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The Medical Missionary

DEVOTED TO THE INTERESTS OF MEDICAL MISSIONS AND THE TORONTO MEDICAL STUDENTS' MISSION IN KOREA.

VOL. I.

TORONTO, CANADA, MARCH, 1891.

No. 1.

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SALUTATORY.

THIS is the first issue of THE MEDICAL MISSIONARY. It is published by the Missionary Board of the Medical Students' Y.M.C.A. of Toronto, and it is hoped that it will accomplish the purpose for which it is issued—that is, to increase the interest of the medical men of this province in missionary effort.

The editors of this paper are not possessed of as much experience in this line of work as might be desirable, but they have undertaken the duty with the intention of doing their best to make it a success. We shall endeavor to fill its columns with matter both readable and valuable, and try to exclude everything unreliable, so that our readers may feel assured that the facts contained in it are worthy of consideration.

When the project was first broached it was intended to issue the paper monthly during the college term only; but our present hope is that it may be published throughout the entire year, so that it may the better accomplish one of its principal objects—that is, to keep all the contributors to the Medical Students' Mission Fund thoroughly acquainted with the progress of the work.

Every physician in Toronto will be entitled to a copy free, and it is hoped he will read its contents carefully and ponder them well. All outside of the medical profession will be supplied at the rates mentioned in the business notice (see next page) and it is very desirable that its circulation should be made as large as possible. We shall issue at least 3,000 copies monthly, and we hope many others

will subscribe so that its influence may be greatly extended.

Rev. Dr. Kellogg and Rev. Dr. Sutherland have kindly consented to become regular contributors, and other able writers will from time to time help to make the paper interesting. One of the most important features will be the reports from Dr. Hardie of his work in Korea. May its columns, through God's blessing, be a help and a stimulus to many.

THE USE OF MEDICAL MISSIONARIES.

BY REV. S. H. KELLOGG, D.D.

Written expressly for THE MEDICAL MISSIONARY.

THAT the presence of one or more medical men on the staff of a mission in a foreign land adds very greatly to the efficiency of a mission is now one of the commonplaces of the theory of missions.

The history of modern missions is full of instances where the medical member of the staff, by his success in relieving human suffering, has not only procured for himself access to homes which had otherwise been sealed, but therewith a high degree of respect and consideration, for all the non-medical missionaries associated with him. The Chinaman discovers that the pale skin and the staring round eyes do not, after all, prove their possessor to be a "devil." The Hindoo wakes up to the fact that all of human wisdom is not, after all, contained in the sacred books which he has been taught to revere as containing the sum of all knowledge worth possessing.

But there is another aspect of the matter which, even if we should admit that it is of importance secondary to the former, is yet deserving of great consideration, especially in fields where the members of a missionary staff are remote from any European physician. Under such circumstances—which still exist in a very large part of the foreign mission field—the presence of one or more medical men on the mission staff seems little less than imperative in order to the preservation of the health and thus of the working vigour, or even sometimes of the lives of the missionaries. To send a number of missionaries, for instance, into Africa or

interior China, with not one among their number capable of recognizing and treating disease, seems a policy short-sighted and even cruel. It cannot be justified except by the most absolute necessity—a necessity which we are confident that the Christian young men studying in our Medical Colleges will not allow to arise when once the need of such service is brought fairly before them. Not wholly without reason have some thought that they might infer the recognition of this principle by the apostle Paul—a man, as we know, affected with some serious bodily infirmity—when we find among his very frequent companions in travel "Luke, the beloved physician," Col. iv.

14. Nor is it merely a question of treating any who may be sick. More important than the healing of sickness is it to keep a man well. Unfortunately, a large part of those who go out as young men and women from our various institutions to missionaries in climates to them new and strange, have little or no knowledge of those principles of hygiene which should regulate their life under the new conditions. Especially is this a serious matter in entering the tropics, where so often I have seen men and women in their ignorance taking needless risks, which, had they understood the risk as any intelligent physician would understand it, they would not have taken for a moment. Under such conditions, such too often think little of the advice of the unprofessional old missionary; but the medical member of a mission would be more regarded. He could keep a most efficient, practical guard against such needless imprudencies, and thereby do a most valuable service to the mission cause, which, nevertheless, could never appear in his reports. It is a high honor to die on the mission field; but there is one thing yet better, and that is to *live* there; and if our medical missionaries did nothing more than to preserve and prolong precious lives, their mission would still be more than justified.

"MEDICAL missionaries have been the instruments, wholly or in part, of opening up Siam, Korea, Jypore, Cashmere and portions of Burmah and China."—*W. J. W.*

The Medical Missionary

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Editorial Notes.

THIS note respectfully reminds annual subscribers to the Medical Students' Missionary Fund, that subscriptions are due on April 1st.

THE Medical Students desire to thank most cordially all the friends who have so far helped them in establishing the Korean Mission. Most of the money has been received from medical students and physicians, but some very kind help has been given by others.

THIS has been a very hard year in Korea. Dr. Hardie has had to pay \$14 per cord for very inferior firewood, and other articles are correspondingly dear, so that he and his family have been reduced to actual want, the money sent him being altogether inadequate owing to the unexpected circumstances. If any one feels that he can, in view of this, send the Board a small amount as a special contribution to meet this increased need, we shall feel very grateful. Two hundred dollars are yet needed for this purpose.

THE MEDICAL MISSIONARY" will be sent free to every medical practitioner and medical student in Ontario, Manitoba and the N. W. Territories, and to all subscribers to the Toronto Medical Students' Medical Mission in Korea. Don't therefore, return your paper to prevent collection of the subscription price, but keep it and read what you consider worthy your notice. If, owing to change of address or other cause "THE MEDICAL MISSIONARY" should not reach any one of those mentioned above, notice to that effect will be gratefully received.

THE International Convention of the Student Volunteer Movement for Foreign Missions, held in Cleveland, Ohio, Feb. 26th to March 1st, 1891, was the most complete representative missionary convention ever held in America. The great missionary lights of the continent, and representatives from all the Foreign Mission fields in the world, shone there amidst the hundreds of lesser lights from almost every missionary society in Canada and the United States, from Ontario to Texas, and from Kansas to Nova-Scotia. The movement was dis-

cussed in all its phases and relations, and a large proportion of the 5000 volunteers were present to hear and take part in the discussions.

It is said that one half of all the missionaries who go out under the auspices of the China Inland Mission, either die or are obliged to return home within two years, and that the average term of service of the whole number in the foreign field is three and a-half years. Such being the case, how many valuable lives (to say nothing of the funds) would in all probability be saved by the employment of consecrated medical talent in connection with the labors of those noble men and women, who rather than not heed the last command of our Lord Jesus to go forth on their errand of love and mercy to meet death if need be in a foreign land, away from earthly friends and all the comforts and blessings of our modern civilization! For them indeed "to live is Christ, to die is gain."

THE Executive Committee of the Student Volunteer Movement for Foreign Missions, in its report presented at the International Convention held at Cleveland, Ohio, February 26 to March 1, amongst other things records the following under the head of "Achievements of the Movement":—

1. "Fully 6,000 young men and women have been led to take the advanced step of consecration expressed in these words, 'We are willing and desirous, God permitting, to become foreign missionaries.' It is firmly believed that this step has been taken conscientiously and intelligently in the vast majority of cases. Well may Dr. McCosh ask, 'Has any such offering of living young men and women been presented in our age, in our country, or in any age, or in any country, since the day of Pentecost?'"

2. "At least 320 of these volunteers have already gone to the foreign field under the various missionary agencies. A noted foreign missionary recently said that not more than two per cent. of those who volunteered in a missionary revival ever sailed. But already over five per cent. of the members of this movement have sailed; and fully ten per cent. of the Canadian contingent. A very large majority of the volunteers are still in the various stages of preparation."

3. "This Movement has promoted the plan for colleges and theological seminaries to support their own missionaries under their respective Boards. At least forty colleges and thirty-two seminaries have adopted the plan either wholly or in part; and in the majority of cases are pushing it with a high degree of success. It is estimated that at least \$30,000 have been contributed within the last two years, by institutions, over and above what they were previously giving."

4. "It may be truthfully said that the

Volunteer movement has done more than all other agencies combined, to emphasize the idea that each Church should support its own missionary. Volunteers have elaborated the plan, and have also printed and circulated a pamphlet clearly setting it forth. Moreover, they have actually introduced it in many Churches of different denominations, with the most gratifying results."

ARTERY FORCEPS IN MISSIONS.

"COREA.—A few years ago the king's nephew, with others, was injured in a riot at *Seoul*, the capital. After failure on the part of the native physicians to effect a cure, (they had staunched his wounds with wax), Dr. Allen, who had shortly before landed in Corea, was sent for by the king to treat his nephew, which he did with success. A hospital was soon established at government expense, and Dr. Allen put in charge, with permission to "preach" and to "heal." Thus the medical mission became the *golden key by which God unlocked the door for missions in Corea.*

"Such was the confidence in Dr. Allen, that in 1888, he was sent by the Corean government as the head ambassador of a Corean delegation to Washington to formulate a treaty with the U. S. government. When all the foreigners, including the government representatives of Europe and America, were compelled to fly to the coast, Dr. Allen, with his wife and child, were shielded by influence which, as a physician, he alone possessed. The militia were placed to guard his house and accompanied him on visits to his patients.

"Rev. H. G. Underwood, who was recently united in marriage to Miss Lillian S. Horton, M D., a medical missionary in Corea, writes concerning their wedding tour, "We are meeting with calls for medicine on a very extended scale. We have now treated almost two hundred and fifty patients. *'My wife's fame as the Queen's physician has won for her an entrance to several of the families of the magistrates, and in several places she has been able to speak a word for Christ to the magistrate himself and his wife.'*"—*Medical Missions.*

THERE are 1,000,000,000 people who are yet without the Gospel. The number of trained missionaries laboring amongst them is 10,000 with 25,000 native assistants. There is therefore only one minister to every 100,000 of the heathen. \$10,000,000 per year are spent on foreign missions—equal to one cent per year on each of the heathen. Don't you think one cent a year a rather small amount to spend yearly on each heathen to effect His conversion.—*Crisis of Missions.*

REGIONS BEYOND, OF GIVING.

BY REV. A. T. PIERSON, D.D.

THERE is yet another "region beyond" that has not been taken possession of, and that is the region of *sanctified giving*. We are coming now to a very practical matter. There is a whole world of promise, of power to be taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison to what she might do and ought to do. We feel ashamed, however, to speak of giving as a *duty*, because it grows on our convictions more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent *privilege*. There is something in love that takes off the asperities of duty. "I delight to do thy will, O my God." That is the atmosphere of service; not the *law* atmosphere: "I ought to do this thing," but the *love* atmosphere: "My *meat* is to do the will of Him that sent me, and to finish His work." Now, in this unclaimed and untrodden region with regard to giving, there are three or four things to which we want to call especial attention.

If the first place, *individual* giving is a region beyond, yet to be reached by the Church of God. "Let *every one* of you lay by him in store." God's principle is not that the rich should give, nor that the poor should give, but that rich and poor should alike give; and every man, woman and child thus having part in this consecration of substance.

Then we need *systematic* giving. "*Upon the first day of the week* let every one of you lay by in store;" at stated times, with regularity, as a matter of habit, so that, just as regularly as the week comes round, there should be an account with God that is audited, corrected, adjusted, to see that there be no failure in this part of our duty. Just as we are to bring a certain portion of our time and set it entirely apart to God, so we are to bring a certain portion of our substance and habitually offer it to the Lord.

Then there must be *proportionate* giving. We must give, first, *according to our ability*, and secondly, "*as God hath prospered us*," and this law of proportion must never be overlooked. The difficulty with the church to-day is that, too often, we are calculating how little we can give to satisfy the claims of conscience; whereas, we ought to ask, "How much can I give to God? and how little can I reserve for myself and yet satisfy the absolute necessities of my own reasonable wants?" We ought to turn the rule of our giving entirely round. Give to the Lord the first portion, not the last. Give to the Lord the largest portion, not the least.

Then there ought to be a *self-denying* giving, which lies still further beyond in this untrodden territory. A woman went

round in a church to get offerings from the women of the congregation for foreign missions, and her uniform plea was, "You can give this and *not feel it a bit*." That was the damaging recommendation. Here is the trouble in the Church of Christ: we give and we do *not* feel it; neither does the world feel it very much. We cannot conceive how God can take much pleasure in a gift that costs us nothing; and let us pray God never to let us use such an argument as that. Rather give until you *do* feel it.

Much is said from time to time about the generous giving of disciples. There are thirty millions of Protestant Church members to-day, and twelve millions of dollars is the aggregate sum that is given to foreign missions by these Christians; whereas, if every one of them gave one cent a day, it would amount to over one hundred millions; and if every one of them gave three cents a day, it would give over three hundred and twenty-five millions a year! There is something wrong when, in the coffers of American and British Canadians, there lie twenty-five millions of dollars, and God cannot get for the whole work of foreign evangelization more than twelve millions of that immense sum!

At the same time, individual examples show us what giving is possible. There was Sarah Hosmer, of Lowell, Mass., a poor woman living in an attic, and working with her needle. She saved, on six different occasions, fifty dollars, and sent it to educate a native teacher in Oriental countries; and, when she went home to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

Travellers pass by, in Scotland, the estates formerly owned by Robert Haldane, in the neighborhood of the Bridge of Allan, and one feels a degree of reverence that inclines him to take off his shoes, for it seems that he is standing on holy ground. The fragrance of the act of that goodly man who sold those estates, and offered the \$175,000 that they yielded to establish in Benares, the centre of Hindu idolatry, a mission for the Lord Jesus Christ, is still shed abroad through that country; and people pass those estates not without a reverent thought of Robert Haldane, and a grateful recognition of the power of a consecrated life.

Then, in Alloa, when the writer of these lines was delivering the closing words of one of his addresses, he saw an old man there leaning on a staff. He was nearly ninety years of age, and the chairman whispered, "That is David Paton. He has given his entire fortune—\$1,000,000—to missions, and he is living now on a little annuity which has been reserved that he may not come to actual want." And yet, when that man heard my plea for missions, he managed to get out of the little that was left him

\$1,250 more, which he gave the next day, and subsequently sent yet another \$2,000.

There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income that he had was perhaps \$350 a year, yet he annually gave to the U. P. Church \$100—nearly one-third of his entire income; and when, in 1887, there was a special call made by the Synod for \$100,000 for missions, that man furnished *one hundredth* part of the amount. He sent \$1,000—one-half of the savings that he had made through his lifetime. And after his death his cash account was found, with the Lord's offerings indicated there; and it was discovered that he spent only one shilling a day on his own needs, besides the three shillings a week for lodging—ten shillings sterling a week in all—that he might give the more to the cause of the Lord Jesus Christ.

Well may we feel that we have never denied ourselves anything for our Master when we read the story of such a man as that, living seventy-one years with slender income, and in such frugal fashion, that he might be one of the noblest givers in all Scotland, giving unobtrusively and quietly "as to the Lord, and not unto men."

God showed the Church in that *annus mirabilis* 1878, to which we have referred, what could be done by a few consecrated givers. In that one year there was given to the Lord, on the altar of missions, by less than twenty individuals in the United States and Great Britain, nearly one million pounds sterling, or \$5,000,000. Thus God first showed us, in 1858, what wonders He can do in *opening the way* before His Church. And then in 1878, He showed both what wonders He can do in *giving large harvests* from the seed sown, and what other wonders He can do in *moving His people* to come forward, like Barnabas at Cyprus, to lay the proceeds of their estates on the altars of Christian missions.—*The Missionary Review of the World*.

SECRETARY'S REPORT.

IN presenting this report, the Mission Board wishes to express its heartfelt thanks to Almighty God for the success the work has already attained. There have been difficulties great and numerous. The Lord has been with us. We are still fighting.

The Mission traces its origin to a small band of students from two schools of medicine in Toronto, who met together in December 1885, and established a Young Men's Christian Association for medical students. This association grew, and in the fourth year of its existence decided to send out one of its number to labor in the cause of Christ in a foreign field. The undertaking was a serious one, but it was to be performed

by the aid of Divine strength. Mr. R. A. Hardie, of the fourth year in the Toronto school, was the chosen one, and he willingly offered himself for the work.

Circulars giving a brief outline of the Association and of the Missionary work to be undertaken were mailed to every graduate of the two schools in May 1889. The response was but meagre, and a fresh appeal was made in December of the same year. By this time only \$451 had been promised towards the \$1,000 required for Dr. Hardie's outfit; and \$187 towards his salary of \$750. In the spring of 1890, our Missionary received his degree of M.D., from Toronto University, and in August he held farewell meetings in the city Y.M.C.A. Hall and in Sherbourne St. Methodist Church, of which he was a member. (The Mission itself is entirely undenominational, Dr. Hardie was required to subscribe only to the teachings or creed of the Evangelical Alliance).

It was the intention of the Board to have the work supported wholly by medical students and graduates, and to these only were appeals made in the first instance. The response however, was not liberal enough and this last month we have been forced to seek aid from the general public—a humiliating position for the profession. Dr. Hardie, his wife and child left Toronto in August, and after many difficulties in transferring baggage, etc., arrived in Korea, their destined field of labor, in September 1890. It was hoped that he would be able to get a position in an hospital for his first year, but on his arrival this proved to be an impossibility. His funds were low and he wrote us that he was forced to make some articles of furniture out of his packing-cases and to use the stove of a fellow missionary. Our Missionary and Mr. Gale, who was sent out by the Arts Students of Toronto University, were to work together, and in December 1890, the latter wrote to his association, that in event of other missionaries going to Fusan, they would strike north and try the Yaloo river district, which marks the boundary of Manchoonie. Of course, for some time yet Dr. Hardie must devote himself to the mastering of the language before he can use his medical skill to any great extent at least, as a means of preaching the Gospel of Christ.

Such is a brief outline of this work up to the present. The Board has labored under more than ordinary difficulties, because of the lack of support from the constituency to which it has appealed. Asking only \$1,000 for outfit and \$750 a year for eight years, in what condition did it find itself in August 1890, when Dr. Hardie, wife and child set out for Korea? It had \$241 to expend for personal outfit, surgical instruments and a few drugs for the missionary; \$472 for two tickets from Toronto to Chemulpo,

and \$25 for extra travelling expenses. Dr. Avison, a member of the Board, lent (in addition to a liberal subscription) \$125 as a first instalment of salary.

Thus in August 1890, the Board had from all sources \$863. On October 18th, a second instalment of \$126.30 was sent; in December, \$49; on February 2nd, 1891, \$106; and Feb. 18th, \$181.

Before concluding, I wish to make special mention of the liberality of Mr. Fred W. Hales, of Charlottetown, P.E.I., an entire stranger to the Board, who, on seeing a short article in the *Evangelical Churchman* on the mission, sent us a cheque for \$60. May many such true friends arise to help this work of God.

W. HARLEY SMITH,
Sec-Treas. Mission Board.

COREA, THE LAND OF THE HERMIT NATION.

BY DR. R. A. HARDIE.

[Read before the Mission Circle of Sherbourne Street Methodist Church, in May, 1890.]

THE kingdom of Corea is situated south-east of Manchuria. It is partly peninsular and extends between Sea of Japan and the Yellow Sea, and is separated from the western coast of southern Japan by the Strait of Corea, which is about 150 miles wide. It embraces a territorial area of about ninety thousand square miles, or is a little larger than England, Wales and Scotland. The peninsula is 400 miles long and from 85 to 170 miles wide. Although Corea has a coast line of over 1,500 miles, it has very few harbors. The west coast is low and sandy, and the tide, which is scarcely perceptible at Fusen and Gensan, rises to 30 feet at Chemulpo, the only port on the west. The coast at the south and west is skirted by numerous small islands, which constitute the Korean Archipelago. On the contrary, the east coast is precipitate and its outline broken by scarcely an island. It is however indented by a few bays which form excellent harbors. Corea is mountainous throughout. The main chain extends through the whole length of the country, but nearer the east coast than the west. This mountain chain determines largely the configuration, climate, water-shed, river system, and political divisions of the country. To the east of this range, the land is high and is drained by a number of short and rapid rivers. The Nak-tong, a large river draining the south-eastern slope, is the only one of importance on the east. The western slope is drained by eight large rivers and three are navigable almost to the foot of the range from which they take their rise. The Yalu and Timen rivers form the northern boundary.

The country is divided into eight provinces and contains many large cities and towns. Seoul, the capital, is situated near the centre of the country on the

Han river, about 26 miles from its seaport Chemulpo. It is a walled city containing 250,000 inhabitants.

Corea extends through nine degrees of latitude, from 34° to 43° N.L., this being a little south of that of our own province. The climate varies greatly with the latitude. In the north the winters are longer but not more severe than in Ontario, and the Timen River is frozen over for five months of the year. At Seoul, the Han River is frozen over for two months. In the south it is very warm in summer and moderate in winter. Spring and autumn are the most delightful seasons, the weather always being bright and cheery. During the month of August, rain is almost constant. The people are extremely filthy, and having no sanitary arrangements, the filth of centuries has accumulated in all the large towns, which on this account are very unhealthy during the wet season.

(To be continued.)

ANNUAL REPORT OF THE COREAN UNION MISSION COMMITTEE FOR 1890.

CHRISTIAN FRIENDS,

We have great reason for thanksgiving to God for all the mercy and favour He has shown the mission since its inception in October, 1888.

He enabled us in November, 1888, to send out to Corea Mr. and Mrs. Robert Harkness, and has provided all necessary grace and supplies ever since.

When in the Autumn of 1889, Mr. Harkness was forced by impaired health, to leave Corea, our God graciously restored him to sufficient strength to be able to take up missionary work at Kanazawa, on the West coast of Japan. The Lord also at this trying time encouraged us by providing another missionary in the person of Mr. Fenwick, one of our Committee. He was sent out in November, 1889, and has thus been over a year in the field. During that time he has been enabled, by the grace of God, in answer to prayer, to learn the language sufficiently to have spiritual intercourse with the people. He has been used in quickening and edifying some of the native Christians, and we believe has sown seed in word and deed, which will bring forth fruit in the conversion of many. He has been upheld in health and strength, and all necessary funds for his support have been supplied through the committee in answer to prayer.

The missionaries' house in Seoul, owned by the committee, having been found unsuitable, and in an unhealthy locality, has been sold. We now desire to secure another house for our missionaries, in a healthier site, where there will be more garden and better buildings. To secure this will require an additional

amount of about \$700 above what was realized for the old house.

We would be glad to have some strong, healthy persons of average education and good abilities, fully consecrated to the Lord, and willing to take Phil. 4: 19, as the guarantee of their salary, offer to go out as missionaries to Corea. The field is large and the laborers are few.

The cost of outfit and passage for single missionaries is about \$350.

From what definite information we now possess, the cost of living in the cities of Corea, in a plain European fashion is about \$600 per year for a single person. If a commodious mission house is established, where the missionaries could live together, and the diet and dress conform somewhat to the native custom; the expense would be considerably less. Our missionary Mr. Fenwick, and the University College Y.M.C.A. missionary Mr. Gale, are now adopting as far as is wise for health, the Corean mode of living, so that they may be as near the people as possible. The results we think will justify their seeming sacrifice of comfort.

Concerning the past dealings of our God with the committee and the missionaries we may well write Ebenezer.

As to the future we have confidence in knowing that His name is Jehovah Jireh.

H. B. GORDON,
Chairman of Committee.

TREASURER'S STATEMENT FOR 1890.

Balance on hand at the beginning of the year	\$77 87	
Subscriptions received during the year (<i>from thirty-two different persons</i>)	812 40	
Total receipts	\$890 27	
*Remitted to Mr. Fenwick £150 sterling	727 41	
Cost of goods sent to Mr. Fenwick, per Dr. Hardie	105 20	
Printing annual report	3 00	
Total disbursements	835 61	
Balance on hand	\$54 66	

J. O. ANDERSON,
Sec. Treasurer, Committee.
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COREA.

Corea is an independent nation, situated between China and Japan, with a population of about 12,000,000. The country was opened to European and American intercourse in 1882. The total number of missionaries and their wives is at present about 30; all living in the capital city Seoul. The Canadian missionaries are Mr. J. S. Gale, representing the University College Y.M.C.A. Mr. M. C. Fenwick, representing the Corean Union Mission. Dr. Hardie and wife representing the Medical Colleges' Y.M.C.A., Toronto.

*Mr Fenwick reports having paid Mr. Gale his share of interest in house, and now having about \$400 on hand from sale of old house.

MEDICAL MISSIONS.

BY REV. ALEX. SUTHERLAND, D.D.

Written specially for the MEDICAL MISSIONARY.

THE growing interest of the churches in medical missions is an encouraging sign of the times. The experience of years is bearing fruit, and there is more common sense in the adaptation of means to ends than could be claimed fifty or even thirty years ago. That well-conducted medical missions should be potent aids to spiritual work need excite no surprise. It is quite in the line of New Testament teaching, for both Christ and His apostles recognized the healing of bodily infirmities as having a close relation to spiritual healing, and as constituting a most important branch of practical Christianity. Whether the healing is accomplished by miraculous interposition, or by God's blessing on medical skill, need not cause us any concern: in either case the healing is divine, and it becomes a powerful agency in removing prejudice and in disposing men to listen to the gospel message.

Among the lapsed classes in Christian lands it is found that the Christianity that goes after the lost with food in one hand and medicine in the other is listened to and understood; while that which consists solely in appeals to the spiritual nature falls upon deaf ears. All this is perfectly natural. Hunger and sickness are real ills which men feel and know, and no arguments are needed to convince them that they exist. To the lapsed and degraded, spiritual ills are shadowy and unreal, and it is difficult to convince them of the need of help. But only let Christianity bring help for ills which are felt and seen, and the recipient will lend a willing ear to teaching concerning unseen realities, and if such is the case among those who dwell hard by fanes of Christian prayer, and therefore may have some faint conception of God, and sin, and salvation, how much more among the heathen where a "conscience of sin" has to be created, so to speak, out of raw material. Let all such as are capable of receiving the higher truths of revelation be taught along that line by all means, but along with this let it be manifest that Christianity has still a mission to "heal the sick" as well as to instruct the ignorant, or to pray man in Christ's stead to be reconciled to God.

The value of medical missions depends, of course, upon a variety of considerations. Something depends upon the circumstances of the people; much upon completeness of equipment: and still more upon the character of the men employed. In some lands—Japan for example—medical science is making good progress, and in time the native physician will supersede the foreign medical missionary; but in China, in Africa, and in many parts of India, there

is, properly speaking, no medical science at all, and in such lands the medical missionary has a most inviting field. But to do his work effectively he should be furnished with a good outfit—the best drugs and instruments, and funds enough to erect a hospital and dispensaries for in and out-door patients.

But most important of all is the character of the man employed to fill the responsible post. It goes without saying that he must be, first and above all, a man of devoted piety, with a passion for souls, and great tact in dealing with men. Then, he must be thoroughly trained in his profession, or otherwise he will do more harm than good. Moreover, he must be a man of such temper that he will work in harmony with the evangelistic forces with which he is associated. Given the qualifications here referred to, and the medical missionary will be an indispensable feature in the mission work of the future.

AN APPEAL TO THE CHRISTIAN MEDICAL STUDENTS OF AMERICA.

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness among the people." Such is the inspired record of the labor of love of the Son of God. It has been said that "God had only one Son, and He gave Him to be a foreign missionary." That first great Foreign Missionary was a medical missionary. He literally fulfilled his commission in preaching the gospel to the poor and deliverance to the captives. He set at liberty those who were bruised, and gave recovery of sight to the blind. He proclaimed the acceptable year of the Lord. And thus in Christ's life there were intermingled the loving labor of making known the only remedy for the sin-sick soul and the compassionate work of relieving bodily suffering.

For this two-fold work Christ was separated, baptized, anointed. As He was, so are we to be in the world. "As the Father has sent me, even so have I sent you," are the authoritative words of our Lord and Master. Again, He is heard to say, "I have given you an example that ye should do as I have done to you." If then we would be counted faithful, there is nothing for those of us who have the ability to do but to obey this command, "Heal the sick" and "Preach the gospel."

But where can we best fulfil the commission is the question that will immediately be asked by every honest inquirer, who has consecrated himself to the service of Christ with a willingness to go anywhere for His sake. The answer which naturally suggests itself is, "In the place of greatest need." If, then, we would be counted loyal to Christ, it behooves us to lose no time in finding out that

place, and in hastening to it with the greatest possible speed.

A few facts will show where the greatest need exists. In the United States and Canada there is an average of one physician to every six hundred of the population. In heathen and Mohammedan lands there is only one qualified physician to fifteen hundred times that number; and only one missionary physician to every three and a-half millions of the population.

China has only one qualified physician to every four and a half millions of the population; or, proportionately, each physician in China has seventy-five hundred times as many people to care for as each physician in America. To suppose that some time within the course of the year one in every twenty of China's population needs the services of an educated physician, this would be a very conservative estimate. Suppose, too, that one physician could treat ten thousand patients annually, which would mean about thirty thousand attendances at the hospital or dispensary. At this rate, China needs *now* eighteen hundred medical missionaries to minister to her sick and suffering population.

India has only seventy-five medical missionaries, ten less than China, and one to every three and a half millions. To continue the ratio suggested for China, and making due allowance for patients who are likely to be treated in government dispensaries, India needs *now* at least one thousand medical missionaries to bring the gospel within the reach of classes not likely to be reached by any other method of missionary work.

Continuing the suggested ratio, Africa would need another thousand; Japan, and other heathen Asiatic countries, two hundred; while Mohammedan lands could furnish work for still another thousand.

Thus, in the mere physical needs, the heathen world could fill the hands of five thousand qualified doctors of medicine, each of whom would have a territory of five thousand two hundred and seventy square miles to work in.

To endure physical suffering in a land of scientific, medical, and surgical aids, with the almost countless remedial measures, is hard enough; but to suffer, without a physician, the additional torture resulting from barbarous customs and heathen superstitions is something of which only a victim or an enlightened eye-witness can have any adequate conception. Among the common native internal remedies in vogue in China to-day are snakes, centipedes, scorpions, and even human flesh,—remedies which cause one to shudder. In India, the actual cautery is a sovereign remedy for many internal diseases, especially when pain is the prevailing symptom. The native "bibah" or marking nut is used universally as a counter irritant. The

application of this poisonous nut to the surface of the skin causes extreme pain, and leaves a scar as if seared by a red hot iron. In the writer's own short experience of five months in India, he has seen a score of persons branded from the neck to the waist with this marking nut for the cure of abdominal and thoracic diseases. In two instances have I known death to result directly from the application of counter irritants. One of these deaths was caused by pouring kerosene oil over the diseased foot, which was then held over an open fire. Gangrene followed the frightful burn thus inflicted, and death resulted twelve days later. In the other case, this celebrated marking nut was applied to cure an injury of the foot. The result in this instance was mortification of the whole lower extremity, and death. I never saw, and can scarcely imagine, a more horrible and loathsome sight than the one which I have just related.

These are samples of native quackery in India. Could Africa's victims of native surgery and medical superstition speak, they would tell of horrors even more shocking than those of China, Siam, or India. In Africa, cutting is the universal remedy for almost every ailment. The late Dr. Summers, while journeying through Melonge, had two children brought to him for treatment. He counted some four hundred cuts on the body of each child,—cuts inflicted with a razor in the hands of a parent and for the cure of cholera.

What is said of Africa is sadly true in unevangelized islands of the Southern Pacific. In Mohammedan lands there is still no end to life-destroying rites and cruel ceremonies performed over sick and dying.

In the light of such facts is it to be wondered at that the missionary physician is both welcomed and appreciated as no other missionary is? Surely, then, no true friend of humanity can think of such countless sufferers without endeavoring to stretch forth a helping hand to ameliorate their sad condition.

You will find abundance of work upon reaching the field. The writer of this appeal, though in India only five months, in addition to the regular study of the language, has given nearly five thousand attendances to the sick, thus opening the way for the direct preaching of the gospel. Well may the question be asked, "What steps are being taken by the hundreds of Christian graduates from the two hundred medical colleges in America and Canada to enter these open doors?" Hitherto the wail of woe coming over from these lands has been regarded with indifference and callousness on the part of hundreds who profess to be followers of the compassionate Saviour, and who have no substantial reason to offer for not hastening to their relief. How long shall this delay continue while we hold in our hands the

only remedy for the distress of soul, and thousands of remedies for the relief of body.

(To be continued.)

NOTES.

"TEN years from now, when this agency (Medical Missions) has multiplied ten-fold, we shall wonder that we were so slow to adopt it as a means of introducing the Gospel to the homes of heathen nations. In seeking to carry healing to body and soul we have the best of all examples, the Lord Jesus Christ Himself."—*New York Observer*.

"MEDICAL Missions in India are a powerful evangelizing agency. They are disarming the people of their anti-foreign prejudices and are preparing the way for the direct preaching of the Gospel among those who otherwise would not be reached. *Upwards of 200,000 patients are annually treated in mission hospitals and dispensaries.* The government in appreciation of this work, has materially aided the missionaries by gifts of buildings and tracts of land, at the same time providing the supplies of several mission hospitals, and, in some instances, paying the salaries of missionary physicians."—*Facts on Foreign Missions*.

"MEDICAL Missionaries are needful: (1) For the sake of the families of missionaries. Many a death has occurred in the ranks of the missionaries through want of proper medical attendance. (2) For the sake of the heathen. It is well known that in heathen lands the knowledge of medicine is very small, resort being had to charms, sacrifices to idols, etc., or the crudest sort of medical practice. (3) For the sake of the Gospel. It has been abundantly shown that medical missionaries are better qualified and more successful in breaking down prejudice to the Gospel, than any ordinary missionaries."—W. J. W.

"WHEN the sigh ascends from the churches to heaven, 'Lord, the 1,000,000,000 souls of the unchristian world have no bread,' what is His answer? The same as in the wilderness to His disciples, 'Give ye them to eat.' He was compassionately willing to feed the hungry multitude, yet he sent down no bread from heaven, and brought up no fish from the sea. The disciples were to give them what they had, and this He blessed, so that there was enough and to spare. Even so, He does not preach the Gospel to the nations through angels, or send down Bibles from heaven in all the varying tongues of earth. We are to give them what we have and He will add the blessing."—[Translation by "*Missionary Review of the World*" from the "*Organ of the Netherlands Reformed Missionary Association.*"]

ECHOES.

THE Lutheran Church is said to have, throughout the world, over 50,000,000 baptised members.

THE Southern Presbyterian Church in the United States has 85 American missionaries on its foreign staff.

THERE is said to be great distress amongst the poor people of east London, many being on the verge of starvation.

THE Emperor of Japan has selected as the first president of the first Japanese Parliament a member of the Presbyterian Church.

THE Christian Endeavor Societies are now said to have over 700,000 members, there being a gain of 110,000 in six months.

THE Cape General Mission has made itself somewhat famous by declining to receive donations from any one engaged in the liquor traffic. Who next?

MR. W. T. STEAD, the well-known English journalist, says that his ideal "Church of the Future" will include atheists, run a theatre, and be the proprietor of a public-house!!

THE Methodist Episcopal Church, South (U.S.) has in China, missionaries, 11; wives of missionaries, 10; other ladies, 11; local preachers, 6; exhorters, 5; colporteurs, 1; native members, 345; probationers, 134.

THE Rev. J. T. Gracey, in the *Missionary Review*, points out that there is saved, over and above all expenses and possible contingencies, by the Protestant Christians of the United States, *five hundred millions of dollars per year!*

ON January 19th last, two deaconesses from the Chicago Training School left for China, Miss Collier and Miss Hanzlik. The former is to be supported by the students at the Training School, and the latter by a lady in New Jersey.

REV. JOHN MORTON, D.D., the pioneer missionary of the Presbyterian Church in Canada in Trinidad, has declined the offer of permanent Secretary of the Foreign Mission Committee, Western Section, made him by the last General Assembly.

DR. B. C. ATTERBURY, Pekin, says the Emperor of China is blamed for the late floods. He went, as is the custom, to several temples, during the dry season, to pray for rain, which soon came in such abundant quantities that floods ensued. And now there are loud complaints against the Emperor, who was, the people say, too zealous, and should not have invoked so many deities!

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"The door is open to the medical man when it is closed to all others, and his entrance has been the means of securing a welcome to all Christian missionaries for his sake."—*Rev. Wm. M. Taylor, D.D.*

"The medical work in missions is nothing, save as it helps to show to the heathen that the Divine Christ is the centre, the soul, and the life of Christianity, and that we are His disciples and followers."—*Rev. Edward Chester, M.D.*

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