



# THE Medical-Missionary

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FOR THE  
HEALING  
OF THE  
NATIONS

FOR THE  
SAVING  
OF THE  
PEOPLE

November, 1914

Battle Creek, - Michigan

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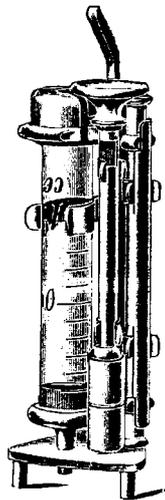
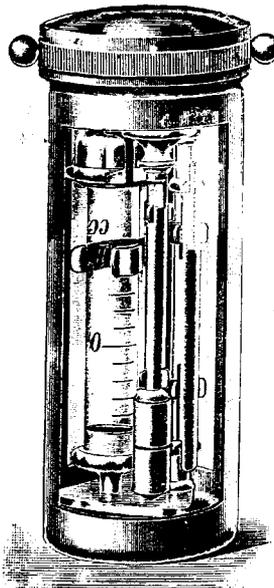
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# THE MEDICAL MISSIONARY

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### EDITORIAL NOTES

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AMONGST those who have signified their intention to attend the Medical Missionary Conference is Mary P. Eddy, M.D., of Syria, whose work has been one of the phenomenal accomplishments of faithful missionary efforts. She has had a remarkable experience amongst the Bedouins, has accomplished great things in Christ's name in Palestine. Her latest work, probably, is the establishment of a sanatorium for tuberculous patients on the slopes of the Lebanon Mountains not far from Beirut. She will have a live testimony for the Conference. Another lady whose presence will be a blessing is Miss Ida Scudder, M.D., of India, a member of that distinguished missionary family which has given three generations to the mission cause, and which gave the first representatives of medical missions from the United States to India. Doctor

Eddy is a specialist in ophthalmic surgery and many are the blind eyes she has caused to see, both physically and spiritually speaking.



THE entire financial and industrial world feels the shock of the clash of arms. Business is largely paralyzed, and the hearts of men are failing for fear and apprehension for the future. This very naturally affects missions in foreign fields. Especially is this true in the missions that are supported by funds from the countries directly involved in the war. Even in our own country mission boards are obliged to curtail expenses and put something of a check upon operations. At the same time the appeals for special help are numerous and touching. One shudders as one thinks of the thousands of Belgium suddenly bereft of all, homes desolated and they themselves fugitives in a strange land; others hovering over the ruins and exposed to the cold and storms. God pity the poor innocent victims of the lust of power! May He tenderly care for the sheep of his pasture.



MUCH speculation is being given to the problem of what effect the war is to have on the future of the Gospel. Many are inclined to feel that this dreadful calamity is a shame and reproach to Christianity. But we do not so regard it. The war is something entirely apart from

Christianity, and those who are promoting it are not actuated by any sentiment that bears any relation to the teachings and the spirit of Christ. We indulge the hope that from this thing the world will be led to discriminate between the true and genuine religion of Christ, and that spurious thing in which so many people glory and trust, but which in reality is but the thinnest and merest sham and imitation of the true.



SOMETIMES we are almost led to wonder what has become of the race of heroes and heroines who have blazed the way of progress and enlightenment in the past. At such times the species seems to have become well nigh extinct. At other times when we feel more optimistic, and we have a clearer view of the things that are actually taking place, the world seems to be well supplied with the worthy descendants of those whose deeds of valor make our history. One of these heroines is a little colored woman who comes to us about each year from Alabama. She is Miss Cornelia Bowen, the originator and leading spirit of two famous schools for the children of her race. One of these schools is the State Reform School for delinquent colored children with two hundred inmates where the colored children given to crime are sent from the cities of the state. The other is the Mt. Meigs Industrial Academy, with over three hundred students gathered from the large plantations in a dense colored community twelve miles west of Montgomery. The story of the rise and establishment of these two schools is one of intense interest, and speaks strongly of what it is possible for even one consecrated woman having neither money nor friends to accomplish. Miss Bowen does not have to seek honor in another coun-

try, she enjoys the fullest meed of confidence and gratitude right at home. We are honored and pleased to receive her visits and to do what medical care can do to recuperate her strength which she exceeds in trying to keep pace with her great work.



THE NEXT number of the MEDICAL MISSIONARY will contain abstract reports of the proceedings of the Medical Missionary Conference which is to be held at the Battle Creek Sanitarium November 17 to 20. It will require considerable time to prepare this matter and it is quite likely that the magazine will be delayed some weeks. But it will be sent to all our subscribers and will be put out as soon as the matter can be prepared.



THE Battle Creek Sanitarium continues to invite missionaries who come home on furlough and need medical attention to avail themselves of its offers of special rates for such benefits as can be derived here. We are more than glad to have these faithful servants of Christ come to us for rest and healing, and we hope to be permitted yet to minister to many of them. During the few crowded months of the summer we can not do as well by them generally as at other seasons, but now our doors are open to these our most honored guests, and we are pleased to say that quite a number of them are now with us.



#### THE SIXTH MEDICAL MISSIONARY CONFERENCE

WE have the opportunity to say to many of our readers in this country another word regarding the above meeting before it takes place. Those who are engaged in promoting this conference

feel much encouraged by the prospects. The number of those who are able to accept the invitation sent out to all missionaries is quite large, and the list of speakers already secured gives promise of greater power and real benefit than has attended any of the previous meetings; a statement which is in no way intended to cast discredit upon former occasions. We have had so far the occasion to report that each succeeding meeting has been better than any preceding meeting. It seemed to those who were present at the Fifth Meeting that the highest point of excellence had been reached but we are led to anticipate even greater things for the meeting which is pending. This of course depends upon the blessing of God. For this we are hoping that all missionaries will unite with us in seeking.

It is impracticable at this time to state precisely who the speakers will be but among those who have signified their intention of participating in the program we may mention, Bishop E. R. Hendrix, President; Dr. J. H. Franklin, of Boston; Dr. S. Earle Taylor, of New York; Dr. Isaac T. Headland, formerly of the Pekin University, Bishop Wm. Burt, of Buffalo; Mr. W. M. Danner, Boston; Rev. J. P. Huget, D.D., Detroit; Colonel Maus, U. S. A.; Rev. L. C. Barnes, D.D., of New York; Rev. Frederick H. Wright, D.D., of New York, and there are others from whom we are waiting to hear.

These men whose names are mentioned above are none of them engaged in actual mission work on the foreign fields, but are, all of them, intimately associated with the great missionary cause, men of broad experience and intimate knowledge, from whom it will be a great privilege to hear. In addition to them there is a long list of missionary speakers

of distinction of whom we could give only a partial list at present.



### CAN WE STILL BE CHRISTIANS?

FROM the doleful tones that come to us from the Christian press and pulpit in their reflections upon this senseless and wicked war, one is led to ask whether after all these years Christianity has broken down and proven a dismal failure as a remedy for the evils of the world. We have become so accustomed to such expressions as "Christian nations," "Christian civilization," "Christian enlightenment," "Christian progress," that we have almost concluded that all that we have anything to do with in these days is essentially Christian. We have heard much about "Christian rulers," "Christian statesmen," etc., until we have come to think that the princes and leaders of this world are essentially Christian. We have days of prayer, and days of thanksgiving, and allusions to God in public speeches and proclamations; and armies fighting each other are all sent forth with the benediction of heaven upon their heads; all this goes to show the casual observer that the world has become subject to Christian principles.

Even China is regarded as committed to Christianity, the Young Turks are surely actuated by Christian motives. Mohammedanism is already tinctured with the religion of Christ, the heathen are running over each other to get into the church; Japan has no farther need of missionary effort since she is so far Christian as to be even in advance of the older Christian countries. Now, just at this juncture, when peace conferences are aspiring to guide the affairs of nations, this horrible war belches forth

from the mouth of the dragon; and some people seem to fancy that the name of the dragon is Christian civilization. How shall we ever be able to look a heathen in the face again! See those Christians fight!

One great good that we may hope will come from this awful calamity is the power to discern between the mere white-wash of what we call "civilization" and the genuine work of divine grace in the inmost heart of men. Mere civilization has never in the least degree affected human nature for the better. For exquisite wickedness and devilishness we must turn from heathenism with its awkward and crude forms of wickedness to the cultured portions of earth where the energies and ingenuities of men are turned to devising schemes and instruments with which men may more effectually destroy one another. We need to discover once for all that many of the things of which we have boasted in our self-complacency are in no sense part or parcel with the religion taught by the Galilean Master two thousand years ago. Both evil and good are active in our day; both are at work in the great onward movement which characterizes our times; and too often, far too often, the forces of evil are allowed to march under the banners of religion. This has been so much the case that most people are unable to differentiate at all closely between that which is really godly, and that which is essentially devilish.

Now it is perfectly safe to claim that not one shred or vestige of Christian principles can be found in the causes which have led to this war. The whole thing is apart from the religion of Christ. The calling upon God to prosper the forces that went forth to invade and

trample down the helpless and the poor who had done nothing to provoke the war is a travesty on the religion practiced and taught by our Christ. If we as a generation have so far wandered away from the correct standard of Jesus Christ that we can only confound such things with Christianity, the best thing the Lord can do for us is to awaken us in some rude way to the great fact that the world, even the so-called Christian world, is not yet controlled or directed by the Spirit of Christ.

The fact is and should be understood that no generation or nation will in this age ever become Christian as a body. The Christian religion relates exclusively and entirely to individual life and character; and so long as selfishness dominates men and public affairs, neither the men nor the country which they control can become essentially Christian. Consequently, let us realize that Christianity is not being put to the test in this great crisis. Selfishness is the basis of the war; and the test is upon modern war implements and discipline, and human endurance. It is for us to trust in God who has always made the wrath of man to praise Him, and who has restrained the remainder of wrath.

Let us be thankful for the kingdom which can not be shaken. Let us anticipate the time when after the tempest, the fire, and the earthquake the earth shall hear the "still small voice," and, with its face wrapped in a mantle, will come to know that God is not in the storm or the fire or in the earthquake. These are things apart from the lessons He would have us learn, these are the outbreaks of innate and unchanged heathenism and are not the product of the religion that "works no ill to his neighbor."

**THE SINFULNESS OF SIN**

"**BUT SIN**, that it might appear sin, working death in me by that which is good; that by the commandment sin might become exceeding sinful." We judge of every agency by the results it produces. Many substances having a deadly nature are very attractive and pleasing in appearance; the most dangerous things in this world are not the most repugnant and repulsive in their appearance. It is only by considering their effects that we learn to dread and avoid them. Looking at a quantity of strychnia or arsenic we might be tempted to taste them, but our safety is in knowing their real character so well that when we see them we turn away from them with a shudder.

All wrong-doing is sin. And no matter in what form it comes to us we have reason to shudder and to dread it, for it is most deadly. How do we know that? Because we have seen its effects. The Bible clearly warns us that "the wages of sin is death." And, "the soul that sinneth, it shall die." Then comes the tempter with the old deception, "Thou shalt not surely die;" and sin looks so attractive that one readily receives the deception, accepts the proffered pleasure, and discovers that it did not apparently harm him after all. On the strength of that discovery he decides to follow that which his conscience tells him is wrong.

That man or woman has entered upon a course that has but one ending if it be followed. It needs no argument or demonstration to show to any observant person that one who starts out in a course of transgression is on the road to ruin, without any possible remedy or exception. The only hope for him is to turn from that course and obtain the divine forgiveness.

Physicians and nurses realize more and

more each year that their greatest enemies are found in the deadly bacteria that lurk everywhere, and of whose presence the world was unaware until recent years. The slightest contact with a source of contamination is to be shunned as one would shun the grim reaper himself. The touch of a finger, the fine point of an instrument, may convey to a patient the deadly infection. The slightest carelessness may transmit the element of death; and yet that death may come after months and years of lingering development.

Sin is similar in its insidious workings. The virus of an evil deed or wicked purpose may lie apparently dormant in the system for a long time, but the opportunity will come sooner or later and the ruin may be sudden and unlooked-for. There is but one safe way and that is to shun wrong in every form. Sin is infectious and contaminating. It spreads from victim to victim like the plague; and the wrecks that strew the road of human progress testify to the exceeding sinfulness of sin.



THE latest statistics of evangelical church membership in the Republic of China give 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,900 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the Christian Church, and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries. The patients treated last year totaled 1,322,802.



## Contributions and Selections



### RESISTING OLD AGE

BY DR. J. H. KELLOGG, M.D.

[Taken from a Parlor address to Patients.]

WE are getting to feel in these modern times that life is necessarily short. We read a good deal about "a short life and a merry one," and a great many people decide that it is better to have a short life and a "good time" than it is to live a long life. But the better way is to live a long life and have a good time all the while. Of course, a short life and a good time is better than a long life and a bad time, but it is the long life and a good time that we all ought to aspire to.

Metchnikoff, who made a very careful study of the causes of old age some years ago, announced to the world that he had discovered that old age is due to germs. We have gradually learned that many of our maladies are due to germs. First we found out that consumption was due to germs, then that typhoid fever was due to germs, and after a while we discovered that diphtheria was due to germs, and a man in Italy found that warts are due to germs. But Metchnikoff has discovered something of a great deal more consequence than any of those things, and that is that old age is a germ disease. What a great step it would be if we could exterminate the germ of old age, what an advantage it would be if we could find some means of vaccinating people against growing old, but those attainments have not yet been reached. Science may do something for us after a while.

We have not only found out there is such a thing as the germ which encourages old age, but

#### That Germ Lives in the Colon,

and there manufactures old age poison and introduces it into the body, and the man grows old prematurely because his colon is filled with germs that are manufacturing poisons that harden his

arteries and make him old prematurely. If it were not for the protection afforded by the liver we would all become very old before we pass childhood. The liver is a filter that eliminates these old age poisons and destroys them, and so long as the liver continues to do its work, old age is held at bay; but when one's liver is becoming impaired, one's arteries are getting hard also. When one's arteries are getting hard, when wrinkles appear on the face, and the skin becomes thin and black spots come out on the hands, we may know that it is because the liver has grown old and is not able to do its work that these other troubles make their appearance; that is why old age is incurable. We can not cure old age, but we can retard the age process, and that is the reason why it is worth while to talk about it.

#### We Can Postpone Old Age

Another very important agent that opposes the advance of old age, is the thyroid gland, located in the throat. Some of you, I am sure, have observed that very old people have very lean throats. A young, healthy person has a rounded throat, but a very old person has a shrunken one due to the fact that this gland which fights off old age is so worn out, is so impoverished, that the defense against old age has broken down.

There is another pair of glands that fight old age and these are the kidneys, and also the suprarenal capsules, which are one of the most efficient agents for fighting old age; so long as these defenders do their work a person is not going to get old very fast. An eminent French physician has said, "A man is as old as his arteries." When the arteries become hard we are old, no matter what the age is. When the arteries are hard, they shrivel and cut off the blood supply to the brain and other parts of the body. The blood is the life of the body, and when it can not be supplied to the various organs of the body then they begin to perish, so we may say, not only is man as old as his

arteries, but a man is as old as his liver; he is as old as his thyroid gland; he is as old as his kidneys; and the man is as old as his heart; when the heart has become old and senile, not able to do its work, the man is old. These organs are vital organs, without them we can not live, so the important thing is to take the best possible care of them, and to refrain from imposing extra labor in dealing with poisons.

There are enough poisons at the very best.

**The Body is a Factory of Poisons.**

Every cell as it works makes poisons. When wood is burned in the stove some of it is converted into poisonous gases which go up the chimney, and some of it into poisons which go into the ash pit. If we take those ashes and add water to them we make corrosive lye that would eat the hand.

It is the same with food. Food is fuel, our bodies are furnaces; and when we eat the food is partly converted by the process of the body into poisons. Some of these poisons are carried off in gaseous form through the lungs and the skin and through the kidneys, and some are thrown off through the bowels, so they escape from the body in various ways. It is the duty of the liver, of the kidneys, and of the thyroid gland and other organs to deal with these poisons, to keep them out of the body, to purify the blood, and so long as the body is kept in a clean state, we remain young and the body has more resistance to disease, but when for any cause these poisons are allowed to accumulate, then we suffer.

In addition to these physiologic poisons there are others that may be received into the body which increase the burden of these poison destroying organs. For instance, there are tea and coffee that contain poison.

**They Are Harmful and Full of Mischief.**

There are thousands and thousands of men and women suffering from chronic coffee and tea poisoning. Coca Cola, a very popular drink, is simply another form of coffee poisoning. The manufac-

turers of Coca Cola deliberately put into it a poison, caffeine; it is found in coffee it is true, but it is put there by nature. but in Coca Cola we have an added poison which is capable of producing intoxication, and boys and girls and men and women, even babies, are consuming this poison in great quantities with the delusive idea that it gives refreshment, that it gives rest, that it relieves fatigue. It does not cure fatigue, but only deceives one and makes one think he is not tired when he is tired and that certainly does no good, but really does harm.

Then there are the mustard, pepper sauce, pepper, ginger, horseradish and all the other hot blistering things that people eat; these are all poison and will add to the burdens of the liver and kidneys and thus invite old age. The worst poisons of all, tobacco and alcohol, have a most destructive effect upon the blood and the machinery of the body. Tobacco poison goes to the liver which destroys part of the nicotine, but the large part of it goes on into the system, which after a while becomes saturated with it and the odor of tobacco hangs on the breath. The user of tobacco is being destroyed rapidly and does not feel any harm from it. He says, "When I find tobacco is hurting me, I will stop," but when he finds it is hurting him he will find damage has been done that can never be repaired.

There is still another kind of poison that is

**Worse Than All Others,**

and that is the poisons made by the putrefactive germs that are found in the colon. These germs are found in certain foodstuffs, in stale eggs for example, in old cheese, limburger, switzer cheese, and the other forms of ripened cheese; and they are found particularly in meats and fish of all kinds except those that are canned. In canned meats the germs are destroyed, so they do not rapidly decay, but they are found in great abundance in butcher's meat, even in the freshest meat you can get at the market, it simply swarms with these putrefactive germs. Commercial milk has a great many germs in it but meat has ten times as many.

The worst milk you can find on the market has fewer germs than the best beefsteak you can buy on the market, so meat is a poisonous and unwholesome thing. These putrefactive germs taken into the intestines promote putrefaction and sow the seeds of old age.

I was much interested in a remark made yesterday by a gentleman at our banquet. He told us that the Mikado of Japan had issued an edict, warning the people of Japan against the use of meat and imploring them to return to their simple vegetarian habits. I hope this fact will be published widely to the world, because it shows that that wise ruler has his eyes open; he sees the deterioration following the introduction of meat into Japan. The Japanese people in their haste to become civilized, have

#### Swallowed Civilization Whole,

so to speak, they are taking it as they found it, supposing everything to be good because some of it is good. There is great danger that they may get some things that are not good. Somebody has told them they will grow bigger and taller if they eat meat.

I was at the Yellowstone park last summer and passed a big rock and the guide said this was the highest rock for its altitude to be found in the United States. It occurs to me that the Japanese are the tallest people of their height to be found on the face of the earth. They certainly have shown that they are the match of any nationality, man for man, in equal numbers. A representative of Japan who was in this country not very long ago called attention to the fact that since meat-eating had been introduced into Japan their insane are rapidly increasing, and other signs of deterioration have appeared.

It is important to take care of these vital organs, and the one way in which it can be done is to live a simple life. Living simple, clean lives gives us clean blood. We have a number of different kinds of blood cells, and each kind has its own particular function. There are large white cells having a special function in the body; they are known as microphags. These are the

microbe catchers and they eat germs that get into the body and would do harm. They are looking for the old age germs and destroying them. Some of them escape and they are deposited in the spleen where they are disposed of. So there is a wonderful process going on in the body, arresting dangerous characters, and keeping the whole body clean. So long as this process is carried on effectively we are young, but when this process begins to go slowly and rubbish accumulates, and the blood begins to flow slowly, then old age begins, and that is the thing we want to postpone as long as we can.

The use of liquor, tobacco, and pungent condiments poison the blood and thus break down the defences that nature has provided. The microphag cells are debilitated and destroyed by these things and the blood is allowed to become unwholesome and the destructive forces prevail to the extent that the entire system becomes debilitated, and premature decay and disease are thus encouraged. It surely becomes us to exercise the most scrupulous care over our habits of living, for it is these that decide the matter of efficiency and continued activity and usefulness.



### THE MISSIONARY PHASE OF SOCIAL SERVICE

BY LUCY RIDER MEYER, M.D.

Principal of the Chicago Training-School

DOCTOR MEYER recently addressed the Sanitarium family on the above topic. She presented the subject not from the usual standpoint of what is good for the children of the Church, those whose lives have been shielded and guarded from infancy in Christian homes, but altogether from the missionary standpoint—truly missionary even though in our own land—of the welfare of the working boys and girls of our own great cities. A summary of her address is as follows:

A hundred years or so ago some of the greatest philosophers and theologians

seriously questioned whether play, even for children, was ever legitimate. It is one of the victories of sensible and sympathetic modern thinking that the value of play for children is now generally conceded. Play, amusement, has more significance than appears at first sight, in the physical development of the child. Nature attends to his play. It is as impossible to prevent play in the normal child as in the kitten or the lamb, and by it his muscles are developed and trained. Play has also an enormous value in the mental and moral education of the child. On the playground he learns self-control, how to work with others, accuracy, promptness and initiative. On properly conducted playgrounds he may learn much of moral value—fair play and honesty, courage and unselfishness. Think of the influence upon a boy of such mottoes as "The fellow that cheats is a slave," "Give the other fellow a chance."

But the value of amusement in the Life of the Spirit of not only the child but the adult has been so wholly overlooked that it comes to us now almost as a revelation. I choose the phrase, Life of the Spirit, instead of the spiritual life, because I do not mean exclusively the religious life—not spirituality in the common church sense of the word. By the Life of the Spirit I mean our aspirations and inspirations, our visions and desires and imaginations and emotions—all that which distinguishes man from the brute. A moment's thought will suffice to show that the absorbing character of work under present industrial conditions has a tendency to crush out the Life of the Spirit in a man. Much of the present rush for the theatre and the dance-hall on the part of the working boy and girl is really, if we could but interpret it rightly, the instinctive rebound from the drudgery of modern industry. In Michigan boys and girls above sixteen may work about nine hours a day. In Illinois a girl may work ten hours a day, and seven days in a week. Let us picture the routine of the life of thousands of working boys and girls in Detroit and Chicago and New York. These boys and girls come usually from poor homes, or



Mrs. Lucy Rider-Meyer, M.D.

from the poor hall-bedrooms of boarding houses when they have no homes. Up at six in the morning, a soggy breakfast at half past, the rush on the crowded street car to the factory or shop, and then the nine or ten long hours of work broken only by the nooning. There is almost no opportunity or joy in the social life of these young people—the "home" if home there be, is often unworthy the name. Supper at six or half past, and then in every large city tens of thousands of these young people pour out on the streets to find "something doing"!—it is their own expressive phrase. They have worked all day, usually at top speed to keep up with the tireless machine, and often under terrific strain. Work—a degree of work, and some kinds of work—is good for us all, even for the young; but we of maturer years must not judge the working conditions of today by the work *we* used to do. Industrial conditions are changing with a rapidity quite beyond our careless thought. When we worked there was still enough variety in

work to hold our interest. Today the workers' value depends upon his approximating in mechanical tirelessness the machine which he feeds or tends. To rapidly fit coverings on cans of groceries, to paste labels, to make just one motion of the hand, not for half an hour—even that would tire us—nor a day, but month after month and year after year—the monotony of such toil is almost unendurable. To guide the endless slips of cloth under the needle of a sewing machine run by electricity at the rate of 3,000 stitches a minute—to even hear of it makes us dizzy. Yet these are often the conditions of modern industry. And when evening comes with its hour of freedom, the demand of the youth for change, for recreation, is imperative. It is irresistible. It is an instinct and we who blame the boy and girl fail to understand him.

Has the church of God no responsibility toward these young people? Where now, in our cities do they find opportunity for the recreation they must have? There are in Chicago, to illustrate by the city most familiar to me, about 100,000 boys and girls who are handworkers. (The estimate is of the most general character as the phrase, handworkers, must be general.) For this great mass of young people, there are offered two great classes of opportunities for amusement, the non-commercialized and the commercialized. The non-commercialized are, 1st, the playgrounds, recreation parks, and in summer the bathing beaches (about 56 in number, now), set apart and fitted up by the city. 2d. The public is demanding more and more that the 300 or more school-houses in Chicago be used to the limit of their capacity every hour of the day if needed. About twenty-one Chicago school buildings have been made "Recreation Centers" and about twenty-four have become gathering places for clubs and neighborhood organizations. 3rd. The churches. In connection with the Young Peoples' Societies of the various denominations the need of amusement for the young people is being more and more recognized and efforts are being made for meeting this need. We are

not doing much, but we are doing a little.

But greed of money has seized upon this instinctive need of the young and there are many commercialized opportunities for amusement in our cities. 1st. The great amusement parks, of which Coney Island in New York is the type, are very well known. These places have sprung up like magic within ten years. There are some good things about them—at least a chance to breathe in the open with often really good music—but there is much that should be watched. 2d. The excursions to suburbs and by boat offered in the summer. 3rd and 4th. But the theatre, including the picture show and the dance hall often found in connection with the amusement park—these present doubtless the greatest attraction for our working boys and girls. To them they flock in overwhelming numbers. "Everybody goes," say those who have carefully studied the matter. In New York City 95 per cent of the working girls go regularly to the dance-hall. It is estimated that in the whole of the United States, four millions of the people attend the theatre or moving picture show, every day! The picture show—I wish I had an hour to talk of it alone, for its story is fascinating. It is being rapidly reformed, thanks to an awakened public conscience. The possibilities of the moving picture film in education and even in morals are enormous. But the dance hall, what shall we say of it? It was comparatively easy to censor and purify the picture film but the dance hall is frankly allied to the liquor traffic and all attempts to reform it are met by the thoroughly organized and heavily capitalized liquor organization. Some progress is being made but the public dance hall where young people from fourteen years up meet each other unchaperoned, the ignorant and innocent indiscriminately with the vicious and depraved, is a terrible menace to the youth of our nation. For the young people in Christian homes the question of amusements is an acute one, but for these unsheltered hundreds of thousands of our working young people in the cities—has the Christian church no duty toward them?

What can the Church do? This is a question which is pressing more and more for an answer. We are only beginning to think that the Church must "do" at all. What it can do in face of the awful facts, the imminent danger to which this army of young people is exposed as they are seeking ignorantly and innocently, most of them, that which we all seek, happiness—this is the question that should absorb the thought of the wisest and best leaders of the church today.

It can not be denied that up to the present time the Church has shown very little concern for the particular class of young people of which we are speaking. Yet the diminishing numbers of church members, or at least the decrease in the increase of church members which is noticeable in practically all denominations, is an occasion of deepest concern to us all. This decrease is not chargeable to lack of material—these hundreds of thousands of working boys and girls between fourteen and eighteen are just at the age to be easily influenced. They might be won. Is the Church making any adequate effort to win them?

This question is not out of place in a discussion of amusements. For only as the Church enters vitally into sympathetic relations with the young people in their most urgent needs and eager desires can it influence them for good. We must make far greater effort than we have ever done, first of all to understand these young people; and then to so relate ourselves to them that they shall find something in the Church—in religion—that meets their needs. A constructive program in detail is not in place here. But I plead for two things: First, that information be everywhere scattered concerning this matter—that this surging stream of young life be not neglected in our thought and prayer and efforts. That not only in "Samaria and unto the uttermost part of the earth" but also in Jerusalem, here at our own doors, we make vivid and real the helpfulness of the Gospel of Jesus Christ. And I plead, secondly, that room be given for effort, and indeed for experiment. Room literally and metaphori-

cally. Do not let us feel that our church buildings are being desecrated by any reasonable use of them to meet the needs of young people. And can we not in the future far more than in the past invade the localities where these young people swarm but where church buildings do not exist, with centers to which they may be invited and in which our young people of the churches may meet them in friendly fellowship? The time is ripe for a great movement in this direction. But there must be room also in the larger sense that if any one, pastor or layman, has a plan or thought of help, we give him opportunity—the widest opportunity—to try his plan. Room for every earnest effort! And so, as we see the need of this mass of young life on city streets and earnestly strive to meet it we shall work toward that glorious time when the Kingdom will come and God's will shall be done on earth as it is in Heaven.



#### OBSERVATIONS OF MISSIONARY WORK IN THE PHILIPPINES

COL. L. M. MAUS of the U. S. Army, Health Officer for the Philippines, one who has done a great work in cleaning up Manila and rendering the situation in those islands sanitary and wholesome, has, with his wife, spent some time at the Battle Creek Sanitarium. Both of these are excellent Christian people and carry with them a deep interest in the moral and religious welfare of those for whom they labor. Mrs. Maus was able while in the Far East to do much to encourage the missionaries. For many years they were stationed among the Indians of this country where their influence for good was freely bestowed. We hope to have them with us at the coming Conference. The following is an abstract of a brief address by Mrs. Maus in the Sanitarium parlor:

Whenever I am asked to tell what I know about missionary work, about that

band of earnest, Christian people who leave their homes and families and go out to foreign nations under poor conditions to combat diseases, to live in squalid places, to leave behind all that is dear to them, who send their children away to be educated, who go to be one with the people and mingle with them—I always feel I must tell the story of what I know to be true of these people. Business men would consider it a very poor business proposition to go out into those countries depending upon nothing but the promise of God, that he would be with them, that “No good thing will I withhold from you;” “Lo, I am with you always;” and with only that Bible and its wonderful promises to keep them through all their hardships. It is the greatest pleasure of my life to testify of the good work of these people as I have met them.

When I arrived in Manila pretty early in the Spanish War, I found the Philipinos were “shooting up the town,” or some part of it, about every two weeks. Many of the American houses had guards in front of the doors. I wondered what was becoming of our poor missionaries who were living among these natives. So about three days later I drove down to the home of Doctor Rogers and met Mrs. Rogers, a charming woman who belonged to one of the finest families in New York. I knew General McArthur, the commander, would do anything that was right and I thought I would try to induce her to move to a more protected part or have a soldier guard, so I said, “Can I help you in some way?” “Help me,” she replied, “why of course you can help me. Can you sing?” I was so surprised that I said, “O, yes. I sing *very well*.” She went on to say that God had sent me, that Mr. Rogers preached and she played the organ and they only needed someone to sing and she said, “If you will come down we will go to Tondo next Sunday.” When she said *Tondo* I give you my word my courage received a severe shock. That was a part of Manila that was afterward burned because cholera, small-pox, etc., were so bad there that no disinfectant could eradicate them at all so

these nipa houses, built of the nipa palm, had to be burned. Mr. Davidson, a graduate of Harvard, had in less than a month died of the plague. So I tell you, it was quite a strain to say I would go with her.

I have thought so many times of those wonderful people continually going to Tondo; going into that old Rezal Theatre where the first meetings were held, infested with all kinds of germs on all sides. But I went with her and we found this old theatre packed to the very doors with men and boys, no women. We threaded our way through the crowd and got onto the stage at the other end and she began to play this old wheezy organ—missionary organs are always like this, wheezy and standing on three legs, just something to give them the key. I began to lead the singing. Pretty soon there came in an old Igorote. They lived in the Bengat mountains and wore no clothes worth mentioning. He had those stealthy movements like our North Dakota Indians. As we began to sing he came stealing down to the stage and stood looking up at me. In my young days I had had an old French singing teacher and he always said, “You can not get the tremolo!” I just wished for that old man that day. It came so easy and natural.

I found we could do very little with my voice so I hired a soldier to go with me with a cornet to help lead the singing. You can imagine the excitement that was created when we came with a soldier on the box with me, with a brass cornet. The whole of the Tondo turned out except the women. Well, we found so many little boys attracted by the soldier that that was the first beginning of the tremendous Sunday School. This soldier stood up there and led the music and within a few Sundays every child in that part of the town had induced his mother to beg or borrow or steal enough cloth to make him a uniform and they bought the brass buttons by the pound and sewed them on all over, three rows down the front and down the trousers. They could scarcely navigate but I never saw such happiness as was written on the faces of those boys and I

shall never forget either Mr. Rogers' sermon. The text was John 3:16—that wonderful text they have preached so many sermons on: "For God so loved the world that he gave his only begotten Son that *whosoever* believeth in Him shall not perish, but shall have everlasting life," and as Mr. Rogers dwelt upon the "whosoever"—as he told those poor old men who looked up in such an earnest way to hear every word he told them, that God was no respecter of persons and would hear their prayers the same as he would hear Mr. Rogers' prayers, that they need not have money, that this salvation He has given us was without money, that they need not save their little pennies and horde them in order to have enough to pay for salvation, but it was free, they could have their own salvation—I shall never forget the light that came into the faces of those old men. They went away so happy that there was a God that would hear them. At the end we had a prayer from one of these old men. He went on to apologize for coming to God in such a dreadful place as this old Rezal theatre and asked that He would give them the money to build a house fit to worship Him in. It was the most pathetic prayer I ever heard.

Well, as is usual, the children crowded in to listen, and they did not know anything about Christmas either. You know in this country our attendance is about doubled at Christmas time, but these children had no suspicion of a Christmas. Instead of having a Christmas tree we had the stage decorated with the feathery green foliage that abounds there and Mrs. Rogers' friends from New York sent out boxes of toys and among them was a cotton batting angel and we put it in the middle of the stage bower with flowing robes on it and it looked mighty well that far away from home too. We had some little Philippino boys to help us. In the middle of the box were about a dozen toy fighting chickens and when these Philippinos came to them there was no more work that day; but when Mr. Rogers ordered that they should get up and help decorate the tree we found they had given these fighting cocks the places of honor and had pinned them all

across the robes of the angel. Of course the children brought their mothers. That was the only way we could have gotten the women. The Philippino women are far superior to the Philippino men. These Philippino women came to see what was going on with their children.

The Philippino children are the brightest children I have ever seen. I have lived among darkies and Indians but these are exceedingly bright. I have known them to learn three verses of a hymn in Spanish and in their own language and in English, just by singing it over two or three times. I was singing that hymn, "The whole world was lost in darkness and sin; the light of the world is Jesus," and I repeated it over two or three times in Spanish. One little boy said, "Madam, was the United States lost also?" But the women came and they took such an interest in this Sunday School that they began to meet among themselves and wanted to go out among other women. The women are very brave and very business-like. They hold all the offices of trust, have stores, etc. The men go out and cook and they attend the stores at home. My husband often says if the women had been fighting in the war it would not have been over so soon. We have an example of that in an occurrence that happened on the Passig River. There was a place in this river where some trees had fallen near a bridge; all day long American people and soldiers were being picked off as they crossed this bridge. They would start across and the sharpshooters would pick them off and they rarely missed a shot. So finally an old sergeant rushed the trees and they crowded these sharpshooters out in the open and they found they were women. So they can fight just as well as men. I had a delegation of Philippino women come to my house on the 20th of February. I did not remember the day, so was rather unprepared. When they came in—their visits are rather trying because they stay so long—but this time an animated woman said, "O, Senora, we have come to find out how we can celebrate our father's birthday." I said, "O, your father is



Philippino Nurses.

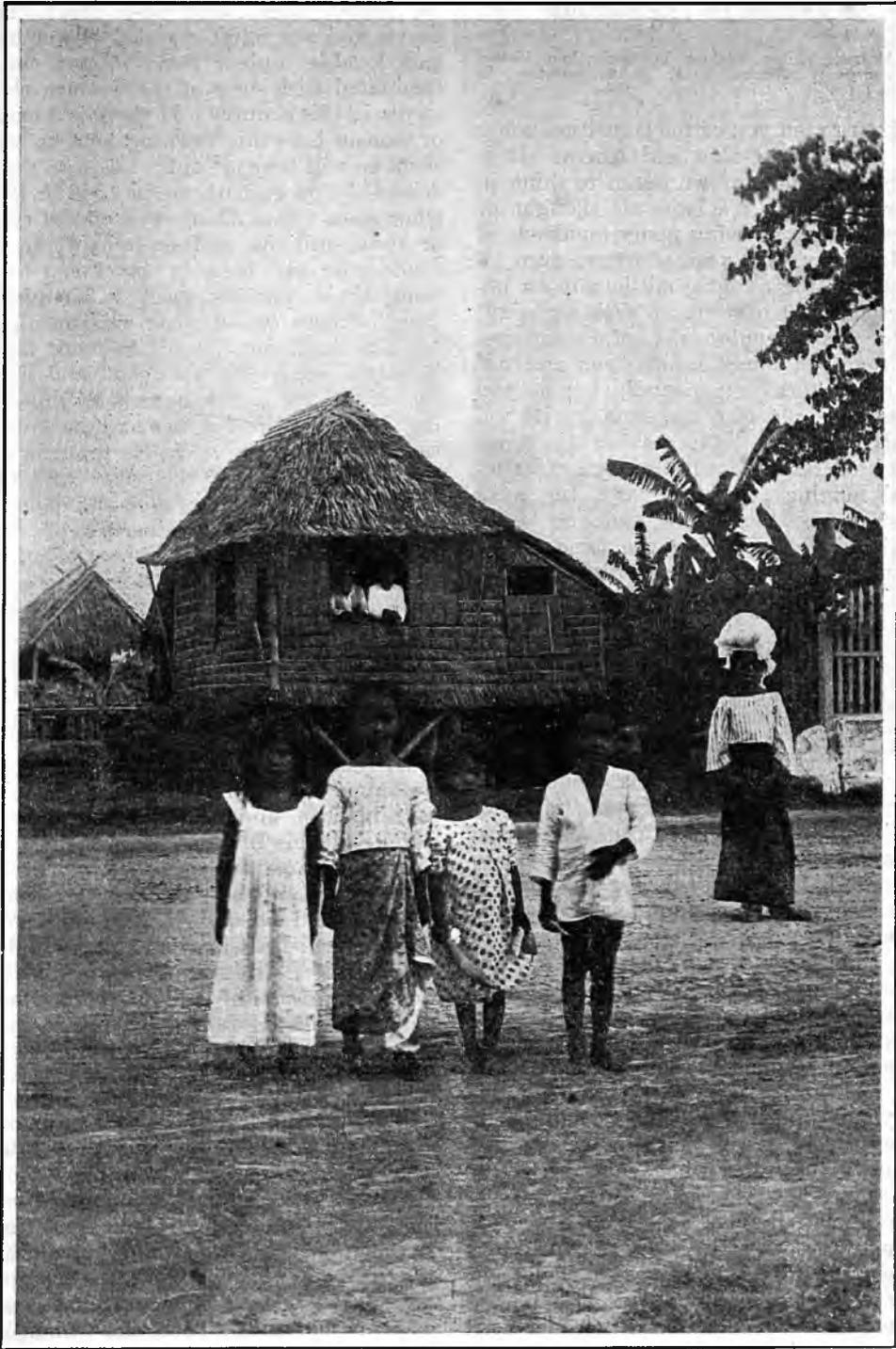
going to have a birthday? How old is the old gentleman?" She said, "George Washington."

The conditions there regarding liberty were very hard upon these people in the Tondo district and soon after these meetings began a syndicate in New York City bought some land and a church was erected by the natives in this district. No one ever knew how they got so much money together but when I went back five years later I found this lovely little church with a choir and they had introduced many musical instruments like the mandolin, guitar, etc., and the women had gone out in all directions and were having mothers' meetings and I have never known such efficient work as came from only one little church—which was crowded with men always. I have always felt that the little beginning that we can hardly estimate, the pitiful sums that we invest in missionary work are so well spent. Missionaries often have good opportunities to make money

and have very poor salaries. For instance in Yokohama when the first doors were opened our missionaries went in there and clubbed together and bought the hill back of Yokohama. The Japanese said that any one that would buy that hill or that would go and live on that hill when there was level land was very foolish. So they bought the whole hill and paid \$87.00 for it. They located a site for a church and school and then sold off the rest of it and got some money for it and in later years when the English and foreigners came in it became more valuable. Now I don't think there is a person in the room who would not have done the same thing. Whether they would have been generous enough to give a site for a church and a school or not is a question. They have these opportunities and sometimes they take advantage of them.

I feel that the opportunity that we all have of doing this work at home should not be neglected. We can not all go to the field but we all have a chance to do something at home. I think of that statue which I believe is in the Vatican at Rome, of a figure passing quickly and over her face her hair has blown so that it would be hard to recognize her, but she passes quickly and under it is written, "Opportunity." I feel that we can be at least charitable with these people who leave beautiful homes in many cases. I never have known a handsomer home or lovelier people than the family and friends of Mrs. Rogers, in New York. So all our missionaries who go out there and live under these conditions make great sacrifices and leave their homes and their friends. There is a little verse that comes to me very often.

"All that we can do is nothing worth  
 Unless God bless the deed;  
 Vainly we wait for the harvest,  
 Until He gives life to the seed.  
 Yet nearer and nearer draws the time,  
 That time that will surely be  
 When the earth shall be filled with the glory of  
 God,  
 As the waters cover the sea."



Philippino Children.

## A NATION IN TRANSITION

[Abstract of an address in Sanitarium Chapel by George M. Clinton, Y. M. C. A. Secretary, in China.]

I AM to tell you of the transition going on in Japan, China and Korea. It is only the other day we began to think in world terms. We have all thought of these people as being many hundreds of miles away, and some of us are even to-day thinking of those millions in an impersonal sort of way. I wish we might bring these people right before our eyes so that you might know them and not think of them impersonally but as real human beings, men and women with red blood in their veins, having the same kind of desires, temptations, appetites and longings that we have, the same wish to rise higher and think in better and nobler terms. At the same time I want to tell you that with the same training as we have had they will do it. And I want to tell you that to know these people as I know them is to love them.

Not long ago I made this remark, and a man said, "You don't mean that." I said, "Yes." He said, "How can you love those people that have long, greasy pig tails with their slick coats. You can not love that type of man." I said, "My friend, you go with me for twelve months, come to see the Chinese and to know what they will do for you, and if you don't love them I am mistaken. Now you will pardon my frankness, but you do not know the Chinese. You are thinking of the man down the street perhaps who washes your clothes." He acknowledged he was. So many of us pass judgment upon the whole race when all we know of them is the Chinese laundryman and know almost nothing of him. I want to say that it is the greatest libel in the world when you thus judge a race which comprises one-fourth of the human family. I have met men of nearly every nation in the world. I spent recently a month with men from the colleges of every nation and I have come to know some of them rather intimately and when I say to you I have come to love the Chinese, I mean it.

If we consider even the coolie class,

the lowest class, they have great big hearts and are reliable and trustworthy and lovable, unless they become contaminated with some of the western elements in this country. If there is a man or woman here this morning who knows them he will bear me out. I said to that friend, "You go with me in 1906 in the Chicago of China, Hankow, a city of two or three millions, and see that Chinese coolie who had been in our home less than three months meet a drunken frenzied man at our door and pushing my wife back put himself in front that he might receive the gun shot, and that she might live. If a man is willing to lay down his life for someone he loves, can not you love him?" He thought he could. I want to say the record of 1900 written in blood and in gold stands as a testimony to the genuineness of the Chinese character and Chinese devotion to Jesus Christ, because there you saw those records of hundreds of Chinese Christians who laid down their lives rather than renounce Jesus Christ. That experience we know is so true in Northern China.

There is an old man and there is a cross lying on the ground. He is asked to step on it. By stepping on it he could save his life, and he said, "No, I will not"; and his life was taken. Then in a moment came the son of the old gray-haired man and he was asked the same question and he said, "No, I will not; my father died a Christian and I will die for Christ." Cite me an instance in the world's history of religions, in Buddhism, Mohammedanism or Confucianism, like that! I have failed to find it.

## China in Transition

It would be interesting to review many aspects of the Chinese transition. But before I go on I want you to know those men and women that make up China. It would be interesting to take some time to review the political situation in China. We have thought of China as a great nation, but asleep. One great statesman of years ago said, "There lies China, let her sleep." One of my friends said to me on my return, "When is China going to waken?" I said, "George, she is al-



A Philippino Village.

ready awake, but I don't believe you are." Ten years ago, when we went to China, she had the same type of government she had had for two or three thousand years. It runs away back beyond history. China stood in the dark all these hundreds and thousands of years. God in his own wisdom knows why. Ten years ago if the Empress Dowager said, "Heads off," they came off. It was an absolute monarchy. But her young men attended schools in Christian countries of the world.

Today China has over 5,000 Western graduates scattered over the country—graduates from the Universities of Michigan, Yale, Harvard, Cambridge, Oxford. I have met the majority of these men. When they went back they began to knock at the door of Peking. They said to the Empress, who with others had controlled everything for three hundred years, "Let us have

modern systems of education, change our laws and have a modern monetary system, build modern railroads and open telegraph and telephone systems." It took a lot of knocking and finally when the doors did not open, they burst in and the government was so corrupt and rotten that they said, "We must overthrow the Manchus," who had revelled nearly three centuries in graft. In China it is called "squeeze." There has been the worst possible form of squeeze there for the last three hundred years. Those in authority have just wanted to amass fortunes.

The Manchus knew that as long as they could hold the people in subjection, they could do this. One day eighteen of the finest young men in South China banded together and said, "China can never rise and become a strong nation until we overthrow the Manchus. They will not give us modern methods, there-

fore we will have to demand them. It may come to war and if it does we are ready for it." And those eighteen men pricked their fingers and signed that in blood. That is Chinese fashion. I saw a young Chinese man take an ax and cut off the index finger of his hand and while the blood flowed he wrote, "Down with the Manchus! Give your life if necessary for your country." I saw another man on a steamer and talked with him. He went into his stateroom and wrote a message to young men of his country to give their lives if need be to overthrow the Manchus. He then stepped overboard and was never seen again. The message was printed and circulated all over China. So that was written in his own blood. Those were some of the immediate causes of this transition. Seventeen of those eighteen men have already laid down their lives and many others going back to China in 1906 were suspected of being revolutionists and it is not known how many heads came off.

One of the most important factors in China and the recent transition, has been Christianity. Replying to my question, in 1906, "What do you say has been the greatest force toward revolution in the last century?" Dr. Sun Yat Sen said, "There is no question about it, Christianity." The Chinese revolution began one hundred years ago when Christianity came in and taught the people what clean government is, what corruption is, and showed them the better way. In 1906 we began work in the Y. M. C. A. in Tokio. Just after that the revolution began and we could look across to China and see that nine out of ten of the governors of that new republic had been members of the Young Men's Christian Association.

The missionary who goes there intending to destroy everything, would better be at home. They have a system of ethics which is good, but it is not enough. But that is a capital foundation for a life that is transformed with Jesus Christ. Take the Chinese with their patience, industry, and perseverance, and transform that life with the power of

Christ and you have one of the finest types of people in the world.

#### Evangelization of China

Now we cannot evangelize China in a thousand years with foreign missionaries, but we can train the leaders to train men as Christ trained his men. Win the leaders and send them to win the others. You read a year ago that China was asking for the prayers of the world. If you could have been behind the scenes you could have seen thousands of men eager to have that message sent around the world. The man who wrote that petition was C. T. Wall, whom the Y. M. C. A. released to go into the cabinet of Yuan Shi Kai. Then you read more recently that Confucianism had been made the state religion. That is a false report. I have in my possession a copy of that edict, also written by Wall, a member of the cabinet. Confucianism has not been made the state religion.

A man at Canton said: "I hear that Confucianism has been adopted for the state religion. After these hundred years, things have gone like that." I said, "That reminds me of the man who when the house burned down and his diploma burned up, said 'There goes my four years hard work.'" Christianity has its home in Christ. If Confucianism had been adopted as a state religion and if by some calamity Christianity were blotted out of the world, I believe the power of Christ has entered so strongly into the lives of men that it would be wafted back to us by the Orient. That is the faith I have in the Christianity of the Chinese.

Let me sum up the situation in five propositions:

First. The time to press your advantage is when you can bring the greatest force to bear upon it. We have new world conditions in China. Now is the time to press our advantage. Every nation has become aware in the last three years that China contains one-fourth of all the human beings in the world.



Yuan Shi Kai

Second. That nation is plastic; we can mold it today.

Third. We have been threatened with great selfishness in our home country. It is a good time to overcome the dry rot in our own nation. Ninety per cent of the wealth in our country has been accumulated since 1850.

Fourth. Missionaries of this nation and all the world tell us this is the time.

Fifth. We have abundant fruit to show that the Spirit of God is making Christians of them, transforming the lives of men. They are putting into their constitution, the principles of religious liberty.

Let us press our advantage to that nation in transition. That nation will make its mark. Soon it will be too late. History will prove this. We will do more in the next few years to win China to Christ, than in the next one hundred years. They are holding out their hands and asking for help. Some of you need to give your lives. But if you can not go yourself you can send someone else; and no one but can pray, and after all, might that not be the greatest help?

### A VERY NECESSARY AND TIMELY PROTECTION

THE patent medicine evil is one of the most glaring and dangerous evils to which modern society is exposed and it is very appropriate that the general government should take steps to protect the public from the conscienceless people who are preying upon it through patent medicine advertisements. The following circular has been issued by the Department of Agriculture and we take pleasure in placing it before our readers:

#### NOTICE TO MAKERS OF MEDICINAL PREPARATIONS

Department of Agriculture Discusses Objectionable Labeling for Medicinal Preparations

In answer to many inquiries as to proper labeling for medicinal preparations to comply with the Food and Drugs Act as amended, the Department of Agriculture, through the Bureau of Chemistry, has issued the following suggestions to makers and proprietors of medicinal preparations:

1. *Claims of Therapeutic Effects.*—A preparation can not be properly designated as a specific, cure, remedy, or recommended as infallible, sure, certain, reliable or invaluable, or bear other promises of benefit unless the product can as a matter of fact be depended upon to produce the results claimed for it. Before making any such claim the responsible party should carefully consider whether the proposed representations are strictly in harmony with the facts; in other words, whether the medicine in the light of its composition is actually capable of fulfilling the promises made for it. For instance, if the broad representation that the product is a remedy for certain diseases is made, as, for example, by the use of the word "remedy" in the name of the preparation, the article should actually be a remedy for the affections named upon the label under all conditions, irrespective of kind and cause.

2. *Indirect Statements.*—Not only are direct statements and representations of a misleading character objectionable, but any suggestion, hint, or insinuation, direct or indirect, or design or device that may tend to convey a misleading impression should be avoided. This applies, for example, to such statements as "has been widely recommended for," followed by unwarranted therapeutic claims.

3. *Indefinite and Sweeping Terms.*—Representations that are unwarranted on account of indefiniteness of a general sweeping character should be avoided. For example, the statement that a preparation is "for kidney troubles" conveys the impression that the product is useful in the treatment of kidney affections generally. Such a representation is misleading and deceptive unless the medicine in question is actually useful in all of these affections. For this reason it is usually best to avoid terms covering a number of ailments, such as "skin diseases, kidney, liver, and bladder affections," etc. Rheumatism, dyspepsia, eczema, and the names of many other affections are more or less comprehensive, and their use under some circumstances would be objectionable. For example, a medicine should not be recommended for rheumatism unless it is capable of fulfilling the claims and representations made for it in all kinds of rheumatism. To represent that a medicine is useful for rheumatism, when as a matter of fact it is useful in only one form of rheumatism, would be misleading; such statements as "for some diseases of the kidney and liver," "for many forms of rheumatism," are objectionable, on account of indefiniteness.

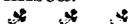
Names like "heart remedy," "kidney pills," "blood purifier," "nerve tonic," "bone liniment," "lung balm," and other terms involving the names of parts of the body are objectionable for similar reasons.

4. *Testimonials.*—Testimonials, aside from the personal aspect given them by their letter form, hold out a general representation to the public for which the party doing the labeling is held to be

responsible. The fact that a testimonial is genuine and honestly represents the opinion of the person writing it does not justify its use if it creates a misleading impression with regard to the results which the medicine will produce.

No statement relative to the therapeutic effects of medicinal products should be made in the form of a "testimonial" which would be regarded as unwarranted if made as a direct statement of the manufacturer.

5: *Refund Guarantee.*—Statements on the labels of drugs guaranteeing them to cure certain diseases or money refunded may be so worded as to be false and fraudulent and to constitute misbranding. Misrepresentations of this kind are not justified by the fact that the purchase price of the article is actually refunded as promised.



#### GERMANY AND AMERICA UNITE IN PALESTINE

GERMANY and America have joined hands in an effort to deliver Palestine from the ravages of malaria and trachoma and make the Holy Land a healthful place. The work was initiated two and a half years ago by Nathan Strauss, the New York philanthropist. He established a department of health for Palestine, with headquarters at Jerusalem, at the same time opening nonsectarian soup kitchens to feed the hungry and a small industrial school to teach the young how to earn a living, besides contributing to the support of an art school. He also took steps toward bringing about better sanitary conditions generally, and in particular toward improving the water cisterns, which used to be the main cause of breeding malaria.

The following year he established in Jerusalem, in conjunction with the German organization, a Pasteur institute for protection against rabies. He also sent nurses to co-operate with the health department in combating the eye diseases that cause so much blindness in Palestine.

Later the Hamburg Institute for Marine and Tropical Diseases became in-

terested in the work, and an arrangement has been made with Mr. Strauss for participation in this work by this institute and by the Society of Jewish Physicians and Scientists for Sanitary Interests in Palestine.

The health department, under the direction of Dr. Muehlens, of the institute, has taken over the general work of combating malaria, the German committee supporting this part of the enterprise. The Society of Jewish Physicians, is carrying on the Pasteur institute founded by Mr. Straus, putting Dr. Behan in charge, and is also supporting the work for the prevention of eye disease under the direction of Dr. Feigenbaum. Mr. Straus now supports the hygienic and bacteriological department, which is under the direction of Drs. Bruenn and Goldberg.



### EXPERIENCES IN MEDICAL PRACTICE IN CHEKIANG PROVINCE\*

BY E. HEMAN BARLOW, M.D.

IN our province of Chekiang, we have little need of the medical man as an opener of doors. The Chinese are inquisitive, they are glad to hear anything new. They are like the people of Mars Hill, looking for some thing new. So you can teach the Gospel to them very easily, and we have very little need of the medical missionary to open the doors, except perhaps in some cases of stiff-necked, proud old aristocratic literati. Even these will sometimes come to us broken with anxiety for their loved ones, and ask us to come and see them, but only to treat the patient. However, if the treatment is successful, we can then come to preach, and the success of the treatment depends very largely upon one factor, and that is sympathy and true heart love to those we are treating. We can not go in and



E. Heman Barlow, M. D.

treat them as one man suggested to me—“O, they are nothing but Chinese, treat them any old way you like, work on them as rapidly as you like, and use them rather as experiments, can't you?” And I said, “No, you can't do that. There is only one way you can treat them. You can treat the women as you would like to have a physician treat your mother. You can treat the men as you would like to have a physician treat your father.” Then you can bring them to see the Saviour, easily.

Our houses in the towns are built right up against each other, and receive their air through the front and their light from the top. The houses are built with a rectangle enclosing an open court, and through this they get almost all their light, for the inner rooms. The bedroom is usually in the farthest and most undesirable corner of the house. The bed is a high, four-poster bed, and the curtains are drawn quite tight around the bed. The man gets into bed, draws the curtains tight, pulls the clothes over his head, and goes to sleep. He gets rid of the evil spirits in that way, but tuberculosis and all sorts of diseases that

\* This article and those that follow are selected from addresses given at the Medical Missionary Conference held in Battle Creek in January, 1913.

are carried indoors are very prevalent among them, because of

#### Their Unsanitary Life.

Almost all the sewage disposal is used on their fields as fertilizer, and the receptacles stand open on the street. They are frequented by flies and the flies breed in them and travel to the open food shops on the street and carry infection. One street, I remember during the cholera epidemic, was said to have 1,500 cases of cholera.

There is only one way we can treat such people as that, and that is to get them to hate filth and to realize its dangers, and teach them to appreciate sanitary conditions. They are beginning to attach a new meaning to the word *clean*. That means something more to them now than just washing faces and hands. It means washing, washing, and then washing, and then putting on something that will cleanse still further. They see that in our homes. You see them dip the water up out of the canals and use it to make tea. They have learned that if they drink the unboiled water they will have cholera and typhoid fever, so they boil the water. It doesn't taste good, even after it is boiled, and they put in tea to make it palatable.

On the back of a mountain, there is a shrine to which a great many people come; women and children go on their little bound feet, traveling hundreds, even thousands of miles. When they come to the foot of the hill, they go up on hands and knees on stone steps. The mountain is fifteen hundred feet high. The stairs climb in and out around the hill in order to get to the summit. They crawl this whole distance on hands and knees, and up there worship and acknowledge the god of medicine. In front of that shrine is a little bamboo tub, and in it are little sticks. These are some of the very sticks. A patient gave them to me. After they have worshipped the god, they put these sticks inside the tub and shake them as one would shake a box of dice. Then they pull out a stick and read the number on it, and then go and pull out a prescription that

bears the same number as the number on the stick.

One day I was walking along in a little town, where the Hanchow boat goes by, that wonderful tidewater that rushes up the river for hundreds of miles, and I came upon a Chinese doctor who was sitting in the middle of his tent and in front of him were different things on tables. One of the things on the table was a little horn about six inches in length. I said, "What do you do with that?" He picked it up, put the big end on his hand, and the little end in his mouth, and sucked real hard, and held his thumb on it.

#### Bier's Hyperemic Treatment

has been discovered within the last twenty years, but this has been used in China for no one knows how many centuries. He had no glass cups, but he used the horn.

Another thing I saw on his table interested me very much indeed, and I rather coveted it. I tried to bargain with him to get it, and he refused for some time, but finally sold it to me. It was this surgical set. Here are two forceps, one to pry the tooth out with. Here is a little hook used for the purpose of picking the maggots out of ulcers, and things of that sort. Here are some puncture needles to produce counter-irritation. Here is a little scoop for scooping up pus in sores and picking out blackheads. Here are some instruments used for opening abscesses, made in the form of Chinese swords, spears, etc. Here is a little scoop for taking medicine out of very narrow-necked bottles. And these are knives. Here is one very beautiful knife; I could do laparotomies with it.

I am taking some little time with these things because I want to show you some of the methods the Chinese doctors use, that are not entirely without merit. They use many of the same drugs we do and much in the same way. When I first got back, almost the first magazine I picked up verified the statement of an old man out there who told me something I would hardly believe. I found a man on the shore of the grand canal, dump-

ing something out of a basket. I asked him what he was doing, and he said he was letting the toads loose. I said, "What are you doing that for?" He would not tell me. But a man in the city said, "They gather those toads and take a little red hot iron, and that brings out a little white juice, and they squeeze that out and use it in heart disease." I thought that very strange. But one of the first journals I picked up, when I got home, had an account of two men in the Rockefeller Institute who are making

#### Some Experiments with Toads,

and getting from them a little white exudate that acts very much like digitalis on the heart. They have just discovered it in this country. There is no knowing how many hundreds of years they have used it out there in China.

Here is a coin that is very ancient. Nobody knows how old. An old Chinese doctor gave it to me. They believe things that are very old have age inside them, and you can get that age out by certain processes. When a man is just about to die, they drop an old coin into his mouth, and let him suck off some age, and it gives him a new lease of life.

The Chinese are very much astonished that our medicine does what we say it will do. A man came to me one day in a terrible state of excitement. He had swallowed two gold rings in order to commit suicide. They take gold foil and it does kill them, so they think anything made of gold will kill.

I said, "They won't hurt you." But he insisted that those rings must come out.

I said to him, "Sit down and I will give you something that will bring them up." I gave him a lot of sweet potatoes and rice and then gave him some apomorphin. I said, "You look at the clock, and in three minutes that will come up."

"Oh," he said, "it won't, the Chinese have used all their methods and it won't come up, I am sure."

I said, "You watch the clock." I went away about my work, and in three minutes up came everything, rings and all.

"Oh," he said, "I am so thankful to

you. I don't know how to repay you. You can keep the rings, and I will pay you a suicide fee."

All who attempt to commit suicide pay a fee of one dollar and I do what I can for them.

#### We Have Many Cases of Suicide

in all sorts of ways. They take opium, and drink saturated solution of salt, and it usually kills them. I only managed to save one man and I gave him two quarts of silver nitrate solution, enough to kill a horse, almost, and that man lived. I rather expected he would die of silver nitrate poisoning, but he didn't.

The Chinese have many methods that seem to us ridiculous and outlandish when we first hear of them, but afterwards we sometimes learn to use them. But they have more to learn from us. They do not do much surgery, but they do delight to have us treat them surgically. When I go out into the country to see my patients, I get into a little boat and the man kicks it with his feet to make it go fast; he can make it go faster that way than he can with his arms. Usually I make those calls just as short as I can to get back to do my hospital work. Sometimes I go out with an evangelist and I say, "Don't let anybody know I am a doctor; I want a little rest." But by and by it will slip out and somebody will come along and show you a big ulcer on his arm or leg. They are all of them invalids, nearly, and they show you those great horrible looking things and want you to cure them. One man has a cleft palate or hare lip. Another one has a great tumor on the side of his head. We go from one to another doing what we can for them, working short-handed. I was just now up in the operating room watching Dr. Kellogg operate. He had nine assistants. I could use ten of them easily, but each one would have to be a surgeon by himself and try to get someone to help him. I have just one boy seventeen years old who has been working with me. He has had no special training. He comes from a heathen parentage and knows nothing about cleanliness. You have to drill what little you can into him, and do the

best you can, but it is hard work, especially when we have such a vast number calling upon us. I am the one foreign-trained physician among nearly five million people.

Our district is just one great swamp where there are

#### Canals Running Everywhere

in all directions. A professor out there who is studying conditions has made some maps of the canals, and has found that there are enough canals in China, if they were laid down on the United States, to make sixty canals from the Atlantic to the Pacific, and forty canals from north to south; and the grand canal if laid down on the United States would lead from Nebraska to Key West, Florida, then from St. Louis to Galveston. From these canals arise all sorts of diseases. Malaria mosquitoes are there by the million, and when you get into bed at night you draw a mosquito net closely around you and then you take a little lamp the Chinese call a mosquito hunter. And even then it may be once or twice a month your wife or one of your children comes down with malaria. All the waterborne diseases we have to be very careful about. Everything must be sterilized. We live upon sterilized food and sterilized water, and are in constant fear of getting something that is not sterilized. Once in a while we will have a tourist who will scoff at sterilization. He eats some nice fresh fruit, and then takes a long, long journey to that land whence no traveler ever returns.

Our methods of treatment are the same as they are in this country, except that we have more surgical than medical cases by about five to one. Here I have some anatomical charts that will be of great interest to medical men. They show us the human system as charted out by the Chinese, and are very instructive. A long time ago there was a Chinaman who thought it a shame that they knew so little about their bodies. He was of the aristocracy, and

#### On the Battle Fields

as he saw men slain he would surreptitiously make drawings of parts and then afterwards put them together. You can

imagine it would be somewhat crude yet it is surprising how accurate it is.

When I came away from China I left the hospital without anybody in charge. The Doctor who was to take my place while I was gone could not come, and I had to close everything up. I came away with tuberculosis, and it was the hardest thing I think I ever did to close up that hospital. First I went through the men's ward and turned them all out, and they went anything but gladly. They did not weep, but they went out with remonstrances. Then I went to the women's ward and turned them all out, sick and suffering, and they wept as they left, and said, "Oh, Doctor, when are you coming back to us again?" I said, "I don't know just when I am coming back; just as soon as I can get here." You know it is a hard, hard thing to leave people when they are suffering, especially the people you love. I can not speak the language well enough to preach, but I have a native preacher who preaches to the people as they come in waiting for the doctor. It is all I can do to handle the medical vocabulary, yet there is one thing they understand. They understand love, and when I am in the ward going about from bed to bed caring for my patients, they all feel it because I have it. They could not feel it unless I had it for them. In that way I can sometimes get hold of one of those old case-hardened fellows and just squeeze him enough to get a little of Jesus into him. That is all you have to do. It is a blessed experience to know that you can be of just a little use.



#### THE OUTLOOK AND THE UPLOOK

"WHEN the outlook is dark try the uplook,"  
 These words hold a message of cheer;  
 Be glad when repeating them over,  
 And smile when the shadows appear.  
 Above and beyond stands the Master,  
 He sees what we do for His sake,  
 He never will fail nor forsake us  
 He knoweth the way that we take.  
 "When the outlook is dark try the uplook,"  
 The uplook of faith and good cheer.  
 The love of the Father surrounds us,  
 He knows when the shadows are near;  
 Be brave then and keep the eyes lifted  
 And smile on the dreariest day,  
 His smile will glow in the darkness,  
 His light will illumine the way.

—Mary B. Wingate.

## THE MOHAMMEDAN CRISIS

BISHOP J. C. HARTZELL, D.D.

MOHAMMED was born 570 years after Christ. It took 300 years for the Christian religion to gain sufficient influence and power to attract the attention of the Roman Empire which made it its State religion. During the first century of Mohammedanism the growth was so marvelous that it seems impossible at this day to consider it as having been true. In one hundred years after the birth of Mohammed the religion that he founded had spread from Delhi in India to Granada in Spain.

There were tens of thousands of mosques where the worship was carried forward. Arabia, a heathen nation, was reconstructed. The Persian Empire with its seven millions of people was crumpled up like an egg shell. It is said that on an average one hundred thousand were converted to Mohammedanism in a day. The process was very simple. It was, "Accept Mohammed as the prophet of God and pay tribute, or die." The great Roman Empire was attacked and robbed of much of its territory. The Mohammedan armies went over to North Africa and in the short space of thirty years, by fire and by sword passed along the southern shore of that beautiful sea where civilization was at its highest.

## In the Seventh Century

there were many cities in North Africa ranging from twenty to one hundred thousand and there were millions of Christian people, forming the largest, the most scholarly, and the most aggressive half of the Christian church. More than half of the great early church Fathers did their work in North Africa,—St. Augustine, Cyprian, Athanasius, Tertullian and others. Beginning at Egypt the Saracen army spread destruction, until finally, in thirty years, they reached the Atlantic Ocean. Then the commanding general, forcing his horse as far as he could into the waters of the sea, stood up in his stirrups and lifting his sword toward the heavens said, "If it were not for these

waves, we would go yet further west and find other people and put them to the sword if they would not accept Mohammed as the prophet of the one and only God." As the result of this line of procedure, at the end of the first century the Mohammedan faith had a political empire larger than the Roman Empire in its palmyest days.

Consider for a moment the status of that cause today. In Arabia is the city of Mecca, the spiritual capital of Mohammedanism, the birthplace of Mohammed. It is said that it is where Hagar and Ishmael were when the well was discovered, now known as Zenzen. It is said to be immediately under the throne of God. Toward that sacred place, now covered by a great mosque,

## Two Hundred Millions

of men, women and children in different parts of Asia, Africa, and Europe, and a few in America, turn their faces and pray, declaring as their creed that "There is but one God, and Mohammed is his Prophet." No such exhibition of faith in the one God has ever been made upon the face of the earth as by these people. There are thirty-nine millions of them in Africa; India has seventy-two millions. Its two hundred millions are grouped in different parts of the world.

We are to recall especially the fact that Mohammedanism is a missionary religion, and stands side by side with Christianity in its spirit of aggressiveness and of missionary life and power. It is said that in India in the past ten years, five millions of the people have been converted to Mohammedanism. That is many times more than have been converted to the Christian faith from among those people by all the Christian missionaries and forces in India. When the law of liberty was proclaimed in Russia in the recent administration, twenty thousand people went back to their Mohammedan faith. If you take the figures in Java and Sumatra, in the Philippine Islands, in any country of the world where Mohammedanism is planted, you will find a steady increase in numbers.

It is well understood that Pan Islam is determined to capture the continent of Africa. There was a convention of Christian missionaries to the Mohammedan world in Cairo, and they had on the wall this legend: "Africa for Christ." The Mohammedan convention shortly after put on their wall this legend:

**"Asia and Africa for Islam."**

Their great university in Cairo has twelve thousand students, and there are other great schools in different parts of that section of the continent. They are sending out their teachers gradually into every part of the continent. I have seen their mosques in Cape Town, and in many cities on both coasts the whole length of the continent. There are thirty-nine millions of them now, and the conversions from the black, barbaric, African races are very many times more than are made by all the Christian influences upon that continent.

Unless the Christian church awakens, and instead of sending in a few score of missionaries a year, sends them in by the thousand and follows, it is simply a question of a few generations when Africa will be Mohammedan, outside of the few centers in the far south and along both coasts. Finally, I want you to remember to-night, especially, that this world-wide organization unified, inspired by fanatical views, led in many respects and many places by great leaders, backed by all the enthusiasm of their faith, is

**Not Only Non-Christian, But Anti-Christian.**

It ridicules our Bible and laughs at the idea of a divine Christ, and the idea of a necessary atonement for sin.

So here is the crisis for us: A world organism, over two hundred million strong, united, persistent, determined, having for centuries hedged up the way of Western civilization in the Far East, and now standing in the midst of these great populations to whom the Gospel of Jesus Christ is to be taken speedily. This crisis has come upon us seemingly at the beginning of the twentieth century. We have not heard much about it before. One of the strangest things in the history of the modern Christian

church is its ignorance concerning the Mohammedan world and Mohammedan problems. But now our papers and magazines, books and telegraphic dispatches, are bringing this problem to the attention of Christian leaders everywhere.

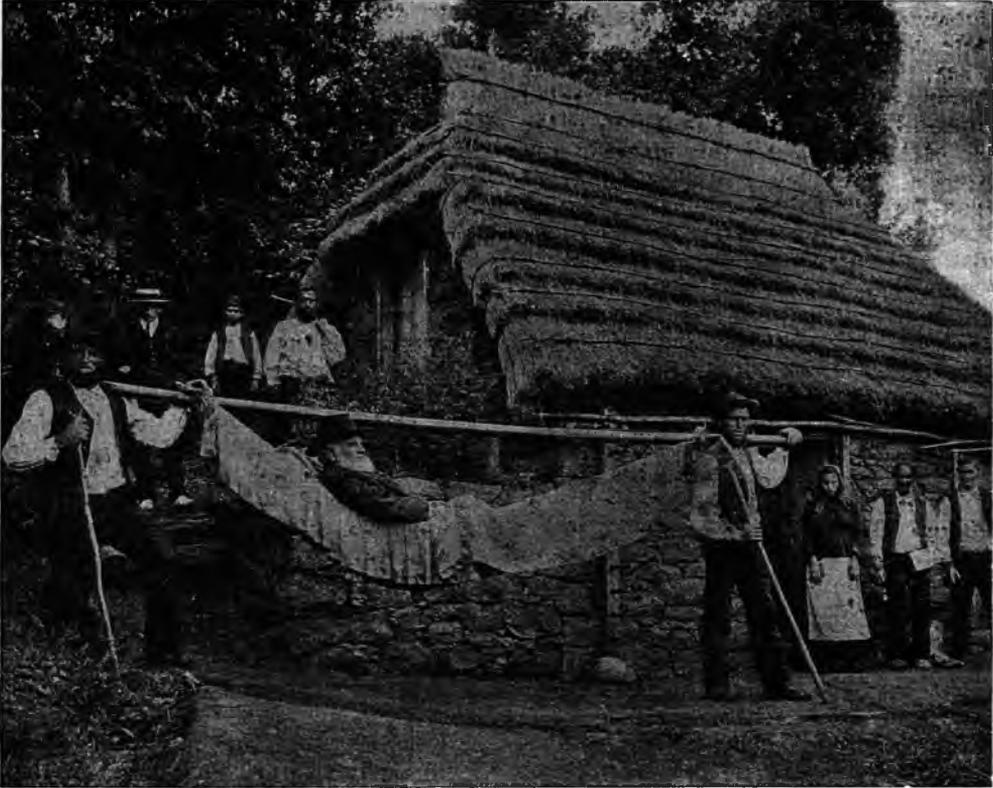
What is the outlook? I am frank to say that if it were not for the fact that we do not depend upon men or human institutions, but upon God through Jesus Christ our Saviour, I should have but little faith as to the outcome. But if our Bible be true, if Jesus Christ be the Son of God, if all the dispensations of divine providence be of God, then the church of Jesus Christ must win in the end. But we need to understand the seriousness of this proposition before us, this world crisis concerning Mohammedanism.

There are some things that are encouraging, and one is this: The Mohammedan means and methods of propagation are all being destroyed or passing away. Take, for example,

#### **The Destruction of Its Military Power.**

Mohammedanism reached its high water mark at Vienna nearly five hundred years ago when its army stood before that great city; but God sent the king of Poland, and the Mohammedans were driven back. Since then their military power has been steadily destroyed, and they have been losing territory. You remember how after the capture of Western Europe that one great man, Martel, stood like a hammer, as he is called, overcoming the Mohammedan forces. If that had not occurred, Western Europe would have then become Mohammedan, for there was no other army to stand between those nations and the millions of Mohammedans.

And how greatly southeastern Europe has passed from the Turkish yoke, until the supreme effort, this God-inspired movement by the allied Balkan States, which has overwhelmed the military power of Mohammedanism in Europe. The greatest crime of modern civilization has been the diplomatic movements of the nations of Europe to bolster up the Mohammedan power in Europe. Let us



Bishop Hartzell in Central Africa

pray God that before peace is finally settled the military power of the Turk in Europe will be done away.

We see also how greatly the military power of Mohammedanism has been destroyed in Africa.

#### France Led the Way

nearly a century ago when she went into North Africa, and to-day she has under her care a territory one and a half times larger than the United States. She is establishing schools and doing the very best work possible as a colonizing nation in the interests of all the people. Then England followed on the west coast, in Nigeria and in Egypt. To-day old Egypt rises in wealth and prestige to be at least a second-class power under the flag of Great Britain, and there is peace and liberty. I never go to St. Paul's Cathedral in London without putting my hand upon that monument of Gordon whom the leaders of Great Britain allowed to die in Africa because

of a failure to get re-enforcements there in time to save him. Then followed Kitchener, and though war is a dreadful thing, think for a moment, my friends, what it has meant and does mean to Africa that Kitchener overwhelmed with military defeat those hordes of Mohammedan fanatics. Last of all came Italy. Some criticized that war, but I never could. I believe God was in that as certainly as he was with the United States in serving Cuba in the Spanish war. The great nations of the world must take their responsibility in

#### Policing the Less Favored Races

of the world. Italy has already done more for liberty of conscience and for civil liberty, and more to open the way for a proper and Christian civilization than has ever been dreamed of by the Turks.

This causes Mohammedanism to lose its national prestige. Lord Cromer, when Governor of Egypt, in speaking of

Mohammedanism said, "It is not a State church but a church State," that is to say, the State is the instrument of the church, and this has been demonstrated over and over again. The Koran is the law of the land, and this makes it impossible to develop a civilization based upon anything like civil or religious liberty. It is of exceeding great importance and interest to us as missionary people that very soon Mohammedanism will have to depend in the promotion of its faith upon a propaganda of peace, like the Christian church. There will be no more armies, no more holy wars. The representatives of Christ will then succeed, because with them will go literature and history, including the history of the ten years of Mohammed's life at Medina. Let that once be known to the world, and he can never be the same again among the Mohammedan millions of the world. The time comes very rapidly when the Christian church will have access as never before to all these people, and the propagation of Mohammedanism must be put upon the same basis as that of Christianity. When that time comes there is no doubt about the result. It may not come quickly; for we must understand and keep in mind that the Mohammedan religion has in its elements of power. There were many noble characters among these peoples, and there are many splendid people in Constantinople and other places to-day; but the one verdict of the world is, that so far as government is concerned, there can be no civil and religious liberty worthy the name for the peoples under the Turkish flag.

#### **The Forces Arrayed Against Mohammedanism**

We may say in a large sense, that the forces of civilization are against the Mohammedan rule. Greece and other states became independent and at last these allies rose and fought their magnificent battles. Take as a contrast Bulgaria before and after she gained her independence. Read her history during the five hundred years she was under Mohammedan rule, and then compare that with the thirty years since her free-

dom. Notice that magnificent army of men raised up in a single generation, inspired by God with true ideas of Christian liberty, and standing ready to die for the same things that the Hollanders died for, who, more than any other nation in Europe laid the foundation for the liberty that we have as American citizens.

The churches also are assuming their proper attitude toward this great question. There is a unity of purpose throughout in the largeness of the plans. In the great Missionary Conference at Edinburgh no subject was brought out more clearly and strongly than this Mohammedan problem. The Continuation Committee has sub-committees on different phases of the work among the Mohammedans, and the Christian world is thus getting information. Take, for example, the question of Africa. To-day, as Dr. John Mott puts it, the most insistently necessary work for the Christian church to do is to save the one hundred and fifty millions of black, barbaric Africans from Mohammedanism, and thereby save that continent. In a few days there will be a meeting in New York City of representative men on the subject, "How can the American Churches Co-operate with Each Other in Preventing the Spread of Mohammedanism in Africa?" The World's Sunday School Association has its next convention in Zurich, in July, and one of the great subjects for consideration is the subject of Mohammedan lands. The church in her leadership has come to understand distinctly that this crisis must be met.

Now there is an impression abroad that the Mohammedans can not be reached and converted by the Gospel. As I have been studying this matter, I have been wonderfully surprised. Bishop Thoburn gave me a letter at my request, stating the case in India. The first convert to Christianity under missionaries in India was a Mohammedan, and he became a district superintendent. There are over fifty native teachers who were formerly Mohammedans. Thousands are being converted in India alone, and also in other sections of the East. Take, for example, the marvelous work

of the Baptist Church in Malaysia in converting thousands and tens of thousands. And then take

#### The Remarkable Educational Work

that has been accomplished. To our American Board belongs, so far as America is concerned, the high honor of having begun and conducted with great persistency and at large expense the schools in Turkey, Syria, and elsewhere that have become the joy and pride of the whole Christian world. New Turkey would have been impossible without these schools, and while there has been the reaction and now Turkey has largely failed to accomplish what she intended or expected to do, still there have gone out blessed principles in different forms from these schools. Doctor Barton, the secretary of that society, told me a few days ago in New York that he believed that there are to-night more than half a million Christians in European Turkey converted from Mohammedanism. There has been no other organized Christian church among the Mohammedans of North Africa than the Methodist, and there are twenty-five millions of them in our immediate vicinity, from the Red Sea to the Atlantic Ocean. Some independent missionaries have done excellent work. But five years ago, at the Sunday School Convention in Rome, where there were over a thousand Christian men and women from different parts of the world, especially the United States and England, they were wonderfully burdened because there was no Christian church meeting the Mohammedan problem in that large section of Africa. We had interdenominational prayer services day after day, and finally it was the unanimous conviction that a beginning should be made. They came to me and said that while the work was interdenominational, some church must have the responsibility of it, and the Methodist Episcopal Church should have that responsibility. I said it would require money and authority, and they immediately subscribed fifty thousand dollars, ten thousand dollars per year for five years to begin with, and then the Board of the Church gave us the authority to go ahead with the work.

Think of it! In Rome, under the shadow of the Vatican, representatives of the entire Protestant Church of the world gave fifty thousand dollars to establish a mission among the Mohammedans along the shores of the Mediterranean! God has wonderfully blessed us in that work and we have now thirty-four missionaries there. We have large classes of Arab boys and girls under our instruction, and if the Church is true to herself to grasp this crisis, to unite in thought and plan and purpose and faith and heroism, the crisis will be met and the Lord Jesus shall reign supreme on earth.



#### WITCHCRAFT ON THE KONGO

BY DR. ROYAL J. DYE

AFRICA is a mighty continent, with over 200,000,000 people, dark, not only in the color of their skin, but dark in the helplessness of sin and despair. Many of them own square miles of land, untouched as yet by the foot of civilized man. A score of nations are waiting to hear for the first time, spoken in their language, the name of the Lord Jesus Christ, and translated into that language, the Scriptures, a task worthy of the best the church has to give to it. Fifteen years ago, our own workers went up the Kongo. Our work is located at the equator on the Kongo River, a thousand miles from its mouth. Sixty miles down from us is the great Bolenge, one of the largest tributaries to the Kongo.

God in his providences does mighty and marvelous things in preparing the way for his kingdom. A couple of years ago you read of the Moroccan situation in northern Africa, where Germany threatened the supremacy of France, and France said, "Hands off here, and we will give you the Kongo region." Some years ago the French government had refused entrance to the Protestant missionary. Then Catholic France was moved out by the hand of God and Protestant Germany stepped in and the door was suddenly thrown wide open. There, with its thirsty, seething millions, lies the heart of the Sudan, waiting for the Gospel missionary.

Fifteen years ago

**We Began Our Work at  
Bolenge.**

The old chief was a wild man, who did not want the missionaries to enter his villages, and often drove them away, and they were compelled to sleep on sandbars and other places outside of the villages. Finally the old man was taken ill with hernia. His witch doctors did everything they could for him, but they could not help him. Every manipulation of theirs seemed to increase his pain. He was finally brought to us. In the long journey of 120 miles, the hernia had strangulated, and an operation was necessary. I had no hospital, and the dining room table was used as the operating table. As he went under the anesthetic, his followers thought he was dead, and they went wailing up and down the streets, "Our chief is dead, the white man has killed him." We had no time for explanation. They came back in a couple of hours to get the corpse of the chief. He was awake and relieved of all his pain. It was a miracle to them, a most marvelous thing, and they begged us to come and teach in their country.

Two natives, the choice of our Bolenge church, went to tell the message. On the way they stopped at a little fishing village over night, buying fish and preaching a passing message to the people. As they started away the next morning the people gathered in a great crowd and said, "Stay here and tell us about this thing. Why, we are people, aren't we? If you dare go and leave us and do not tell us this story, we will tell your God when we come to see him that you passed us by." Friends, these men didn't dare go by. They sent others on to the village they were going to, and went back to tell them the Gospel. I verily believe that heathen Japan, heathen China, and



Royal J. Dye, M. D., and family.

heathen Africa, will tell God on us if we pass them by. Dare you? The little church of Bolenge did not dare. Some of their best men were sent to preach to this village.

The old chief did not accept the message, but his son became interested. He warned him not to go on with his foolishness, and finally threatened him with disinheritance, but the young man was baptized. He learned carpentry at the manual training school at the Bolenge mission, then went back home and announced his faith. His father drove him out of the village and disinherited him. He went out and built a little home in the forest. Others followed and a little Christian group grew.

The old chief was sick with sleeping sickness and would not ask for medicine again, and he was pitifully neglected by the heathen natives. The boy heard of

his father's condition and went back home again and looked after him in his last days. The old man cried pitifully for water in the fever of his sickness, and as the young man knelt by his father's side, lifting his head and giving him a sip of water, the old man revived, looked into his son's face and said, "My son, my blessing on you." Then he waved his hand over the village and said, "Your chief,"—making his son the heir and the chief of the village. The old man died, the time of the funeral passed, then the son gathered together his father's papers, medals, certificates, given him by the government, came to Bolenge and declared the death of his father to the lieutenant governor, and was made chief of the whole district in his father's stead. He is there to-day,

**The Great Overlord of the Bolenge Section,** and the head of the little native church. Their Sunday school now numbers over nine hundred. From our station we can go a thousand miles to the inner Bolenge tributaries, and arrive at Lake Tchad, and our church is ready to do it when the means and the money are provided.

You heard Bishop Hartzell's appeal for Africa last night. Mohammedanism with its curse is striving to engulf the continent, and if the church of God ever intends to win that great continent for the Lord, she must be about the business quickly or Mohammedanism will have doubled and tripled the task for us.

I want to tell you a story of a combat with witchcraft. Two hundred miles up the river is a village of about 25,000 inhabitants. It was a big walled village of savage cannibals. They had never been subject to anybody and had never paid any tax, and the government expedition came and fired upon them. In the might of their numbers they overcame the government expedition, massacred the soldiers, and had a cannibal feast to celebrate their victory. A few months afterwards our missionaries, not having heard of that battle, traveled away on a long 200 mile journey in a canoe, and as they came to the village beach the old chief came down.

"What have you come here for?" he asked.

They said, "We are the messengers of God. We have come to tell you the story of God's love."

"Where from?"

"From Bolenge."

He had heard of Bolenge and invited them into the village to teach the Gospel. Then they said they must go away again.

"Why," he said, "Do you mean you have got to travel farther and leave us? You must stay and tell us all about this story."

They could not stay, but two Christians were left behind to tell the story more perfectly, and the little crew came down to Bolenge and told the native church how that great village was begging for the message. Five of Bolenge's best men were sent to preach the message up and down the streets of that village of 25,000 inhabitants. That village was transformed in the month that followed, and the witch doctors saw the last of their prestige and power. They tried every means to drive these men out of the village, but they would not go. Finally the witch doctors got together, had a great ceremony in the forest, and for a whole day beat their drums, trying their very worst to scare the men away. In the afternoon at a set time the whole village gathered

#### To See the Trial of Strength

between the witchcraft and the new teaching. As the procession came along the street these men hardly knew what to do. They had no weapons in their hands, and they sat back there, a little group of five, hardly knowing what should be done. The long procession wended its way to the great square where the whole village was gathered.

The chief of the witch doctors said, "Ah, you have turned your backs on the way of our forefathers, you have followed heathen teachers; turning your backs on the big right, you are following the little zig-zag fire fly. You are lost in the forest." Then he said, holding up a charm, "By this charm you will die." It was the poison test, and he threw it down in the square and challenged the native evangelists.

The natives would naturally turn on their heels at such a challenge, but these

natives did not run. Breathing a prayer, one of them picked up the charm and said, "Friends, we have come to tell you the story of the love of God and his Son, the Saviour; and that Saviour told us when here on earth that though we might drink poison it should not hurt us. I will prove to you that our God is more powerful than the charms of the witch doctors,"

#### And He Actually Ate The Charm.

The natives expected to see this man fall down at their feet and die, but for two hours he preached the love of the Saviour, and at the close of the message the natives turned upon the witch doctors and declared, "You have lied to us all these years and deceived us, and we will kill you." They would have done so if the missionaries had not saved the witch doctors' lives.

A year ago last October I had the joy of baptizing ninety-nine men and women in one day in that great village. When we gathered for the baptisms they made the good confession, "I believe that Jesus is the son of the living God and my Saviour." In that group was a little crippled woman. Every morning at daylight she dragged herself along until she came to the chapel to hear more of that marvelous story. Every night at sunset again she came to hear that message. I picked her up in my arms and carried her down into the water to baptize her, and on the way back the little woman broke out in a song, "Praise God from whom all blessings flow," in their own language, of course. That great throng on the bank echoed the song through the walled village which but a few months before had massacred the government's expedition. Truly the Gospel is "the power of God to salvation to everyone that believeth."

The little church we built in the early days is now too small for a day school. We have had to open up a day school to accommodate the crowds that are coming. That little church of 500 members supports out of its own membership 105 of its best men as their representatives to tell others the marvelous story. Our secretary was out there recently and had

the great joy of baptizing 166 at Monwaka. There are many thousands of them yet in their hopelessness, and there are as great opportunities waiting for the church to come to tell them the story of this wonderful Saviour. Again and again they have said to us, "White men, how long have you known that story?" We had to admit that we had known it for a long time. "Then why did your fathers let our fathers die in ignorance and sin?" Friends, none of us can answer that question, but you and I, this generation, must tell our generation or they will tell God on us if we don't.

Look at the map before us. Isn't it like a great human ear listening for the Gospel message? Isn't it like a great question mark, questioning, "Why haven't you come before?" How long before we shall go? In the sixth chapter of Isaiah we are told that the Prophet heard the Lord saying, "Whom shall I send, and who will go for us?" Isaiah declared he was a man of unclean lips who lived among people of unclean lips. The angel with a coal of fire from the altar touching his lips, purified them, and he answered, "Here am I, send me." Shall that not be the answer to-day of some young hearts here who have not given their lives to the Lord?

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# The Battle Creek Sanitarium

## RATES TO MISSIONARIES

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

### BOARD AND ROOM

For the first four weeks, per week . . . . . \$ 6.00  
including the entrance examination, which covers physical examination, urinary, fecal and blood analyses, blood-pressure and strength test.

For the second four weeks, per week . . . . . 9.00

For the third four weeks, per week . . . . . 12.00

If further treatment be considered expedient, special arrangements will be made.

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

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

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

### CHARGE FOR NURSING

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

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

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

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

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

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

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

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

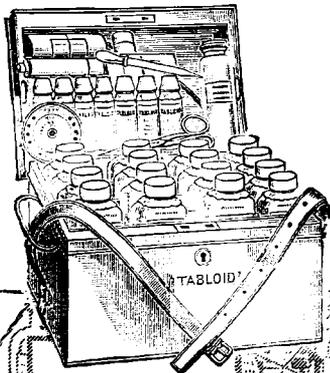
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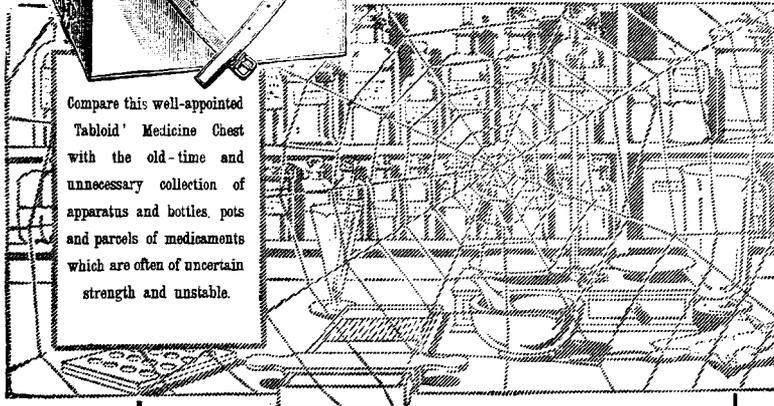


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