

The method employed was that of Magnus-Levy, based upon the fact that acids are excreted from the kidneys not as free acids, but only in combination with bases to form salts. This being the case, if all the acids and bases present in the urine are estimated and represented in terms of their chemical equivalents, with reference to the same substance as sodium, the total acid present will be found exactly to balance the sum bases.

Of the forty specimens examined, thirty-three were secured from patients in which the disease was progressing. There was found to be uniformly present an excess of the bases over the acids, thus indicating the presence of organic acids. In one case the per cent of excess reached as high as thirty-five. The remaining seven specimens were from patients in whom the symptoms were stationary or improving, and in these the analysis showed a normal condition; that is, with the estimated acids slightly in excess of the bases.

Since the work of Baumann, it has been recognized that the amount of intestinal putrefaction can be approximately measured by the ratio of the aromatic sulphates to the simple (preformed) sulphates excreted in the urine. Certain aromatic products of intestinal putrefaction, as indol, skatol, and phenol, become linked in the body with sulphuric acid to form the so-called ethereal or aromatic sulphates. Normally these bear a ratio to the simple preformed sulphates of from 1:10 to 1:15, but in cases of intestinal putrefaction the ratio increases to 1:8 or 1:5, or even in exceptional cases so that the amount of aromatic sulphates is equal to that of the preformed sulphates.

In twenty-three specimens, there was an increase in the aromatic sulphates excreted at a ratio varying from 1:2.6 to 1:9.8, the average being 1:6.2.

In reviewing the records of patients with rheumatoid arthritis, it is found that in all cases with progressive lesions there are certain definite evidences in the urine of perverted metabolism. In only three cases were the stomach contents examined, and in all of these there was absence of free hydrochloric acid after a test meal, although the patients had no other symptoms of gastric indigestion.

Intestinal putrefaction was found to be constantly excessive in those patients who had active symptoms of the disease. Patients leading as inactive lives as those patients with rheumatoid arthritis, would naturally be subject to gastrointestinal indigestion, but the regularity with which such symptoms are noted and their degree would suggest that certain of the disturbances of nutrition which occur in rheumatoid arthritis are due to these putrefactive processes in the intestine.

**EFFECTS OF TEA ON THE HEART**

Huchard, one of the most prominent physicians of Paris, a specialist in diseases of the heart, called attention in a recent paper to the fact that distressing palpitation of the heart is often due to toxic causes which are overlooked. Illustrative of this, he gives the case of a fashionable young woman who had constant and painful palpitation of the
heart, and was laboring under the impression that she had an organic disease of the heart. On examination he found no evidence of any disease of the valves or heart structures, and on inquiry found that the young lady was in the habit of spending her afternoons in calling, frequently making several stops, and at each taking a cup of tea, so that in the course of the afternoon she drank many cups. Following his urgent advice, the young lady renounced the use of tea, and in a short time was entirely relieved of her cardiac trouble.

Huchard calls attention to the fact that it has long been known that the use of tea produces functional disorders of the heart of a very pronounced character. Dyspepsia, insomnia, and neurasthenia have also been shown by Morton and Bullard, of Boston, to result from the use of tea.

Huchard asserts that coffee produces frequently the same symptoms, with tremor of the limbs, pain in the region of the heart, nausea, and profuse sweating. Here is something for tea and coffee drinkers to think about.

THE OIL ENEMA

Thousands of persons are suffering constantly from chronic constipation, vainly seeking relief by the use of various laxative drugs and mineral waters or by the use of some other of the scores of nostrums the virtues of which are proclaimed in the advertising columns of newspapers and in the patent medicine almanacs.

The use of these drugs, and even the long-continued use of mineral waters, finally results in producing a diseased condition of the whole intestinal tract. The stomach is worn out, the liver is damaged, the intestines become the seat of chronic enteritis, and the last condition of the patient is more miserable than the first. At this stage many have been led to adopt the use of the enema as a means of mechanically emptying the colon. This method is certainly preferable to the continued use of laxatives, but it is also attended by greater or less inconvenience.

In a certain proportion of cases, possibly half of the total number of cases of chronic constipation, the difficulty is due to or accompanied by a spasm of the colon which is not infrequently aggravated by the use either of drugs or the water enema. In these cases, relief may be obtained by the use of the oil enema. The oil should be introduced slowly in quantities of half a pint to one or two pints, at a temperature of 104°. If the bowels do not move within three or four hours after administering the oil, a soap and water enema may be administered.

Only pure, fresh vegetable oil should be used.

PHOTOTHERAPY AND NEURITIS

Rockwell (Medical Record, Nov. 9, 1907) states that in phototherapy we have a method of treatment which theoretically is well adapted to the relief of pain dependent on congested and inflammatory conditions, even though deep-seated, and he has found in practice that the light treatment is far more efficacious in neuritis than any other therapeutic measure. By phototherapy is meant light treatment, and yet not light alone—for an incandescent light of 500 candle-power yields not only an intense light, but powerful heat and efficient chemical rays as well. The writer reports ten consecutive cases of neuritis of which eight experienced more or less immediate relief with ultimate recovery. One of the failures was due to the impossibility to get the patient to use necessary caution in the amount of exercise. The other case was an unmistakable failure, for which the writer has no explanation to offer.

The writer concludes that the application of phototherapy is by no means confined to neuritis or nervous diseases. In addition to its power to relieve high blood-pressure and pain, its bactericidal properties, its influence as a promoter of tissue metabolism, and its power to increase the hemoglobin-carrying power of the red corpuscles, render it of value in a variety of constitutional conditions.
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