THIS NUMBER

Contains the Proceedings of the Sixth Annual

Medical Missionary Conference

(INTERDENOMINATIONAL)

Held at the

Battle Creek Sanitarium

Nov. 17-20, 1914

December, 1914

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EDITORIAL NOTES

Very naturally our readers have wondered why they did not receive the December number of the Medical Missionary last year to which this number numerically belongs. It is but right that we should explain to all that this delay has been due to the time consumed in the preparation of the addresses of the Conference, most of which were first edited and transcribed from the stenographer’s report, then sent to the author, returned and again edited before being sent to the printer. But now that the work is done, the publishers and editors take great satisfaction in presenting a report of surpassing interest and value.

The very kind appreciation of the Medical Missionary Conferences which have been held, six in number, by the missionary authorities of all denominations, the evident good they have already done in encouraging the spirit of unity and co-operation and in inspiring missionary zeal, and the fact that it was the unanimous wish of the last Conference that these meetings be continued, led to the decision that they will doubtless be continued, and that untiring efforts will be put forth to still increase the power and usefulness of these occasions. We are looking forward, therefore, to the seventh Conference, to be held probably during the last week of October, which we hope may prove to be a favorable date for the missionaries on furlough. We shall be glad to hear from those who have suggestions to make for the improvement of these occasions.

We shall be justified by our readers when we call special attention to the remarkable address by Bishop Hendrix on the “Outlook for Missions in View of the War” to be found in its order in the Conference proceedings. The speaker, from his eminent position in international councils, his intimate knowledge of international affairs, and acquaintance with those whose hands are guiding the various ships of state, is qualified to speak as but few men are able to do. Realizing this, his experiences and views are entitled to bear great
At the first glance at the situation in which those who assembled at Constance for the grand purpose of laying down some fundamental principles looking to the establishment of permanent peace between the three great nations, with the view that their attitude should control the relations of other nations, found themselves, it appears ludicrous. But we believe that the sudden disruption of that conference by the fierce tumult of war between three of those very nations will yet prove itself to have been a premonition of the coming victory of the Prince of Peace, as His burial in Joseph's tomb was the forerunner of his glorious resurrection.

FINIS

For nearly a quarter of a century the Medical Missionary has been continued from month to month, and we have now reached Finis. We say the word somewhat regretfully, and doubtless many of our readers will receive the announcement with sadness. It has been a sincere pleasure to the publishers to do what they could through this medium to encourage the work of missions in general and of medical missions in particular, and we feel assured that our efforts have not been entirely in vain. But the cause of missions is exceedingly broad and the field is varied. Medical mission work has come to be recognized as an integral and essential feature of evangelistic effort. The example of our Saviour in uniting the healing of the body with the restoration of the soul in one Gospel is now understood by our great missionary bodies.

But the world at large is fatally sick. The whole race is beset with ailments attributable to ignorance and vice which threatens its destruction unless earnest and active efforts are put forth to stay the destructive forces that are at work. The promoters of this magazine feel that in this great and imperative need there is a call that comes as a cry that precedes a most appalling calamity. The Battle Creek Sanitarium has for years undertaken to stand between the people and the legion of diseases that are preying upon the public; and as the years go by this cry of distress from a suffering world becomes more pitiful and pleading.

Recently the name of our association was changed from The American Medical Missionary Association to The Race Betterment Foundation. This change indicates the direction which our principal efforts are to take for the present. We do not wish to imply that we relinquish our interest in the noble efforts of missionaries in foreign lands. We shall gladly do all in our power to assist and encourage them. The Battle Creek Sanitarium still offers, and still wishes, to care for the sick and disabled missionaries as they come home for rebuilding and rejuvenation.

This will be the last number of the Medical Missionary for the present at least. All unexpired subscriptions will be returned or credited on Good Health magazine as we may be requested to do.

FINIS

THE SIXTH MEDICAL MISSIONARY CONFERENCE

A General View

The four days from November 17 to 20, 1914, formed a period that will remain a pleasant spot in the memories of many. Those who have attended the other meetings of the series will recall the impression which has always prevailed that each meeting has been better than the preceding one. This
casts no reflection upon the earlier meetings, and it is very proper that the meetings should increase in interest and power as they succeed one another.

These Conferences were suggested by Dr. George D. Dowkonnt, one of the earliest and most active promoters of medical missions in this country. Coming over from England as a representative of the International Medical Missionary Society, he established a branch of the parent association in Philadelphia and New York and for years was at the head of an institute where medical students who were candidates for missionary work were received and helped in their medical studies. Very many of the present active medical missionaries were connected with this laudable effort. Doctor Dowkonnt was often disappointed in his efforts to establish a medical missionary college on account of the opposition which he received from the large medical schools.

In his later years he became associated with the American Medical Missionary College, established by the Battle Creek Sanitarium and carried on for fifteen years under the auspices of this society. About two hundred Christian physicians were turned out by this school, many of whom found their places in the world's great work for the suffering poor. It was the importance of associating students of this school with missionary workers fresh from the field that suggested the plan of holding annual medical missionary conferences; and Doctor Dowkonnt was very active in promoting the first two of these conferences, which were held at the holiday season in the winter of 1908 and 1909.

Doctor Dowkonnt's death occurred, unfortunately, soon after the second meeting, and others have followed up the work, the American Medical Missionary Association and the Battle Creek Sanitarium jointly bearing the financial obligations. In these meetings all sectional and denominational lines have been ignored, and Christian missionaries from all parts of the world representing all the great missionary bodies have mingled together in the bonds of the common Christian fellowship, and throughout the series not a discordant note or word has ever been sounded. The members of these conferences have been entertained under the same roof where the meetings were held and have eaten their meals at the same tables, thus affording the very best opportunity for social intercourse, for acquaintance and counsel, and by this means missionaries were brought into close spiritual touch and sympathy as they related to one another their experiences and hopes.

The first of these meetings was presided over by the venerable Bishop J. M. Thoburn, for fifty years an apostle of Christ in India. The second meeting was presided over by Dr. Robert H. Nassau, for fifty years a medical missionary of the Presbyterian Board in Western Africa. Dr. Chas. C. Creegan, District Secretary of the American Board, presided over the third conference. The proceedings of the Fourth Conference were directed by Rev. Lemuel C. Barnes, D. D., Field Secretary for the Home Board of the Baptist Church. The fifth meeting was under the leadership of Bishop W. F. Oldham, now Secretary of the Methodist Board, and the sixth and recent meeting was ably presided over by Bishop Eugene R. Hendrix, of the M. E. Church, South. Much of the suc-
cess which has attended these meetings has been due to the influence and labors of these devoted and eminently representative men who have given themselves most nobly to the work in hand.

The printed program of the Conference was as follows:

Executive Committee
Chairman—J. H. Kellogg, M.D., LL.D.
Secretary—Geo. C. Tenney.
Rev. Chauncy C. Creegan, D.D.
Benton N. Colver, M.D.
Walter F. Martin, M.D.

PROGRAM
Tuesday, November 17
Registration of Members in the Conference Office, South Corridor, Main Building.
1:30 p. m. Fellowship Dinner for all Members and Pastors, tendered by the Sanitarium Medical Staff in the South Dining Room, Main Building.
Tuesday Afternoon, 2:20 to 4:00
The Opening of the Conference.
Bishop E. R. Hendrix will preside.
Chapel Quartette.
Address of Welcome.
J. H. Kellogg, M.D.
Welcome by the Battle Creek Pastors.
Rev. Geo. E. Barnes, Presbyterian Church.
Response to Welcomes.
Rev. Isaac T. Headland, Ph.D.
Formerly of the Pekin University.
Greetings by the President.
Chapel Quartette.
4:00 to 5:30 p. m. Reception and Social Hour.
Tuesday Evening, 7:30 to 9:30
Medicine in China.
Rev. Isaac T. Headland, Ph.D.
My Visit to Northern Africa.
Rev. S. Earl Taylor, D.D., New York, Secretary M. E. F. M. Board.

Wednesday, November 18
8:45 to 9:15 a. m. Devotional Meeting.
Led by Rev. B. Winget, Chicago, Secretary of Free Methodist Board.
9:30 a. m. Auto Ride through the City by courtesy of the Chamber of Commerce.
11:30 to 12:45 a. m. Medical Council.
Physiologic Therapeutics.
Discussion and Questions.

Wednesday Afternoon, 2:30 to 4:30
Missionary Addresses.
Recent Observations in Medical Progress in Europe and United States.
R. M. Wilson, M.D., Korea.
The Cry of Haiti.
Miss A. M. Henderson, Jamaica.
Better Organization for the Medical Work.
Rev. Levi B. Salmons, Mexico.
The African and His Religion.
Need of Trained Nurses in Korea.
Arthur H. Norton, M.D.
Work of Laymen in West Africa.
Herbert A. Hogginton.
4:30 to 5:00 Microscopical Exhibit of Pathologic Slides in Tropical Diseases.
A. G. Fletcher, M.D.
Medical Education in China.
M. Mabel Anderson, M.D.

Wednesday Evening, 7:30 to 9:30
The Committee of Twenty-Eight and Medical Missions.
Rev. Samuel C. Barnes, D.D., Field Secretary of Am. Baptist Home Mission Board.
The Italian—an Asset or a Menace—Which?
Work and Life Amongst the Crow Indians (Illustrated).
Rev. W. A. Pezzold, Montana.

Thursday, November 19
9:30 to 11:00 a. m. Social Service as Related to Missions.
Discussion.
11:30 a. m. Medical Council.
The Practice of Hydrotherapy on Mission Fields.
A. J. Read, M.D.
Discussion.

Thursday Afternoon, 2:30 to 4:30
Missionary Addresses.
Forty-Five Years in Asiatic Turkey.
Rev. Geo. C. Raynolds, M.D., D.D.
Four Generations for Christ on the Mission Field.
Ida M. Scudder, M.D., India.
The Girls' College of Cairo.
Carrie M. Buchanan, Principal.
Methods of Work in a China Mountain Town.
Thos. Coole, M.D.
The Gospel in Burma.
Rev. C. P. Chaney.
The Opportunity for Medical Missions in Mexico.

R. W. Hooker, M.D.

Are Chinese Patients Appreciative? Is Self-Support Possible?

H. N. McCandless, M.D.

4:30 to 5:00. Microscopic Exhibit of Pathologic Slides in Tropical Diseases.

A. G. Fletcher, M.D.

Thursday Evening, 7:30 to 9:30

China’s Appeal to Christianity in This Critical Hour.

Miss Hie Ding Lin.

A Woman Physician’s Tent and Pioneer Life Amongst the Bedouins of the Desert.

Mary P. Eddy, M.D., Syria.

For Those Without the Camp (Illustrated).

W. M. Danner, Boston, Am. Secretary to Mission to the Lepers.

Friday, November 20

8:45 to 9:15 a.m. Devotional Service.

9:30 to 11:00. Rev. Chas. C. Creagan, D.D., Presiding.

The Outlook for Missions in View of the War.


Samuel Dickie, LL.D., Albion College.

Discussion.

11:30 to 12:45. Medical Council.

Friday Afternoon, 2:30 to 4:30

Missionary Addresses.

Mining the Lower Strata in India.

Rev. J. O. Denning, Ph.D.

The Physician’s Opportunity in China.

Adrian S. Taylor, M.D.

Reaching Japan Through the Youth and Children.

Nannie B. Gaines.

In Armenian Turkey.

Miss Ruth M. Bushnell.

Rescue Work in China.

Dr. Esther E. Anderson.

Superstition in Africa.

Miss Nellie A. Reed.

Experiences in Interior China.

Rev. Jas. Lawson.

Friday Evening, 7:30 to 9:30

The Strategy of Medical Missions.

Rev. J. H. Franklin, D.D., Secretary Baptist F. M. Board.

Closing Observations.

The President.

Dr. J. H. Kellogg.

This program was carried out with comparatively few exceptions. Dr. J. H. Kellogg, Chairman of the Com-
impressions as to the final result of the war upon missions.

Their addresses were supplemented by an able address by Dr. Ellen Richardson, of Paris. It is safe to say that those who attended this meeting of the Conference will never forget it.

Miss Hie Ding Lin, a medical student from China, delivered a most touching appeal from her country for Christian sympathy and help in this critical hour. Dr. Ida M. Scudder gave an account of the labors of the Scudder family for three generations in the missionary field. This was given at the urgent request of the Committee of Arrangements and very modestly on the part of the speaker, but the matter was of surpassing interest. Miss Nannie R. Gaines stands at the head of the largest mission school for girls in Japan, where the book, "The Lady of the Decoration," had its origin. Dr. J. H. Franklin's masterly address on "The Strategy of Medical Missions" formed a splendid finale to a great schedule of missionary addresses.

The breaking up of the associations which had been so pleasant for four or five days was somewhat painful, but all went to their homes and to their fields of labor with the feeling that the Master of missions had been with us in power and that the days had been most profitably spent. There were perhaps one hundred and fifty missionaries present. These represented every part of the earth. There were many there from whom it would have been a great privilege to have heard the story of their work, but the time was crowded as full as it could be.

A Committee on Resolutions was appointed by the Conference, which brought in the report that follows, and the resolutions were unanimously adopted at the final meeting of the Conference.

**REPORT OF COMMITTEE ON RESOLUTIONS**

Resolved:
1. That we hereby acknowledge our gratitude to God for His blessing upon this Conference, and for the harmony and spirit of prayer prevailing.
2. That we record our sincere thanks to Dr. J. H. Kellogg and the entire staff of the Battle Creek Sanitarium for the hospitality, courtesy and kind attentions so generously accorded us throughout our stay, and to the Sanitarium Chapel Quartette for its harmonious music.
3. That we gratefully accept the invitation of the Battle Creek Sanitarium to hold the next annual meeting in this place.
4. That we further recommend and urge that the Foreign Missions Conference of North America take such action at its next annual meeting as shall lead to the adoption by our various Mission Boards of a concrete plan for the erection and equipment of a Union Medical College for women in South India.
5. That we most earnestly commend to the attention of the said Foreign Missions Conference of North America, the various findings concerning medical work, adopted by the Shanghai, Edinburgh, New York and Madras Conferences to the effect that all Boards take advanced ground in relation to this branch of their work in foreign fields, perfecting appropriate organization of its interests both on the field and at home, making better provisions for medical education, providing two doctors for every important center of work, etc. Already five of the great societies in England have taken forward steps of the greatest importance in this respect, and we beg that your best efforts be turned to strengthening the American Medical Missionary work abroad, along the same lines.
6. We commend to the Foreign Missions Conference of North America the stirring words of our presiding officer, Bishop E. E. Hendrix, in which he expressed the urgent need for united effort in behalf of the work done by the Mission to Lepers in connection with our various stations. We affirm that this work for lepers provides not only aid for lepers, but an unmistakable illustration of applied Christianity. We pledge our sympathy and support in behalf of the bill calling for the erection of a National Leprosarium to care for all the lepers in the United States.
7. That we further recommend to the Foreign Missions Conference of North America the more general establishment of training schools for the education and training of native nurses, and for the training of Bible women in elementary nursing.

John E. Hague, Chairman.
Abstract of the Proceedings

OF THE

Sixth Medical Missionary Conference

Held at the Battle Creek Sanitarium, Nov. 17-20, 1914,
Bishop Eugene R. Hendrix, D.D., Presiding

At 1:30 o'clock, November 17th, the members of the Conference, together with the pastors of the city, were tendered a dinner by the Medical Faculty of the Sanitarium. A Quarterly Conference of the Methodist ministers of this district was in session in the city at the same time, and the members were invited to participate in the dinner and the succeeding meeting, which they did. Two hundred guests sat down to the table. There were no after-dinner speeches.

At 3:00 o'clock the Conference assembled for its first meeting in the Sanitarium chapel. The congregation united in singing, "All Hail the Power of Jesus' Name." Devotionals were conducted by Rev. Henry Perry, D.D., of Turkey.

The Sanitarium Chapel Quartette, consisting of Mses. Rice and Claxton, Messrs. Kelleher and Arms, with Mr. Wm. T. Drever as leader and organist, sang, "The King of Love My Shepherd Is," and throughout the Conference they supplied the most of the music.

In the absence of Doctor Kellogg, W. H. Riley, M.D., was called upon to express the Sanitarium's welcome to the Conference. In part the address was as follows:

ADDRESS OF WELCOME

Mr. Chairman, Members of the Conference and Friends: I have been introduced as being one of the medical faculty of this institution. I am very sorry that Doctor Kellogg, our Superintendent, is not here to extend to you the warm words of welcome which I am sure he would be glad to give you. I have been asked to express the pleasure it gives us to meet you and our desire to make you feel at home in our midst. I assure you it is the sincere desire of the Board of Trustees, the Medical Faculty, and all the workers of the institution that you will feel that you are welcome here, and I beg to extend to you now a very cordial, sincere and hearty welcome in their behalf. It is fitting that a conference of this kind should be held in a medical institution.

It is the wish of all that this Conference shall be a great success, and we are all desirous to contribute our part to make it so. You have come from various parts of the world where you have been engaged in spreading the Gospel. Our work here is along somewhat different lines, but we hope we are engaged in the same great cause. It is very fitting and I am sure it will be profitable to us all to exchange ideas and experiences. It may be appropriate to say a few words about our institution and its work.

The primary purpose of the institution is to extend a helping hand wherever and however it can in behalf of suffering mankind in philanthropic and charitable lines. The institution is not owned by any man or set of men, but belongs to the public, and we are here working for the good of the people. It is a medical institution, but its work is largely educational. From the very first an active campaign along educational lines has been conducted. There are certain fundamental principles that we think are very essential. We hold that healing the body is a part of the Gospel. A very large part of the work of Christ was in healing the sick and going about doing good. There is much said about the work of Christ along this line. We include in our Gospel and emphasize in our work the need of caring for the body, the principles of temperance, and
those conditions that tend to build up and to conserve health, and to make the body better; and we believe that spiritual truth can be more active in a healthy body with a healthy life. While part of the work of the institution is devoted to healing disease, another large part is in discovering the causes of diseases and endeavoring to eradicate these causes so far as possible, also in teaching men and women how to live so as to preserve their health and thus increase their usefulness in the world.

For thirty years we have conducted a school for the training of Christian nurses. Many of the graduates of this school have gone out into various parts of the world as missionary nurses. We have also for many years encouraged and educated physicians to become medical missionaries and we have helped them in their preparation. So we feel that we may humbly claim that this institution stands largely for the same fundamental truths you stand for, namely, the Gospel principles of right living and of temperance; so as you come among us we sincerely hope you will feel at home, and we extend to you a hearty welcome in the hope that our meeting here will be a success in every way. I will repeat that the institution and everyone connected with it are very glad to have you with us and we sincerely welcome you to our home.

RESPONSE TO WELCOMES

REV. ISAAC T. HEADLAND, PH.D.
Formerly of the Pekin University

Doctor Headland: It is hardly necessary to say much in response to the hearty reception given us, and these words of welcome from the institution and from the pastors of the churches. It will be impossible for me to describe the real feelings I have, and no doubt each of us has, when we compare what we receive here with the situation and surroundings which we find in the mission field. It would be interesting to call on some of you to tell in one-minute speeches some of the things and conditions under which you have lived in the outside world. It might be a question with this institution as to whether or not these people whom it is entertaining have been doing anything that is worth inviting them to share the hospitality of an institution of this kind.
and whether or not the work in which we are engaged is of such a character as to justify them in going to the expense of having so many people here every year for so long a time.

As I listened to the words that have been spoken I went back to the beginning of missions and I picked up some of the great missionaries of the past. We begin with Abraham and Moses. Moses could not talk much, but when it came to doing things, he was right there, and he did the things which have formed the basis of all true religion down to the present time. As you go down through the whole of the Old Testament, we have a galaxy of famous missionaries. I wonder if you ever looked up Peter's record as a missionary. Take the first Epistle of Peter: note that he wrote that epistle to the churches scattered throughout Asia Minor, the churches established by Paul and Silas. Sylvanus, by whom he is sending that epistle, is Silas, and the epistle is written from a place called Babylon. It may be Babylon in the East or Babylon in Egypt or Rome, but Peter is a long way from home. It was Peter who first went to Samaria. He went to Joppa and Caesarea and then fought the first battle in Jerusalem for the missionaries. Peter was nearly everywhere that Paul went.

John wrote his Revelation to the seven churches scattered throughout Asia Minor. John was banished to the Isle of Patmos between Asia Minor and Greece. Peter, Paul and John, the three of the twelve who made the biggest dent in the world were the ones that went the farthest according to the command of Jesus Christ. I just say this so you will know the kind of folks you are entertaining when you entertain these missionaries. They are worth while. It can be shown that every first-class government in the world today is the product of the Gospel. Why? Because the Gospel established the church that built the school that made the man that made the science, for there never was a science made by a non-Christian people. So you see the missionaries were in earlier times doing things that were worth while.

Then I call attention to the fact that the business of the world is being transacted by the Christian people. All the vessels that sail the seas and all the trains that encircle the earth and all the trolley cars and automobiles are Christian products. The wealth of the world is in the hands of the people who have been developed through the result of the work missionaries have done. You never heard of a Christian nation going to a non-Christian nation to borrow a million dollars; but when China, the country I represent, wanted to borrow three hundred million dollars and one hundred and twenty-five million dollars more, then fifty million dollars more, though more than half of the world is non-Christian, like herself she came to the countries that have been developed through the Gospel which we have carried. You never could
have had this institution but for the missionary and the Gospel. If you knew all that this institution represents, you would be the wisest person in the world. Why, it is a university, a great industrial center, a Christian home, a hospital, a church, and the world meets here in this institution. All you have to do is to go through the institution and find what a world it is. Nearly seventy years ago we carried the Gospel to Japan and that made Japan into a nation that has adopted all the sciences that Christian people have discovered, and she is discovering sciences of her own today. One hundred years ago one man carried the Bible to China and translated it into the Chinese language, and now China has become a republic.

I simply want to call attention to the fact that this is the kind of people this institution is entertaining at the present time. I want to leave this impression with you, that if you could only know the conditions under which these friends have been living, you would be able in a measure to appreciate the gratitude that is in the hearts of all of us missionaries when we come to an institution of this kind. I love to come here for the contrast the Gospel of Jesus Christ is able to make through human agencies. Such an institution could be only in a Christian country. In view of the contrast between the places where we have been living and where we now are, I am sure I express the feeling of the missionaries here today when I say we thank with all our hearts the institution that allows us to come here each year to tell something about the world in which we have lived and of the things that the Gospel is doing for that world.

LET US SEE WHERE HE WORKED

Let us see where he worked. Let me call the roll today: Parthians, Medes, Elamites, dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, in Egypt, in the parts of Lydia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabs. Are you all here? I think you would respond to nearly all these names, so that in the very first steps taken to give this precious Gospel to the world there is a pretty fair representation of the known world and of the fact that the mission of Christ was not an accident. It was not, as my Lord Curzon later unwisely declared, all based upon a detached scripture contained in the closing verse of one of the gospels, but right at the beginning the missionary element was placed in the Sermon on the Mount. It was in the Commandments. It was in the promise to Abraham who was the first great missionary, the true pioneer. The missionary spirit can not be separated from any part of the Word of God. It is fundamental. The purpose of the Father in giving his Son to the world was a missionary purpose, and it has become inseparable from every part of human history and every part of the divine secret. "When God loved he loved the world. When God gives he gives his Son." That is the measure of God's purpose and of God's love, and so I greet you, beloved, this afternoon as "workers together with God."

It would mean much to be working together for God. It would mean more to be workers together under God, if all that you did was done under His leadership and guidance; but O, who can measure the scripture that says, "We are laborers together with God"—in the same furrow and on the same wall, His breath touching our cheeks, His hands steadying ours and all our anxieties, the work going on under our hands because God is helping us in every stage of it, ourselves brought to the highest dignity and consciousness that as we are working with God, he has called us to this work, and not only that, but has guaranteed our
results. ‘Ye have not chosen me; but I have chosen you,’ He said, ‘and ordained you that ye should go and bring forth fruit, and that your fruit should remain.’ What consolation is found in the fact that we are God’s choice for God’s work, over which He and the angels with Him have already sung the doxology in recognition of work that is to be complete, glorious and perpetual.

Therefore, this afternoon we are here on no small mission. Entertained some weeks ago by our ambassador in Berlin, I was pointed to the place where the great councils were held and the fortunes and geography of Europe were mapped out in the house of Bismarck. That arrangement was so temporary that we smile at it now. A new map is just in process of being fashioned. None of us can tell the limitations of the frontiers. Europe then thought she was making a map for all time to come, determining the balance of power, saying where this nation should find its limits and where that. We smile today thinking that the nations making maps of even one continent wrought so superficially and so temporarily.

‘Oh, where are kings and empires now
The world that went and came?
But Lord, thy Church is standing yet,
A thousand years the same.’

You are working, brethren, for the boundaries that God makes, which the good God himself established when he cast up the hills, dug out the seas, and gave the different nations their boundaries, to the end that the glory of the universal God should be made known by the nations. Look at the migrating nations crossing here and there, a million at a time coming to our shores, making a new nation within a nation. Who knows what our nation may yet be? God is planning that. I think God planned it when he threw up the hills and determined the boundaries of nations in order that men might know God. That is His purpose and if you study the physical geography of the world with this truth in view you will see that God has mapped out kingdoms, not as men have done for a generation, but for all time. I know one that He has mapped out for all eternity. There will be above a better Holy Land than the one in which Christ was born and where he lived and taught, to which the fingers of the angels point and say, ‘That is the Holy Land of the Universe,’ when the new heavens and new earth, wherein dwelleth righteousness, are found. Would you ever want a better heaven than that in which Christ will be with us everywhere? And it is my work and yours, beloved, to get ready this new heaven and new earth, for it is as His kingdom comes, and His will is done on earth as in heaven that Christ will see all the travail of his soul and be satisfied. And the greatness of His
Kingdom will be more and more secured when He shall give up his kingdom to the Father. Beloved brethren, I give you the greetings of the conquerors. There is no coward or a hesitating, unbelieving, faithless soul there. They go home to be made kings and priests unto God and the Father, and the songs there are the songs of eternal triumph, songs of victory. It is yours, brethren, to win the victories that will be celebrated there, yours to traverse the surface of the globe and say, "This is our Lord's;" and to go up and occupy until He comes.

I look upon this assembly in its representative character. You represent the greatest triumph that has ever been or can ever be recorded. The things of earth are the things of uncertainty, but the things of the Kingdom are the things of absolute certainty. I do not know who will be president on the morrow, nor do you. The explosion of a bomb some time ago in Buckingham Palace would have emptied half the thrones of Europe. I was in the White House a year or two ago when one of the guards said, "Right through that doorway I saw the mangled bodies of three presidents borne." These were Lincoln, Garfield, McKinley—all in the lifetime of one man. But I know who will rule the kingdom for ever and ever. "Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom." I know more about things heavenly than I know of things earthly. The world at best is but the shadow of things to come. All in our present life that is permanent and dependable is but the shadow of that permanent kingdom, the kingdom of our Lord and of his Christ.

I do not know what new laws may be on the statute books ten years from now. The great and growing socialistic vote may very materially affect our legislation, but God's laws never change. They are the transcript of God's character and his nature. They can not be improved or they would now be imperfect. They can not be diminished for they would then cease to be perfect. They will abide forever; and that is the kingdom you and I stand for. And while earthly kingdoms are being shaken to their foundations, let us who have received a kingdom that can not be shaken, be thankful. Is it not worth while? Why should we grow restless and unhappy over these changing conditions that belong to earth? Thrones, dominions, principalities and powers—these are bound to pass away, but, "Thy throne, O God, is for ever and ever." So I greet you this afternoon as representatives of those things that are permanent in our human society, that give stability to the nations, that underlie them and that make possible the best in our civilization. I greet you, I hail you, I rejoice to be a fellow-worker with you, and that we are all workers together with God.

THE RECEPTION

Following the President's address, the chapel was transformed into a reception hall. The members of the Conference were given an opportunity to be introduced to the President and other officers of the Conference. A most delightful hour was spent in making and renewing acquaintances and interchanging experiences.

SECOND MEETING

Tuesday Evening Session

Bishop Hendrix, Chairman

Singing by Chapel Quartette.
Prayer by Dr. E. G. Lancaster, President of Olivet College.

MEDICINE IN CHINA

BY REV. ISAAC TAYLOR HEADLAND, PH.D.

Dr. Headland: In order to understand the necessity of scientific medicine in China, we should understand something of the insanitary conditions of the Chinese cities. I would ask my readers, therefore, to go with me to Pekin, where I went more than twenty-
Medical Missionary Conference at Dinner
three years ago. The streets were built up a foot and a half above the sidewalks. If you ask why, I answer, in order that the water might run off of the street onto the sidewalk in the rainy season, leaving a dry passage for mules, donkeys and carts. Men don’t count in a land without a Bible. You can buy a man in India or China for ten dollars; I have known of a little girl being sold in Pekin for $2.50, right in title deed to kill or sell or do as you please with her. Only the Gospel can enoble humanity and banish slavery. So the water ran off the streets of Pekin into depressions between the streets and the sidewalks, forming pools. The Chinese brought all their kitchen refuse, vegetables and other dirt from their back yards and dumped it into these pools. It sank down and decayed, and in the hot summer time a green scum, half an inch thick, would form over the pool, broken only by the bubbles from these decaying vegetables. When the streets were covered with two or three inches of dust in July or August the Street Sprinkler with a Long-Handled Dipper would dip up this water and sprinkle the streets with it. Then you came along in your Chinese cart, the hot rays of the sun came down, and the odors came up, and one of the questions tourists asked other tourists when they got to Pekin was, “How many smells did you smell today?” and they usually answered, “Smells that I never heard the name of before.”

At the same time in April or May, when we are having spring fever, they would clean the filth out of the sewers, pile it up on the sidewalks, where they left it until it would dry, after which they built up the street with it, and all the human and animal filth of fifteen centuries saturates the top dozen feet of the soil of the city of Pekin.

Fruit dealers spread out their fruit on benches and tables on the streets; apples, peaches, plums and pears, grapes and sliced watermelons. Dust blows in quantities and settles thereon, the people buy the fruit and eat it and periodically we hear of bubonic plague, pneumonic plague, smallpox, cholera, and all kinds of plagues that destroy human life. If you ask why these plagues,

There is But One Answer,— dirt.

Three years ago pneumonic plague arose in Manchuria; people died by the thousands; they died so rapidly that it was impossible to bury them. They could not take the time even to send coroners about, when they dropped dead in the streets, to hold an inquest, and often for days they would lie upon the streets before they could be buried. Then, the only way they could be buried, was to dig great ditches, into which the bodies were piled, one upon another. This, of course, was in the winter time, while, on the other hand, the cholera plague catches the people in the hot season, and I have known bodies to lie upon the streets of Pekin until they had become so decayed that it would be impossible for an American to have lived in the neighborhood.

The question now arises as to what remedy may be found in the Old Chinese system of medicines for these conditions. It would be folly to say that the Chinese knew nothing about medicine. For forty-five centuries the Chinese have been studying medicinal properties of herbs, and they understand all the common remedies usually practiced in country places in this country. They can physic, give astringents, produce abortions, bring about perspiration to cure a fever, and indeed, they have one medical encyclopedia which a prince spent thirty years in preparing, copied nine times with his own hand, and it

Contains Twenty-One Thousand Prescriptions.

That ought to be prescriptions enough to cure all the ills of life; but when a Chinese has a headache, he pastes turnip skins on the side of his head to bring the ache out. When he has the sore throat, he pinches it up, the
Corps of Workers Fighting the Plague in Manchuria

two sides and the center, until it is black and blue, in order that by counter-irritation he may bring the soreness to the outside. He still has the sore throat, but it is on the outside. In case he has a pain within him the doctor may stick a hatpin in him to start up counter-irritation or let out the pain. That it is actually practiced at the present time may be proved by the following incident:

Our "boy," or house servant, on one occasion took cholera. The foreign doctors gave him some good cholera medicine, but he, fearing that it might fail to cure him, allowed himself to be taken out into the gatehouse where they called in a Chinese doctor with long finger and thumb nails, under which was a quantity of dirt—that dirt of Pekin in which there might be a thousand microbes, and he was soon pulling his tongue out and

**Sticking a Hatpin under His Tongue to cure him of cholera.**

Two of our students who had half finished their senior year, during their summer vacation went out as preachers, returning in the autumn, and not knowing of cholera in Pekin, bought a few peaches as they entered the city, ate them, and both died of cholera the next day. When one has gone through such experiences as this, supporting boys until they are about through college, and then having them die, the cholera plague becomes an important matter with him; and so I say to you that if you are not interested in missions at all, for the sake of cleaning up the world, we should be willing to send Western medicine and medical men to the Orient.

Whenever one of these plagues strikes the Orient, we of the Occident become alarmed, and in four times crossing the Pacific I have been twice quarantined, while in our Western ports, we are always on the lookout to prevent rats or other vermin from bringing these plagues to our shores. For the sake of self-protection, we should therefore be willing to have our doctors go to the Orient and help clean up these Asiatic cities, for never will
the world be safe when any part of it contains such filth.

The question is, Can our Western medicine control these conditions? I answer that wherever the missionary has gone and the Chinese have realized what I have just said, instead of the dirty streets described above, they have paved or macadamized them until Peking is almost as clean as one of our own cities, and when the bubonic plague struck Manchuria three years ago, the man called to take charge of it was

Doctor Wu Lien-Ting,
a young physician educated in England. Doctor Wu took charge of it, drew an imaginary line around Manchuria, and said to the disease, "Thus far shalt thou go and no farther," and the disease was not allowed to go any farther down into China. Did Doctor Wu call in any of the old Chinese physicians, or did the government send any of the old Chinese physicians to assist him? We answer none, but missionary doctors from all the missions and physicians from many of the European governments hastened to the front to assist him.

The question might be raised as to whether or not the Chinese feel that their system of medicine is sufficient for their needs, as well as to whether or not they want the medicine and the doctors from Christian countries. The answer to these questions is seen in the large number of Chinese students giving themselves to modern medicine and in the numerous hospitals that are being established through the land. The gift of scientific medicine is a God-send to China, and they are beginning to appreciate it.

MY VISIT TO SOUTH AMERICA

Dr. James M. Taylor (Illustrated)

Doctor Taylor: Let us look at these pictures with a keen Christian interest in the welfare of others who would be as we are if they had the opportunity that we have had. In the early part of the sixteenth century Europeans came to North America, with their families and with their Bibles, in search of a home, and established a system of education. And in the early part of the sixteenth century Europeans went to South America without their families, without their Bibles, not in search of a home, but in search of gold. They did not establish a system of education, for though they took the Indian women by hundreds, even thousands of the virgins of the sun among the Incas, as their concubines, and gave to the future millions of mixed-blood people, they did not care to educate them. Therefore, we have two continents near each other and their present relative condition is explained in what I have stated.

[No notes were taken during the exhibition of slides which now followed.]

In the Republic of Chili

I labored with Presbyterians, Methodists and other churches, and saw large numbers come to Jesus. In one of the schools I saw young women, large numbers of them, from the very best homes of the republic, kneel at the altar of prayer, and weeping their way to Jesus, give their hearts to him. And since I have returned to the United States I have received letters from them telling how they are learning now to "pray out loud," as they put it, and instead of their mothers persecuting them as many of us had expected, they tell how their mothers are becoming interested in what they have found, and in answer to the prayers of these young women they are seeing their mothers converted; and you know the hardest people in South America to reach are the women. The men have already given up Romanism. The women are hanging to Romanism. The men are accepting agnosticism and atheism because we are not giving them the Bible, and their intelligence is driving them from what they have seen under the name of religion. Through these young men and women we have a golden op-
portunity of reaching not only the fathers but the mothers of these South American countries.

I remember at the station of Rosario, a place of two thousand people, at the close of the first sermon, I saw ninety-six people kneel at the altar seeking Christ. We had four services that day and saw more than four hundred people at the altar, crying to God for salvation from sin. On the second night the number was larger. The work is not confined to the coast cities, but extends to the interior among the Indians, particularly the mixed breeds. Men and women with hungry hearts are reaching out for what you and I have had the privilege of all our lives.

In one town of fifteen thousand people, after riding fifteen hundred miles in the interior, my native helper said, "Brother Taylor, I want you to visit a family of natives with me." When I went in I met three women, all of them mothers, but none of them married. I went into their saloon. On the shelves I saw Bottles of Liquor and Bibles.

I found that the native worker who was with me had visited this family and given them some tracts, and finally had given them the Bible. They read it, believed it and told the priest about the Bible and declared it and believed it was a good book. They told me of their persecution, how they had been driven from the church, how their priest had publicly announced that no member of the church should buy liquor any more from this family because they had sold copies of that damnable book called the Bible.

They had gone through great persecution for the simple reason they had Bibles and read them and sold them, though they had not given up sin as we know to give up sin. When I went to tell them goodbye, the older of the three said, "Where are you going now?" I told them where I was going to hold a camp-meeting, and she said, "All right, I will be there." I rode two hundred miles, and we began our camp-meeting on Sunday morning. To my surprise on Tuesday morning while I was preaching, I saw that woman, leading a little twelve-year-old girl by the hand, walk in. When I gave an invitation to the altar, this barefooted woman with her barefooted girl made their way to the altar and knelt there and wept their way to Jesus.

At the close of the service I asked her, "How long did it take you to ride over here from your home?" She looked up in surprise and said, "O, we didn't ride. We walked over here from our home." She told me of her journey over two mountain ranges, having forded two or three rivers and tramped through these mountains together with that little girl for more than two hundred miles, because her heart was hungry for God, because she was feeling for Him if haply she might find that which would satisfy her longing heart and fill her hungry soul with peace. I had the pleasure of seeing her happily converted. When she took me by the hand to tell me goodbye, she said, "I am going back to my home to throw out my liquor and convert my home into a mission, and preach this same Gospel to those of my city who haven't heard it, but whose hearts are hungry for it."

In South America they substitute an Image for the Deity.

They have an image rather than either Jesus or Mary and it is the image that they worship rather than the one the image is named for. I have seen people at a certain place worship what they call "the Black Christ," a very famous idol. I remember seeing a woman with five children following her, and one on her back, tramp for seven days to reach this image that she might pray to it. She said, "We worship the blessed Lord of Gobin. I and my children had the smallpox. I prayed to the blessed Lord of Gobin and he healed us of the smallpox and I came with my children to make him an offering, and thank him for what he did." She passed cities and villages where there were hundreds of images of Christ, but they were not
the image. It was one particular image that she had prayed to and to that image she came to return thanks for what she felt it had done for her. But I saw people from Gobin go, and I went with some of them, to Escapoulis, a distance of two hundred miles, to worship that image of Jesus Christ because they were not devotees of Gobin, but of that image. I visited this shrine during the pilgrimages in January. It was estimated that thirty-five thousand pilgrims went during the two weeks. I passed the people on the roadside. I spoke to one woman ninety years of age hobbling along. I said, "Mother, where have you been?" "O," she said, "I have been to Escapoulis to worship the blessed Lord of Escapoulis." I asked if he performed any great miracles this year. She said, "Yes, yes, my lord!" She told me of many miracles, and I saw posted on the walls of the temple over the name of the priest that wrote it out, declarations of great miracles that had been performed during that two weeks by this stick of wood thirty-nine and a half inches tall, in giving sight to the blind, in giving limbs to the maimed and health to the sick. That old woman told me where she lived, a place over three hundred miles from where she talked to me. She must have tramped a distance of six hundred or six hundred and fifty miles over the mountains and through the forests and streams, because her heart was hungry for God, and the 'best she knew was this stick of wood over three hundred years old, and she went to worship it.

I Visited the Place and Saw the Image.

There I saw two little girls ten or twelve years of age, with just a few rags to cover them, and I could track them by the blood from their knees on the stones. Their eyes were fixed on the glass case containing the image; tears were running down their cheeks. They were muttering a prayer, making the sign of the cross, and counting the beads around their necks. The tears ran down my cheeks, too. My heart ached and I said, "How long, O Lord, how long will we allow mothers and children like these to cry out after God because their hearts have not been satisfied when we could give them the Gospel that would satisfy them?"

When leaving I heard a howl I shall never forget. My interpreter and I rushed down the center of the city. Looking down a little valley at the door of the temple where the image was kept, there were a bunch of Indians kneeling. They had strapped on their backs their cooking utensils, bedding and their little children. Mothers, fathers, boys and girls were kneeling there with all their belongings on their backs. This was the last day of the pilgrimage. They were returning home several hundred miles back to the mountains. They were saying goodbye to the image. Tears were dropping down to the stones as they made the sign of the cross and they chanted out, "Goodbye, Escapoulis."

They climbed slowly to their feet, looking over their shoulder toward the temple containing the stick of wood to which they had been taught to turn their hearts in longing prayer, with tears running down their cheeks. They began climbing the mountain, going back to their huts with the same load that they had brought with them. I saw them kiss the wooden heel of the image and lay their offering at its feet.

I beg of you in the name of Christ, who died for South America, let us remember her in our prayers, let us pray the Lord of the harvest to send forth laborers to this neglected continent so near our own doors.

SECOND DAY
MEDICAL COUNCIL
Wednesday Forenoon

PHYSIOLOGIC THERAPEUTICS ON THE MISSION FIELD

BY A. J. READ, M.D.
Sanitarium Staff

DOCTOR READ: The demand for universal remedies is as urgent today as it always has been. Among my experiences I remember coming upon a missionary who had succumbed to this demand and
purchased, before going out to the field, a pair of universal forceps for extracting teeth. One pair of forceps was suited to pull any tooth. He had some very rough experiences as well as did his patients. While visiting his station, one of his patients came to me to have a tooth extracted and I selected an instrument from my set and succeeded in removing the tooth. Immediately the native pointed to the next tooth, and without examining it I extracted it, and then he pointed to the next one. Then I began to make an examination and I found the tooth was sound. He said, "O, you get them out so much easier I wanted them all out while you are here."

The universal remedy often fails in practical use. I do not claim that hydrotherapy is such a remedy, but I believe it more nearly fills the bill than the universal forceps or other universal remedies. One missionary made epsom salts his main reliance. When I visited his laboratory I was surprised to find only a keg of epsom salts and a scoop with which to dispense it. In another field the missionary depended almost entirely upon calomel and jalap. The result was noticeable in a large number of children with bad teeth and evidences of chronic mercurial poisoning. His remedies were not very safe ones for one limited in medical training.

The natives think the missionary knows more than they do about everything, and so why shouldn't he know more about the care of the body. A great responsibility certainly rests upon the individual who has to administer remedies to these natives. The natives are not very philosophical. A slowly-acting remedy will not satisfy the demands of the missionary or the patient.

The Remedy Must be One That Acts Quickly.

If you administer a drug strong enough to produce an immediate and pronounced effect, you are almost sure to get unfortunate results. It is desirable to have a remedy that will do the work and be safe.

I claim for hydrotherapy that it is at least an efficient remedy, that it does the work and does it quickly. One case will illustrate my meaning. In the Society Islands I was called upon to treat a case of pneumonia. I found that the patient had by intoxication brought on an attack of heart failure and he was almost moribund, and that something must be done at once to save his life. We applied hydrotherapy in this way: We took handkerchiefs, dipped them in water and waved them in the air to cool them, then we flapped them over the patient's heart as hard as we could so as to cause a sting that produced a reaction. That heart was almost ready to stop, but in response to sharp cold blows the heart began to beat stronger and more vigorously, the pulse steadied down to almost a normal condition in a very few minutes. No hypodermic could have been prepared in the length of time it took to get a reaction. The patient's life was practically saved in less than three minutes by the use of this simple remedy which can be used anywhere on the mission field.

I have been called upon to use this remedy several times on the train to resuscitate a person from heart failure.

A Cold Wet Handkerchief

If you administer a drug strong enough to produce an immediate and pronounced effect, you are almost sure to get unfortunate results. It is desirable to have a remedy that will do the work and be safe.

I claim for hydrotherapy that it is at least an efficient remedy, that it
pletely relieved of the pain. It developed later that she was a daughter of a neighboring king and my wife was given a royal name by the king for her services in this case. The effect of the hot application in relieving pain is immediate.

Congestion in any part of the body can be successfully counteracted by hydrotherapeutic applications. In one case a woman, the wife of a native chief, was suffering from acute alcoholic congestion of the lungs. From association with the French people she had learned to use alcohol and with the characteristic native lack of restraint, used it very freely and had once or twice before suffered from acute alcoholism. Mrs. Read, by the use of large fomentations spread all over the chest, was able to get sufficient relief from the congestion to save the patient's life, because her condition really was quite serious.

In order to get relief from pain or congestion,

The Fomentation Must be Intensely Hot.

I think many laymen in making an application for relief of pain, fail by thinking that a warm cloth or a warm poultice will accomplish the purpose. This woman complained because the fomentation was so hot. She was told that if she ever allowed herself to get into this condition again, the fomentations would be twice as hot as those applied on this occasion, and it had a good restraining effect.

In another case, cold was indicated instead of hot. A native had been fishing and had stepped on a stone of echinoderm and had poisoned his foot. This was an urgent case and there were no remedies or disinfectants of any kind at hand. What should we do? There was plenty of water right at hand and we made use of hydrotherapy to counteract the blood poisoning. We wanted some ice compresses. Prolonged cold applications will reduce inflammation while a short cold application will increase it, so it is necessary to keep up the cold application continuously to counteract inflammation and to check the course of blood poisoning. Such applications will often change the whole course of disease and bring about recovery. But how were we to get ice? The water was not cool enough to do much good, but by dipping a cloth and then having the natives fan it in the air, evaporation cooled it to the temperature of ice water in a few minutes and that gave all the relatives something to do. So they kept these cold cloths coming and we kept wrapping them around the limb so as to have a continuous cold application. It is astonishing how much inflammation may be extracted from a diseased limb by continuous cold application. By keeping this up for several hours, the pain was relieved. The pink streaks running up the limb began to diminish and the whole course of the disease changed.

Another experience which made me prize very highly this application occurred in the Big Tree Grove in California. I had the misfortune to get infection and was threatened with blood poisoning.

I Found a Cold Mountain Stream

and immersed my foot in the cold water as long as I could keep it in. I could not keep it in very long at a time but just as soon as I could bear it, the foot would go again. I spent all one forenoon immersing the foot in the cold water in that way and stopped the course of the blood poisoning. When coming down from the mountain, I found an ambulance conveying out of the park a brother physician who had had a similar misfortune but unfortunately did not know of the value of the hydrotherapeutic advantages right around him. I learned later that he died at the hospital. It is very important to know what to do in emergencies, immediately on the spot, and hydrotherapy has no equal as an effective remedy for immediate use. It is only essential to know how it is to be applied.

Hydrotherapy also is useful in correcting moral obliquity. Perhaps you read the story of an early advocate of hydrotherapy; how he cured a small boy who was given to fits of anger, by
dashing over him a bucket of cold water. The remedy was very efficient. My experience in the mission field I think proved that hydrotherapy was very good to straighten out moral lapses. We had a very efficient deaconess in our community who had a high temper. We tried every way to get her to forgive her enemies, but it seemed almost impossible to convey the idea to her comprehension. One evening I was called to relieve a native woman who was coming down with pneumonia. I asked this deaconess to go with me, but she said she would not go and I must not go. She was very resentful against the patient. I was just as obstinate. I said, ‘I am going, and you are going too.’ She hardly dared refuse to go, but went very reluctantly because these people had been so mean to us.

I Found the Patient was a Leper

but this congestion of the lungs worried her more than anything else. I immediately set the deaconess to providing a large mustard poultice, which she did by baking some yellow plantains in the stone oven. She then mashed them and sprinkled some mustard on, making it very hot. We finally got the mustard poultice applied and we worked over the patient all night. By morning she was practically well and the deaconess had lost all her resentment. She had learned in practice just the very thing we could not get into her head with all the theory and teaching we had been able to do. I believe there is no remedy that lends itself to cultivating the spirit of helpfulness and Christian service as does hydrotherapy. The beauty of it is that it is universally available and its use will straighten out a knotty moral problem which has to be solved as well as relieve physical ills.

Sometimes hydrotherapy will even take the place of surgery. In my own family in the mission field we had an apparent case of acute appendicitis. I could not think of any remedy but hydrotherapy. So I gave a vigorous and very thorough colon lavage or enema for the purpose of accomplishing all that we could by emptying the colon. This case of supposed appendicitis really proved to be a case of pain occurring from a piece of tin swallowed with some canned goods which had traveled as far as the ileocecal valve and in its efforts to get through was cutting and doing a good deal of harm. The copious enemas succeeded in dislodging the piece of tin and saved what certainly would have been a surgical procedure otherwise. It was a great relief to us when our patient recovered so quickly. The use of the enema in the mission field in place of the various cathartics I believe should be more generally understood and advocated.

We meet many fevers in the mission fields and there is no remedy for fever that has such universal application as hydrotherapy. Suppose you are not able to diagnose the fever, you can, nevertheless, begin the treatment right away. First of all I administer a thorough enema. Repeat it if necessary, for this will not only get rid of a lot of toxins that are raising the temperature, but the temperature of the water itself will absorb the heat and carry it away from the body and so help to reduce the fever. Certainly people who eat as many filthy things as the aborigines often do,

\[ \text{Need the Internal Bath} \]

just as much as the external bath. The natives can soon be taught its use and it is much safer than the use of drugs which are ordinarily used on the field. The results are also much more satisfactory. By leaving a pint of cold water in the colon, the temperature can be reduced very materially and perhaps more rapidly than by any other known means.

The next remedy probably would be the use of cold water or tepid water upon the skin, by allowing evaporation to take place. This can be done by sprinkling the body with the water or covering the body with a moist sheet and keeping the patient covered in this way as long as the temperature is above normal. This is a very excellent means of reducing high temperature. The free drinking of water is another excel-
lent means in fever because it stimulates the kidneys. There is no diuretic more effective and at the same time safer to use than copious water drinking. The application of a cold cloth to the head for headache, which nearly always accompanies fever, is perhaps one of the most striking uses of hydrotherapy in an ordinary case of fever. A cold cloth wrapped around the neck causes contraction of the blood vessels in the neck supplying the brain, and if you can keep the brain free from the congestion, then you have all the centers controlling circulation free to do their work and to respond to the demands of nature in combating fever in such a way that nature will fight off the disease much more efficiently than otherwise.

I have over and over again seen delirium subside and recovery come as a result of this simple application. It is so simple that it is difficult to induce the natives to make the application. I found so much difficulty in getting the cold cloth applied that in one case I devised a little scheme to bring about the constant application of cold to the head. I had a case of typhoid fever and I wanted a cold cloth applied to reduce delirium, but as soon as my back was turned, the natives stopped putting the cold cloth on or let it stay on until it became hot, when it was worse than nothing. I took along some baking powder and putting the water in a big pail, I took the baking powder and with a good deal of ceremony, sprinkled it into the water, mixed it very, very carefully and I said to the natives, “Now this medicine is the most important medicine you have got. You must wet a cloth and spread it over the head and around the neck, but be sure it does not get warm, for if it does, it will do more harm than good.” The natives were very much impressed by this medicine and I never had more careful application of the cold cloth to the head and neck than I did after I began using baking powder in a pail of cold water.

Hydrotherapy is not only efficient, but on account of its universal adapta-

tion, may be used effectively in the majority of diseases. In one case we wanted a hot water bag for a case of acute gastritis, but did not have one. I had a sand bag heated by some hot stones covered with green leaves and it was placed over the patient’s stomach, and did the work while the patient slept. One can make a long, narrow hot bag of sand that can be applied the whole length of the spine, and it is a wonderful stimulant to the nervous system.

Hydrotherapy is a safe remedy if one bears in mind

A Few Principles for Its Application.

First, a hot application must be hot, not warm. It should be so hot that it can not be borne on the skin for a great length of time. An application that is not as hot as that is not hot at all. Hot applications will relieve pain and congestion, stimulate secretion of the glands of the body, will tone up the nervous system, will counteract auto-intoxication, will increase the resistant forces of the body, and quicken the circulation; but remember the application must be hot. The full hot bath is a powerful tonic just as a full cold bath is a powerful tonic; but a warm bath on the other hand is often relaxing. A cold application will accomplish great results, providing it is kept continuously cold, but remember the body warms up anything cold that is brought in contact with it, so we must be sure the cold application is cold or else renewed frequently so that it will keep cold for a long time. A continuous cold application counteracts congestion. In acute inflammation, it is an excellent application.

The short or quick cold application stimulates nerve activity and the activity of metabolism and is an excellent tonic; in fact, the best tonic known. Many missionaries who succumb to heat in the mission field could take a morning cold bath and keep up in their work when otherwise they would utterly fail and have to come home suffering from nervous exhaustion. If they knew just how to use the hydrotherapy in the
field, they could get a daily tonic and so avoid disease or disaster. A warm or neutral application is soothing and quieting to the nerves. At the same time it reduces strength. The cold and the hot applications increase strength, but the warm application makes one weak, so it must not be used too freely. If one bears in mind these simple principles in the use of hydrotherapy, he can figure out a thousand applications that will be effective and safe and will well repay him for all the effort.

**Question:** What effect did the treatment have upon the leper woman?

**Answer:** The effect on the congestion of her lungs was very good, but the leprosy, of course, did not show any change. Her moral leprosy, however, was cured, and she was a good friend of our work after that.

**Question:** What would be the effect of the hot bath followed by the cold bath?

**Answer:** A hot bath, followed by a cold bath, is like taking two doses of the same kind of medicine. Heat and cold have very similar effects. The Japanese, I understand, use extremely hot baths for a tonic effect. If you take a bath so hot that you cannot remain in the bath, it is not so essential to follow it by a cold bath, but where we give baths that are hot when we begin and they get warm before we get out, it is quite necessary to finish off with a cold bath to close the pores of the skin and prevent taking cold after it. It is not so essential when the bath is extremely hot, though as a matter of safety it is recommended to follow all hot procedures with a short, cold application to tone up the skin which has been relaxed by the warm effect of the hot bath.

**Question:** Is there any danger to a person in delicate health in taking a very cold bath in the morning?

**Answer:** A person in delicate health may have a weak heart and there is some danger in the use of extreme remedies of any kind. Extremes of hydrotherapy or any other remedies must be avoided by such an individual unless under the careful direction of a physician. I would recommend such a person to take the cold bath only under a physician’s direction and to have an attendant at hand in case there should be any untoward effects. The room in which the bath is taken should be warm.

**Question:** What effect does a cold air bath have if taken instead of the water?

**Answer:** It is a very excellent bath. I think we need to accustom ourselves to it gradually. I quite advocate the exposure of the body to air. Sunlight and air are tonics to the skin. Our habit of wearing clothes weakens the skin, and some tonic application is necessary to maintain the nerve tone of the body. Otherwise we suffer from malaise as a result of a weak and atonic skin. The skin should be so active that it will blush easily, as the face blushes. The skin should be just as active all over as the skin of the face, and the circulation should respond to external stimuli just as readily. So we must compensate for our artificial tropical climate and wearing-of-clothes habits by the use of tonic cold air baths or cold water baths.

Morning baths may be classified as follows: A wet cold hand rub, dipping the hands in cold water and rubbing the body all over. That bath can be taken by almost any individual, even one who is very weak. The rubbing brings about the reaction. The bath must be taken quickly so as to produce a quick reaction. Next stronger than that would be the wet towel rub. Wet a towel in cold water and rub the body all over until it brings a strong reaction. If you cannot react to that, stand with your feet in hot water and you will react nicely. If you drink a cup of hot water first you will be quite sure to react. If you want something stronger, then dip a sheet in cold water and wrap it around you. Something stronger yet is to wrap a dry sheet around you and then have somebody pour three or four buckets of cold water over your shoulders. The shower bath comes next, and the next stronger grade is a plunge into cold water.
THIRD MEETING
Wednesday Afternoon
WORK FOR LEPERS
BY DR. R. M. WILSON
Kwanju, Korea

Doctor Wilson: A lady asked me the other day if leprosy was contagious from looking at a picture. Leprosy is not as contagious as the American people imagine, although the disease is as horrible as one could possibly imagine. I do not think I am a degree more in danger in treating lepers than people are of getting tuberculosis or pellagra; and I think pellagra is really a much worse disease than leprosy. Lepers live ten, fifteen, twenty or twenty-five years, but pellagra patients usually die soon. A friend of mine told me I would throw away my life by going out there. He said, "If you should go out there with a hatchet and slay a thousand of those cattle, you would be doing good work." At first I had some fear of the lepers and thought the disease incurable. Another doctor found a poor leper by the roadside hardly able to walk and he brought the woman into our station and told me I must take her into our hospital. I protested, but he insisted, and so we put her into an old kiln and made her as comfortable as possible and there she heard the Gospel and had a very clear vision of Christ before she died. This stimulated interest in the lepers among the people of our station.

We raised sixty dollars and built a three-room house where we cared for lepers for two or three years, and our present plant has developed from this beginning. The Mission to Lepers sent us three thousand dollars, which built the first real home. Now we have two leper homes at Kwanju, one for men and one for women, and I think we have ninety lepers at present. Most of the support comes from Europe, and on account of the war we have stopped receiving new patients. The evangelistic side of the work has been exceedingly encouraging. According to Scripture the leper was outcast, but in Christ's time he was the first to touch the leper.

Many Surgeons Now Are Operating
upon these people and there is practically no danger under proper conditions, and one surgeon even thinks he can eliminate the disease by removing the first infection. Leprosy is spread from an open wound on a leper to an open wound on another person. I have known many lepers to live with their families five or ten years and no other member of the family contract the disease. It is a superstition among the lepers that one can never be cured of leprosy until one has eaten human flesh. A policeman told me that he had to arrest a leper for taking the life of a child. I have a window at my desk and every day quite a number come begging for treatment and saying, "Give me life, give me life." I had to put a curtain at this window because the picture became so horrible. One man who came to our station hungry, without food or raiment, had suffered things impossible to describe. He was put into a little ward where these patients die. The lepers call this "the soul room," because it is where the soul leaves the body.

Shocked by Kindness
When the lepers come into our hospital they are shocked by the kind reception they get. It is a strange thing to them to be received kindly. Another surprise is a bath. Many Orientals rarely ever bathe. A patient told me one day it had been two years since he had a bath. He said, "The doctor told me I would die if I put water on my body and I have lived strictly up to his orders." I am glad to say, however, that they soon learn to like the bath. Sometimes I put in lysol to color the water and then it is no trouble to get them to bathe. They bathe twice a week as regularly as the days come around, and with these baths and good food a wonderful change takes place in their lives. This poor man died after about two weeks, and every Korean wants to be buried properly, so the lepers gave him a nice funeral and then he was cremated and that is all a man there could want. The whole attention that this man got in two weeks was less than two dollars, including the funeral and cremation.
Every Korean Christian has his own Bible and hymn book and they like to have a nice red cloth to wrap it in. So, last Christmas Mrs. Wilson and I sent a bandanna handkerchief to each of our eighty lepers for a Christmas present. It cost a little over three dollars to make eighty people happy. It only costs twenty-five dollars a year to care for a leper. Mr. Bailey and his wife, who originated the Mission to Lepers, were missionaries to India forty years ago, and when they returned to England they told on a few occasions of what they had done for a few lepers, and said, if anyone wanted to give anything to that work, they could send it to the field. When they returned, the funds came so bountifully that they returned home and established this leper mission. Now there are eighty-nine homes with twelve thousand lepers, including five thousand children. It has been proved by this work that leprosy is neither hereditary nor contagious; and that if the children of lepers are removed in time, they will not have this disease.

THE MEDICAL MISSIONARY CONFERENCE

Miss A. M. Henderson
Jamaica

Miss Henderson: I should not have consented to speak this afternoon if it were not for my earnest desire that the cry of Haiti may be heard by all of you, and that if possible the cry of anguish may be changed to one of joy. About four years ago a delegate who had been to Haiti told of the terrible conditions, and then the Jamaica Mission undertook the support of two missionaries to Haiti. The most effective work on the Island has been done by a man who was formerly a liquor dealer and who became a Christian in a remarkable way. He recovered from some illness from which he expected to die. He painted a picture which he intended to dedicate to the Roman Catholic Church at Port au Prince. He purchased a Bible to use in painting the picture, but some years afterwards he came across a missionary and through him was led to give up the liquor traffic. He then taught school to support himself, and about four years ago he became a missionary. I think there is also a Methodist school in Port au Prince, but aside from that there is no evangelistic work that I know of in Haiti.

An English lady, Lady Hope, who went to Haiti, wrote me of the needs and the miseries in that Island. She is writing a book giving a story of the cruelty, want and ignorance of Haiti. The people all speak Creole. She read the French Bible to them and talked to them as much as she could. The people were much interested and gradually began to believe and realize the truth of the Word of God. One man said, "I believe in God and have been praying to God to send somebody to us." The Island is entirely bankrupt. There is no employment and very little food except the wild products. The natives are very lawless and the government conscription is ruinous to every occupation and business. The natives are tortured if they try to escape conscription. Lady Hope tried to teach them to come to Jesus and found them most eager listeners and learners.

They need medical work and teaching, for hardly anyone can read or write, and employment on the Island is necessary for they are literally starving. They do not know how to cultivate the ground, but are willing to learn. They have been greatly mistreated by the whites who have lived among them, but are naturally very kind-hearted and appreciative.

You know the Island is almost constantly in a state of revolution. On that account martial law is maintained nearly all the time. A French doctor, who was suspected of belonging to the revolutionary party, was arrested in bed, taken out to the public park and shot. Missionaries, however, are not in danger of their lives. Haiti, as you know, is east of Cuba and Jamaica at a latitude slightly between the two. Haiti comprises only the western half of the island. The eastern half is Santo

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Domingo, inhabited by people of Spanish-Indian descent, who are very proud and look down upon the people of Haiti. Haiti was originally inhabited by Indians, but they were exterminated and slaves were brought in from Africa. Then the Island came under control of the French. Early in the nineteenth century the people revolted from France and there was a wholesale massacre of all the white people on the Island.

Ten years later there was a massacre of all the mulattoes on the Island. Haiti then became the "black republic." The population is about three million, although the estimate is not accurate. There are a number of German merchants and Assyrian peasants and shopmen. The French influence is manifest in the manner of dress and the military bearing of the people. There are two religions in Haiti. The Roman Catholic is the state religion and its influence is very evident. The chief church in Port au Prince is fitted out with all the emblems of the Roman Catholic Church.

Outside the church there was always a loathsome company of diseased and disabled people, and a large group of pitiable lepers. Lepers go about very much as they want to. They have no leper home there.

The other religion is a relic of African heathenism, really a form of devil worship. They have a snake god which they worship. This is the most popular religion and the only religion which is known to thousands of the Haitians. There is a Hoodoo Temple at Port au Prince with a snake painted on the door. They have priests, priestesses and spirits. The worship consists of the sacrifice of a rooster and sometimes they have been known to sacrifice a little child. The worshippers stand around and the priestess marks a cross on the foreheads of each one. Then they have drum beating, singing and dancing, which becomes very wild and fanatic during the night. At their chief festival they sometimes dance for two days and three nights until they fall into convulsions and all sense of decency is lost.

The following is a portion of the letter from Lady Hope alluded to by Miss Henderson:

"Dear Miss Henderson: I have very often thought of writing to you. We spent six weeks in Haiti and saw enough of the needs and miseries in that unique island to make one plead night and day for the people 'Thy Kingdom come' (in Haiti)! That was my ceaseless prayer.

"We were in Port au Prince all the time. If ever the book that I am writing on the subject comes out, I will send you a copy. But it is very doubtful whether any publisher will take it; for the whole story of cruelty, want and crass ignorance is so appalling. The people all speak Creole. No missionary teaches them. Not one word of the Bible comes near them. I used to go every day into the villages, with a French Bible which I sometimes had interpreted for me—occasionally a villager might be able to say in their language what I wanted to tell to them. At other times I trusted to the Holy Spirit to make it plain. But their excitement was very great whenever I opened the Book. They had never heard one word of it before. Sometimes they laughed at the impossibility of the cures. Gradually they began to believe and realize that it was true and that it came from the sky. They pointed up to the blue above them, and said, 'From there!' One man taught in Jamaica and suffering from rheumatism said, 'I have belief in God and I have been praying to Him to send somebody to me—and he has sent you.' O, there is such a field for workers there—ripe unto the harvest. There is a very peculiar state of things in that island. Utter bankruptcy—no employment, no food, high prices for the commonest articles of food. So the people pick wild berries and fruits. And if you carry anything to a sick person they try to tear it out of your hands before you get there. No white person has ever visited them, and they don't trust their own neighbors or relatives. For all steal, and beat and stab and live an 'utterly' lawless life.

"The cruel custom of carrying off every man that can be found for soldiery
is ruinous to the farming and all occupations. They are tortured if they resist. Boys and men are seized continually for this purpose and you hear the wails of mothers, wives and sisters as you pass the villages. What the end of it all will be I do not know. 'Go unto Joseph!' That is the cry wanted—the whites only, as they often say, can bring them the deliverance they crave. 'Go unto Jesus' is what I tried to teach them; and they are most eager learners and listeners. A community of Christian people (unsectarian) with large funds at their back could do worlds for them and this is essential. In everything is wanted medical visiting and nursing, school teaching (hardly anyone can read or write) and employment on the land—for they are literally starving. At the same time they are said to be incapable of work to a great extent. They say, 'Tell us how to do it,' if you advise them to cultivate the ground. The whites who have factories beat them mercilessly, so they are afraid of labor. They are the nicest, kindest and most grateful people, and extremely pleasant and interesting to visit. They are crushed and grieved with their troubles and value a kind word. I hope you are all well and that the mission is prospering. I hear that your school is closed on the Nile. However, this is holiday time.

"L. H. Hope."

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**BEETER ORGANIZATION NEEDED FOR MEDICAL MISSIONARY WORK**

*By the Rev. Levi B. Salmans, M.D.*

**Doctor Salmans:** I will discuss in the brief limits of the time allotted me three great needs of medical missionary organization. I will begin with what should be the easier of accomplishment and end with the more difficult.

First, let us mention autonomy. We will not call it independence, for everything Christian is interdependent, and all that is contemplated is perfect parity between medical missionaries on the one hand and ministerial missionaries on the other in their common interests, and the superiority or leadership of each class in its own department of the work. It is unseemly that medical missionaries and their work should be managed both from the home base and on the field just as if they were preachers, or, what is worse, just as if they were the employees or helpers of the preachers. The agency we are dealing with is the Medical Profession. The dignity of doctors and the seriousness and weight of the work rightly expected of them in evangelism, both call for and justify autonomy in their work.

What is more, it is not possible either in theory or practice to ignore the differences between pastoral work and medical work and simply jumble these two classes of workers together. The latter class are usually hopelessly in the minority and all questions left to a majority vote are thereby virtually placed in the absolute power of the ministers. It sometimes happens that not even a single medical missionary is to be found either in the organization of the home office or the mission committee on the field, which passes upon and determines every question that relates to the medical missionary himself or to his work. I call this defect the easiest of correction of the three I am discussing. I ought to be justified in this classification from a purely theoretical standpoint, because the need of better organization in this case is so apparent, so just, so fair. I seem to be justified also from a practical standpoint, because five of the great missionary societies of England have already made the most ample provisions for the autonomy of the medical work and its workers.

About twenty-five years ago the "Church Missionary Society" organized what they called the **Medical Missionary Auxiliary,** giving it a Board of management largely made up of physicians; one, and later two, corresponding secretaries who were experienced medical
missionaries called back from the foreign field; given their own home office in London, their own publication, *Mercy and Truth*; and they were charged with the raising of the funds, the appointing of their workers at home and abroad, and the management of all the affairs specially related with the medical branch of the work.

A few years later the English Baptists followed their example in every major detail, and since then similar steps have been taken by the Society for the Propagation of the Faith, the London Missionary Society and the Wesleyan Missionary Society.

Second, I would mention the need of a just distribution of the funds.

Hardly more than one or two dollars out of each hundred sent to Mexico by all missionary societies considered together is devoted to medical missionary work, and all the rest goes to the ministers and teachers and their helpers and the printing presses which they run.

Now in fact it costs more money to operate the medical part of the work in a normal way than it does the school, just as the running of schools costs more than the preaching.

What would you think, therefore, of estimates made for a foreign mission like this:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Schools</td>
<td>$70,000</td>
</tr>
<tr>
<td>For Pastorates</td>
<td>24,000</td>
</tr>
<tr>
<td>For the Printing Establishment</td>
<td>3,000</td>
</tr>
<tr>
<td>For Medical Missionary Work</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$100,000</strong></td>
</tr>
</tbody>
</table>

You would say at once that the schools had the best of it and that the medical work had not yet come to its own.

A great missionary authority once admitted to me that this was all wrong and claimed for himself the chief credit for his denomination’s having put the three branches of evangelism (preaching, teaching and healing) on an equal footing at the founding of its mission in Korea. I at once took a great interest in the history of that mission and began correspondence with its medical missionaries. I found that before many years had passed one of these medical missionaries was complaining that in the redistribution of the funds assigned to this Korean mission he had been given, apart from his own support, only twenty-five dollars with which to serve from one to two hundred patients a day for a whole year. How painful, not to say how wrong, was this! And yet it would perhaps be difficult to fix the blame upon any individual or group of individuals. The fault was more probably to be found in something in connection with their plan of organizing the mission, either on the field or at the home base or both, where the medical interests were jumbled up with all the other interests and then probably left in the hands of those whose minds and hearts were wholly absorbed with the non-medical part of the work.

A usual manner of establishing a mission is to send out first a group of preachers to explore and to begin the work. They commonly soon begin to employ the most promising of the early converts as assistant preachers or school teachers, and thus begin to develop schools. They send home urgent calls for more money in order to force greater success, or else the greatness of their successes makes it necessary to press the home base for increases from year to year in the appropriations in order to take care of these successes.

Then any one of a variety of circumstances initiates the medical agency in the mission. It usually attains the greatest possible popularity. It requires, as we before stated, large amounts of money. What a strain will this bring upon the original group of missionaries? How shall this new agency that needs so much money be properly supplied? We have heard the question asked: “Shall we close up a half dozen of our chief preaching circuits or small schools in order to support a medical missionary, and another half dozen of these beloved agencies in order to furnish this mis-
sionary more money with which to sub-
sidize his dispensary?' When his
work has grown and, perhaps without
the cost of a dollar to the Missionary
Society he has built and operated for
years a great hospital, and the
burden of one or two hundred pro-
fessional services a day is threatening
his health and very life, he is likely
to call the attention of his mission or
his missionary society to the principle
laid down in the "findings" of all the
great World's Missionary Congresses
of the last twenty years, to the effect
that no medical missionary should be
left alone in any principal medical mis-
sion station, but that he should always
be supplied with a second doctor so as
to divide the strain both of work and
responsibility and provide for sick-
nesses, rests and vacations. Thereupon
an unhappy strain is likely to be caused
in that mission or missionary society.
Yet we often hear someone wonder
and say: "How can that be, for every-
one knows that the medical mission-
ary work is the most fruitful of all?"
Yes, my brother, but consider how
these other missionaries have been un-
able to care for the natural growth of
their work for several years past be-
cause of the diversion of funds to this
medical branch of the work, "there to
be simply given away as a charity, when
it was so greatly needed for missionary
work," as it is often alleged. Many are
the methods we have seen appealed to
under this strain. Medical mis-
sionaries have been told that as their op-
portunities to get at the indigenous re-
sources of the mission field are so much
greater than those of the other mis-
sionaries, they ought to be content to
receive simply a salary for themselves
equal to that given other missionaries,
and to allow all the rest of the funds
to go to the ministers and teachers.
We call to mind, also, medical mission-
aries who were given one dollar a day
and their board and room and perhaps
their washing. One of the ablest medi-
cal missionaries I ever knew was given
a decreasing salary which at the end
of five years disappeared entirely, and
he was expected after that time to sup-
port both himself and the whole cost of
the medical branch of the work by his
earnings and gifts.
Numbers of medical men have been
persuaded to go to foreign fields with-
out any financial provision whatever
being made for them from the home-
land, some of them even paying their
own traveling expenses and being made
to believe that they can learn the
language and carry on a private prac-
tice, a dispensary and perhaps later
build and carry on a hospital, all with-
out financial aid from home.
Do you wonder, therefore, that, out
of about one hundred doctors and
nurses who have gone to Mexico as
medical missionaries,

Not Ten Have Persevered Till the
Present Time?

Now for years we have heard the
suggestion that the church at home
ought to increase its gifts, thus pro-
viding for the legitimate needs of this new branch of the work without taking money away from the other forms of the work. We agree with this view perfectly. But unfortunately, after this plan's being pleaded, we have seen many thousands of dollars annually added to the budget of a mission without its adding a single dollar to the medical part of the work. The trouble is too deep-rooted for this remedy to be able to cure it. "Better Organization" is the proper prescription.

And now we come to the third need for better organization for medical missionary work, and here, indeed, the need is a great one. The present attitude of the church toward medical education is responsible for the fact that religion is not dominant in the character of the major part of the doctors of our day.

In the astonishingly rapid development of efforts for the extension of education during the past generation or two, the Protestant churches have

**Divorced the Schools of Medicine and Law,**

leaving these departments of instruction in worldly hands. In my judgment, this was a great error which will cost immense struggles throughout long years to correct.

For more than thirty years efforts have been made in many cities of various countries to put on foot a movement for the proper education of those Christian doctors who desire to dedicate themselves, together with their professional earnings, to the service of the propagation of the Gospel. The great liberality and generosity which exists in the United States made it possible a quarter of a century ago to induce secular colleges in New York, Philadelphia, Chicago, and other places to admit free of charge for the study of medicine the youths who wished to devote themselves to the medical missionary career. The secretary of a large medical school in Chicago told me that they had remitted the fees of two hundred students who had been properly recommended to them by the ecclesiastical authorities for the medical missionary career in foreign lands, and he told me that, on graduating, only one of all these went abroad, and only one of the remainder was honorable enough to pay his fees on determining to remain in the United States. As for the rest, he applied to them the bitterest of terms, calling them thieves and hypocrites. He believed that they never had intended to be missionaries, but had simply seized upon this opportunity to steal their education.

Without the least intention of showing any disrespect to this secretary, it is our opinion that these two hundred young people, together with very many more who were given equal privileges and help in other cities to prepare for this career, had the best of intentions, when they began their studies, of devoting their lives to the medical missionary career.

Many of them had manifested the greatest consecration and the most notable activity in the work of God during their college career which had just preceded. But during the four years of their medical studies, they were led to dedicate from twelve to fifteen hours a day to their professional preparatory work and neglected to a greater or less degree the use of the means of grace to which they were formerly accustomed, while they were at the same time intimately associated with the most worldly students and were under the direction of teachers of the greatest genius who almost inspired their reverence, but who unfortunately lived secular, and sometimes even carnal lives, and brought their own spirit into their work and teaching, creating an atmosphere peculiar to themselves, with which they surrounded their students. This produced the same results that has been observed for centuries where the church has educated its ministers in the secular schools of the government, which for many generations completely secularized their spirit, insomuch that the church was scarcely distinguishable from the world itself.
It is necessary for us to
Discover Some New Method for the Education
of those who are to dedicate themselves to medical missionary labors, or otherwise turn to the use of those well-known methods which in our days are had for the education of ministers and other missionaries.

Europe has adopted, in Edinburgh, London, and Tubingen, a method which they have been developing since the year 1841, that of placing their students in dormitories and dispensaries of a missionary character under the direction of an experienced medical missionary returned from the foreign field, and surrounding these students during their medical studies with the most religious atmosphere, and seeing that they keep continuously engaged in the activities of evangelism while they study the methods of healing. This method has resulted in great good in the conserving of the spirit of evangelism in these students till the day of their graduation. Nevertheless, as they study in the secular medical school, a secularizing influence has been noted to some degree, notwithstanding the care that has been taken to counteract it.

Dr. Geo. D. Dowkontt came from participation in this kind of work in Europe to the United States where he established in New York a similar work which he carried on for fifteen or twenty years, but as the movement did not take sufficiently deep root, it ceased when he passed on to the better life.

Dr. J. H. Kellogg and a group of his associates in the Battle Creek Sanitarium tried to better the form of this educational effort when they established in Chicago the "American Medical Missionary College." They graduated under their care and direction more than two hundred physicians. Unfortunately the influences that have existed of late in the development of American medical education made it impossible for them to longer keep their college open, and it had to be closed.

We believe that this effort is the correct plan and that it should be adopted by all the denominations in their relation with education. If the medical education of men and women can be provided under such religious conditions as those provided for other church workers, and then they can be sent to the field and treated in a way which does not offend their self-respect or eliminate them from essential participation in the handling of their own work, it seems to me this part of evangelism can be carried on with a success for which we have been only slightly prepared.

The little we have seen of medical missionary work in the last one hundred years, has demonstrated its peculiar efficacy and power and explained what the Master meant when He instructed the evangelists of his time to heal as well as to preach and to teach.

How great a victory it will be the day all our Christian universities shall take the necessary steps to assure also to the homeland reverent and clean Christian doctors! Why should we educate Christian doctors for export only?

THE AFRICAN AND HIS RELIGIONS

BY REV. R. L. BUSH
M. E. Mission, Portuguese East Africa

Rev. Raymond L. Bush: I am unable to express my gratefulness to this institution; for, a little over a year ago I was in the interior of Africa. While lying upon the ground with the fever I wrote a note and sent it by one of my Kaffir boys, who ran to the coast to find a missionary who had been a student in this institution and had just arrived on the field. He and his wife came to me and got me on my feet, put me on the steamer and started me home. When I arrived in New York I came here and under the mercy of God and the help I received here, I have been restored to perfect health again. The apostle Paul said, "The natural man perceiveth not the things of God because they are foolishness unto him."
Watching the Approach of the Missionary

In Africa we have 334 different languages and dialects and about as many religions. Africans are very religious in many ways. We do not know the first principle of sacrifice compared with those who are worshipping the heathen gods. We do not know the sorrow, suffering and all the torture they go through. We are not obliged to undergo such awful treatment as they undergo.

The native in his raw heathen state believes in every spirit that is suggested to his superstitious mind. He believes that he was created by the devil, afterwards something transpired that gave him the ill-will of the devil, and he lives a life of trying to appease the angry spirit of the devil.

Heathen All Know the Devil

On my journeys and spending several months in the interior, seeing but two white faces in that time, I have never yet met a native who did not know the devil. You often hear them praying to the devil, but as for God they have no knowledge. They have nothing to lead them to the light and Gospel of Jesus Christ. The only way we can reach them is through their superstitious mind.

One trip into the interior with a caravan of natives we were attacked by a savage crowd, and my caravan dropped me and fled for their lives, leaving my cook boy and myself alone. There was no way of getting another caravan, so we stopped there for a while.

The witch doctor of the country came to see what I looked like and what I was there for. He talked with my native boy and then went away to his village. I afterwards learned that he had consulted his charms and formed the conclusion that the white man had come there to do him injury. He was obliged to do something to get rid of the white man as soon as possible. I had been two and a half days without any food when the witch doctor said he would be very kind, and he had slaughtered an ox and sent over a piece of meat, but on unwrapping the leaves I discovered it had a peculiar smell. Examination showed that something had been done to it so I wrapped it up again and handed it back to the old witch doctor, and it frightened him nearly to death. He took it and tremblingly went away.

He came back and said, "If that great Spirit that you worship can reveal such great secrets, I would like to worship that Spirit also."

I said, "Reveal secrets!"

"Yes," he said, "I put the rankest poison we can get into that piece of meat. I felt as though you had come here to do us hurt, and the only way was to get rid of you. The bones revealed to me that you should die; but I want to worship this great Spirit that will reveal secrets to you."

I told him he would have to repent of his sins and do what was right. He said he would gladly repent but he had ten wives and didn't know what to do with them.

I said, "You will put away all the wives except the first one, and then you may become a Christian."

He replied, "I will put away seven of them, but three of them I like pretty well, and I don't want to part with them."

He finally consented to put away all but one. He got down on his knees
under a tree and confessed his sins, and at the present time is one of our evangelists and has been instrumental in God's hands in winning thousands of souls to Jesus Christ. The easiest way to reach these people is through their superstitious nature.

I have practically lived among them for eight years. The native, even in his raw heathen state, is a great lover of the thing that he feels is right, and whether it is Mohammedanism, paganism, or whatever it may be, he will not deny his faith.

I fear we sometimes make a mistake in trying to educate people into religion rather than having them become genuinely converted to Jesus Christ. For the greater part, unless they give evidence of having been really converted, there is little hope for them. The native of Africa is going to believe in something, he is going to worship some spirit, in some form or other. The great question today in Africa is whether they are going to worship Mohammed or Jesus Christ.

The Doors Are Wide Open, not simply ajar, to any missionary sent to that field. If the people take a liking to you there, they will do anything in the world for you. The question with us today as church people, is, What are the Africans to believe in? Shall we let Mohammedanism sweep the country like a cyclone, or shall we carry the glad tidings to these people groping in darkness, superstition and sin? Remember the command of Jesus, "Go ye into all the world and preach the Gospel to every creature." We might teach everything else and still fail. The only hope is the Gospel. The main feature of all our labor is to get to them the Gospel of Jesus Christ that will save men and women from sin. Today in Africa there are thousands of people who hunger for righteousness. You remember that Psalm 68 says, "Princes shall come out of Egypt; and Ethiopia shall soon stretch her hands unto God." Her arms today are outstretched as in no other country under the sun. When I left, people stood on the shores and wept, saying, "When will you come back?" I have visited some of our stations only once every six months, but I have seen thousands of people converted. In our school God is blessing greatly the students who go out and win whole villages to Christ.

NEED OF TRAINED NURSES IN KOREA
BY ARTHUR H. NORTON, M.D.

Doctor Norton: Henry Ward Beecher once said that if cleanliness is next to godliness, Peer's soap must be considered a means of grace. Disease in the Orient is in large part the direct result of dirt. I believe no nation will ever amount to much until its homes are cleaned up. Wherever we go in the Orient we find dirty houses, dirty children, dirty streets, dirty towns. Everything is dirty. The key to the situation, it seems to me, lies in getting at the people in their homes, and I believe no one is so well qualified to do that as a trained nurse. We do not always realize the part of the trained nurse in our own civilization, but they are not needed here nearly so much as in other lands. In this country we have several generations of mothers who have known what dirt is and how to deal with it. In heathen lands the people do not even recognize the dirt. Point it out to them and they do not notice it. They really do not know dirt as dirt.

When we think of the vast population in heathen lands it is impossible that trained nurses from this or any other civilized country can go out there and accomplish all the work that is to be done; so the work resolves itself into the question of educating the natives themselves to do this work. A true realization of the work which trained native nurses can and will do will certainly result in larger development of this phase of the work. We have a very few training schools for nurses, but we ought to have one connected with every hospital in Korea. It is not such a difficult matter to train them in the right way.
There Ought to be Two Classes of Nurses, one class trained sufficiently to super­intend hospitals. There will come a time when we foreigners will be superseded in those lands by natives, so we must educate nurses in all the modern tech­nique of hospital work. But in addition, there is a great field for a class of nurses designated in this country as visiting nurses. They should be trained to go into the homes and utilize whatever they find and improve it and make it a benefit and a blessing to the people. They generally have material, but they do not know how to make use of it.

In Korean homes the principal difficulty is lack of knowledge. At present, the conditions there do not vary much from what you have heard of in other lands, especially China. The first thing that will strike you in the home of the average Korean will be the way in which the children are cared for. I think the average

Korean Baby is Never Washed.

They believe if you wash the top of its head that it is liable to die, so nearly every Korean baby has a large black dirt scab on top of its head and it is considered very dangerous to remove it. The clothing also is dirty as it can be. If there is a running sore on the child there is no effort whatever to take care of it.

You would be shocked at the way in which everything is prepared and eaten. They have plenty of rice and seem to like it, but if you should go into the kitchen where it has been prepared you would find the ceiling black with smoke, the walls covered with cobwebs and the floor covered with all sorts of dirt and refuse. The kettles are never really cleaned and there are fragments of food lying about. There is plenty of food material which could be made wholesome and proper for food.

They consider it dangerous to bathe. Patients often come to the hospital so coated over with dirt that I could see the skin only where the corners were and where the clothing had worn the dirt off. They consider it a matter of principle because the Korean doctor has told them it is dangerous to bathe when one is sick. If you ask him if there is no water where he lives he does not see the point. He thinks the doctor is ignorant who does not know the first principle that it is dangerous to bathe when one is sick.

The Japanese Government now does a good deal in the matter of quarantine and checking the spread of some diseases, but there are any number of infectious diseases of which no account whatever is taken: consumption, for instance, which is very prevalent. The usual treatment is to put the consumptive into a room eight or ten feet square, with every possible air hole pasted up with paper except the little door through which they enter and that is as small as possible and there the patient lies on a dirt floor without a particle of fresh air and the stench that will meet you as you put your face to that door is something terrible.

He expectorates anywhere that is convenient. You can imagine the chances of a family amid such surroundings. As a matter of fact, the sedentary class of Korea is simply eaten up with consumption. This evil should have serious con-
I am convinced that the way out is through the training of native nurses, and I have exposed myself to the danger of being called a man of one idea because it seems to me the nurse is the solution of the problem so far as medical work there is concerned. We all feel that we ought to build something that will remain after us, especially in the line of knowledge and sanitation which we are able to give them.

We cannot educate doctors in Korea, that is each doctor working by himself cannot give them a proper course to fit them for medical practice, and realizing this, the various missions are conducting

**A Union Medical College in Seoul.**

But the work of training nurses still remains as a thing that is possible in each hospital and should be made exceedingly valuable. We must have nurses in our hospitals to carry on our every day work, and all we need to do in addition is to systematize their instruction so that they will be fitted for the vocation of a trained nurse. I am sure such workers will be able to make a place for themselves in the life of the natives and their services will be in demand.

A Christian nurse going about among the people in this way will exemplify the teachings of Christ by applied Christianity in a way that the most ignorant can understand. I should not want them to work even a short time without a full training in the Bible. If we could arrange so that our Bible women could have some nursing training also, they would be fitted for greater usefulness.

I saw one case with a large carbuncle at the back of the neck. The Koreans expect such patients to die. As I entered the room the Bible woman was sitting on the floor. She was willing to do anything, but it had never occurred to her that that woman ought to be cleaned up in any kind of way. Her hair down the back of her neck was matted in such a repulsive way I hesitate to speak of it here. I told the Bible woman to wash her, clean her up a little and we would take her up to the hospital. She had no idea how to do it. The woman thought she could not be moved at all. I moved her, showed them how to clean her up, got her to the hospital and we were able to cure her. This illustrates the fact that if the Bible woman had had some training in nursing, she would have been much more useful.

The young Korean women are well adapted to this work, being kind, sympathetic, quiet, and willing. Their training ought to include the preparation of food from the materials at hand, and doing it in a cleanly way, with especial reference to food for children and the sick. They ought to know how to care for a baby so as to avoid the manifold dangers to which every infant is exposed in a heathen land. One baby who was born in our hospital and whose mother...
received some instruction in caring for him, was referred to by the neighbors as the "clean baby" and did not fail of appreciation. The nurse should also know how to carry out the routine measures in caring for the sick, such as giving of enemas, douches, baths, and the changing of clothes and bedding without inconvenience to the patient. She must be taught to keep a chart showing her own observations on the pulse, temperature, and respiration, as well as the other data which go to make up the proper record of a case. She must know how to dispose of discharges so that they will not endanger anyone, which will imply a knowledge of the commoner antiseptics. Finally she must be able to recognize critical and alarming conditions and refer them to the doctor.

With this sort of training a young woman well grounded in the teachings of Jesus and willing to follow Him, I believe will be one of the greatest evangelizing and uplifting forces that can be let loose in any community, and I believe it is both the privilege and the duty of every hospital, at least in Korea, to carry on this work at tremendous profit to the Kingdom of God. Young women students of the necessary intellectual capacity can be found in plentiful supply, and why should we not avail ourselves of the material we find at hand.

MEDICAL EDUCATION FOR CHINA

BY M. MABEL MANDERSON, M.D.

Doctor Mander son: The rich and the poor suffer alike in China. Scientific diagnosis and treatment are practically unknown even to the wealthy. Houses are made of mud or porous bark and the floors of the same material. The sputum of generations is collected on the floors, and the drainage of the houses stands in pools outside the doors, so you can readily account for the frequent epidemics of cholera, typhoid fever, plague and similar conditions. I asked a native medicine man to show me some of his medicines. He showed me some large pills, some varieties of seeds and herbs, some toads, scorpions, centipedes, snake skins and so on. He told me the scorpions were to be administered to children in cases of complication, five at a dose. Snake skin was indicated for cases of infectious diseases. He told me he could make a section through the body of the snake in almost any location and weigh off one ounce, which was especially indicated in cases of paralysis. I bought a set of needles from him. The Chinese superstition is that disease is caused by evil spirits that dwell in the body, and in order to drive them out, they often perforate the flesh in almost any location with these needles and without any aseptic or antiseptic precautions, so blood-poisoning is frequently set up and many a limb and life have been lost after treatment with the needle.

In one of our hospitals as I come into the consulting room to see the first patient, I note that there is not one woman, but two. One is depending upon the other for direction and guidance. She has come for treatment for her eyes. I ask her what is the trouble and this is her story. Two years ago the eyes were inflamed and the native doctor used the needles for her eyes and a lot of liquid ran out and ever since then she does not see at all. I know for her the sun has set and there is no tomorrow.

Last year I made more than a thousand out-calls. We have access to all
classes, from the richest to the poorest. I was called to see a woman who was very ill. It was the case of a mother without any adequate help in her time of trial. When I reached the place, the room and the courtyard were thronged and I saw the patient on the native brick bed. She was bolstered upright and the pallor of death had settled over her countenance, and the eyes were closed. There was a great red rag in her mouth to keep the breath of life there. In one corner was the baby, also dead, wrapped in some paper in a basket. I made my way to the bedside, but could only tell the people how sorry I was I had been sent for too late. One old lady said, 'But won't you bring her back to life?'

The Mortality of Children

under three years is between sixty and seventy per cent in China. What can we do to help them? We can educate the native Christian women of China and send them out to do the work of ministers to their own sisters. They can do it better than we can for there is no racial barrier to separate them. There is no barrier in the language. It costs less to keep a young woman in medical college in China for the whole five years of the course than for one year in this country.

About seven years ago, the Union Medical College for Women was founded in China by a union of the Presbyterian, Congregational and Methodist Missions. For four years the work was carried on in boarding school but now we have a building adequate to our needs. This fall a class of twenty young women entered the medical school. The requirements are a high school education. Five years constitutes the course and English is taught throughout the course. Six of our lecturers are members of the faculty of University College, and the other six are women physicians of the missions mentioned.

A year ago last January, when the China Medical Mission Association held its triennial conference at Pekin, the president of China received us at the residence. He invited the physicians, men and women. He did not invite the wives of the men physicians. We were the first women ever received by this thoroughly Chinese man, who is not a Christian, although he is not, opposed to Christianity. He asked us women to stand in the front row as we stood to receive him, not because we were women, but wholly on the strength of our profession. So you will see there is a social place for the native Christian woman physician of China.

It is necessary that Christian medical education take the full scope of medical education, to give Christ the first place as the Master of healing, to insure his continued working and to combine it with other Christian work, and to prevent the medical work of China from falling into anti-Christian hands. The hospitals in China are compared to the lights, but the medical colleges have been compared to the power houses that help to generate the light. The charity which does away with the need of the charity is the greatest charity. It is estimated that there are one hundred thousand pairs of curable blind eyes waiting for somebody to cure them.

A MESSAGE FROM EAST AFRICA

BY REV. JOHN R. HAGUE
Field Secretary of the African Inland Mission

Mr. Hague: The African Inland Mission, for which I am field secretary in this country, is on the same basis as the China Inland Mission. We have one hundred twelve white missionaries and fifty native missionaries. The work was started in 1895, when five missionaries went to various boards following the financial panic of 1893. Because of the debts of the various missionary societies at that time they were refused, but for no other reason. They then went to Dr. Arthur T. Pierson, and he said to them, "You will meet no greater difficulties than have already been met and overcome by similar God-sent enterprises and God will open the way for you." The way was marvelously opened and the work was started on an interdenominational basis. We have missionaries of the various denominations but all working in harmony.
The work in the Belgian Congo is recent. Just before Mr. Roosevelt made his hunting trip to Africa Protestant missionaries were excluded from the Belgian Congo. As he was preparing to go on that trip, he sent for our general director, Mr. Chas. E. Hurlburt, to come to the White House and tell him about East Africa where he wanted to hunt. From Mr. Hurlburt Mr. Roosevelt found out just what he wanted to know. "What can I do for you?" he said. "Well," Hurlburt said, "we want to get into the Belgian Congo where no Protestant missionaries are admitted." Mr. Roosevelt took the matter up by correspondence and personal interview which resulted in sending out the permit from the Belgian government to go in there.

Now We Have Four Stations,

the farthest three hundred miles northwest of Lake Albert. The way was marvelously opened to one tribe with 5,000,000 people of one language and possibly another million who at least understand the language. The son of the chief of a tribe called the fiercest and most warlike tribe in Africa was one day questioned by one of his friends who said, "You know we die." "Yes," said he, "we die." "When we die, where do we go?" "Don't know.

The other man said, "I tell you when we finish, we finish, we just finish." Annihilation, you see.

One said, "But yet we come back." Another said, "How do you know that?"

He replied, "You know when an old man is going to die he calls the sons in, tells older boys to let the young ones have their rights. If you don't you know I come back and trouble you."

"How do they come back and where do they go?"

One of them said, "Yes, I would like to know where they go and where we go."

This young chief said, "I made up my mind I would go and find a missionary. I believed there is a God."

He journeyed by night and found Mr. Hurlburt. They had some wonderful experiences. He wanted to come to this country and study and he said he would pay his own way. He did so, and he was sent to a school in southern Virginia of which I was superintendent. He was with us three years and from the first I knew he was possessed of the Holy Ghost. Through an interpreter he spoke to a church full of colored people in marvelous manner. He knew three African tongues and soon picked up English.

At the end of three years he said to me one day, "I think I must go back to Africa."

I said, "Are you homesick?"

"No."

"Do you love some girl over in Africa?"

"No, but if you think I better marry some girl here or in Africa, I marry as you say. If you think I had better not marry at all, Mr. Hague, I never marry. I want to do best by Jesus Christ."

How many of us would consult Jesus Christ to that extent? "I want to do best for Jesus Christ."

I said, "Why must you go back then?"

"O, I must go back, teach Jesus Christ to my people."

He went. Before he went, he spoke to great audiences in the churches. He was simply fascinating, a college graduate told me, with his broken English. Since he got back, his people who never expected to see him, have said that he had more authority and more power than he ever had, and our missionaries say he has more power now than he would have had as chief of the tribe. The British government officials have offered him four or five times as much as he now gets to be their arbitrator amongst the tribes because he speaks three languages and he has refused it for he says, "I must preach Jesus Christ to my people."

One day a white trader, one of the most cruel men, met him on the road, recognized him and said, "Where did you come from?" He said, "I have been over in America studying about God, studying the Bible." The man was so incensed that he cursed him, cursed
the Bible, cursed God, cursed the missionaries and then he stepped up and struck him a blow unexpectedly on the side of the face which knocked him down. Instantly the warriors who were with him, with their spears and swords, sprang forward and were going to kill the trader, but Molengi held up his hand and said, "Stop! stop! Jesus my Saviour bore more than that for me." He said, "It gives me great joy to think that they did that same thing to my Saviour and I count it an honor to bear the smiting which he bore." I just want you to see what Jesus Christ does in the hearts of men. This is a fresh illustration and it will cheer your hearts to know something of what is going on in East Africa.

CHAIRMAN: I thank our dear speaker for this Hague Conference, the only one we have had this year.

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FOURTH MEETING
Wednesday Evening

THE COMMITTEE OF TWENTY-EIGHT AND MEDICAL MISSIONS

BY REV. LEMUEL C. BARNES, D.D.
Field Secretary of American Baptist Home Mission Board

DOCTOR BARNES: I remember saying when I was here at the Fourth Conference, looking into the face of the people, that they were the best looking people I had ever seen. I don't mean necessarily the handsomest people, but the best looking. It appears tonight that even the best may have a better. It seems to me that medical missions fulfill a function in the Kingdom of God at the present time which most seriously needs to be fulfilled, and which no other phase of our Christian activities so completely does fulfill.

There are two ideas of Christianity which are prevalent and which ought always to be held in closest connection. Some of my friends with whom it is a heavenly joy to work and whose Christian character seems to me to be the very choicest, who are among the saintly men of our twentieth century, are so possessed with the idea that the world is to be redeemed by social measures, by social service, social regeneration and reconstruction, that it is difficult for them to see with any vividness or feel with any keenness the individualistic necessity. Again there are those so possessed with a vision of individual regeneration that they are sometimes even impatient with any reference to social regeneration.

Not very long ago, two or three thousand miles from here, I heard a minister who is pastor of a church of some 1,400 members and a magnificent man, proclaiming the Gospel for individuals from the words of Jesus, "Follow me." His entire insistence was on the necessity of obedience to Christ, making the whole force of his proclamation center, begin and end on the individual. He even went out of his way to say that social service was of no use and that everything of that sort was to the disadvantage of the pure religion of Jesus Christ. The next day I was unexpectedly called upon to speak in the same convention and I said that we can not follow Christ unless we do the things that he did as well as believe the things and obey the things that he said. He gave a large portion of his ministry to the bodies of men. I went so far as to say that no man can be a true follower of Jesus Christ who does not understand that he has a ministry, as the Master himself had, to the bodies as well as to the spirits of men. As a matter of fact,

The Two Go Together.

Of course, the individual regeneration is essential. If we had a perfect social order,—though no man knows now what that would be,—and the men and women in the world were what they now are, we should not have heaven on earth. On the other hand, if every man and woman in the world were perfectly Christian, it would not matter whether we had a democracy or an absolute monarchy. If the monarch were absolutely Christian and all the subjects were absolutely Christian, any social order whatever would secure heaven on earth. If anything in the social order were not quite
right it would swiftly and inevitably adjust itself. The vital thing, of course, the elemental necessity, is the conversion of the individual. At the same time Jesus made his great theme the Kingdom of Heaven.

That phrase came from the current utterances of the time. If we would put it into the language of our day we might say, "the social order." He taught us to pray first of all that the social order of God might come on earth, that the social order on earth might be as good as it is in Heaven. He taught that everyone should come into the true social order and declared that the hour of the new social order had come. That is what He came to bring. His full-orbed ministry was both to the souls and the bodies of people, both to individuals and to society. Many find it difficult to hold both hemispheres together.

The Medical Missionary

is the man who concretely embodies both ideals. If any man ministers to the individual it is the physician. We can not detach our thought of personality from embodiment. It is the most individualistic service that can be rendered but at the same time it is service not only to the mind and spirit but to these through the bodily life and the environment.

A large part of the work of the physician is not to administer medicine and not even to perform skilful surgical operations, but to teach people. What does the word "doctor" mean? As you all know, it is a Latin word that means teacher. We are coming more and more in these days to believe that the supreme function of the physician is embodied in his title. He is to teach people how to be clean and efficient, teach them how to live in relationship with their surroundings. He is to erect a new social order. I suppose every physician here who is a medical missionary wishes he were connected with a well-equipped hospital. That is a social institution. It is for the benefit of a community. It ministers to individuals but in a social way.

Medical missions, therefore, are at the center of Christian activity, holding together the thought of the individual and of the social order which are both vital in the work of our Lord and Saviour Jesus Christ.

I come to bring you the congratulations of American Christendom this particular year because all the missionary forces have agreed that this year we shall direct our attention to the social force of Christian missions. It is a wonderful year, not only an awful year in the history of the world, but a marvelous year in constructive as well as destructive elements. For the first time in all the hundred years since our organized missionary work began, during which we have been thinking, studying and working on the missionary problem, we are now all concentrating on the social force of Christian missions.

The Committee of Twenty-Eight

Bishop Hendrix has alluded to the Federal Council of the Churches of Christ in America of which he was once the distinguished President. That is the chief embodiment of the idea of federation, but it has many manifestations and one of them is the Committee of Twenty-eight. What is it? The time was when there were certain people interested in foreign missions and certain others interested in home missions. There were little groups of men and women who were partisans of one form or another of missions. Gradually we are rising to the truth that the spirit of the missionary enterprise is one wherever the application may be made. For instance, there are or there have been missionaries in Mexico, and will be again as soon as they can get back. Are they foreign or home missionaries? If they are Methodists, Presbyterians, Congregationalists, Southern Baptists, or of almost any other denomination, they are foreign missionaries; but if they are Northern Baptists they are home missionaries. By the decision of the fathers eighty years ago it was agreed the whole continent of North America should be considered the field for the operation of the American Baptist Home Mission Society. These missionaries in Mexico are in the same country, sometimes in the same town,
doing the same kind of work, under the same conditions and some of them are called "home" and some "foreign."

On the other hand, there are foreign missionaries preaching the Gospel in Christian lands in various parts of the world. Many of them have been preaching the Gospel even in Protestant portions of the earth, so that you can not make a missionary distinction between Christian and non-Christian lands. On the other hand, there are many missionaries in the United States preaching the Gospel to heathen people, raw savages, just as surely as any in the heart of Africa or anywhere else in the world. The old distinction between home and foreign missions is a relic of the past.

The time was when cattle and hogs ran in the road and people had to have fences around their gardens, but civilization has advanced so that fences are not needed. They are often abandoned and the town is made park-like. Where a fence exists it is a survival of the past. The old distinction between home and foreign missions was evident when it took half a year to get to a foreign field and another half a year to get word back from it. The old distinction is merely a survival.

This Committee of Twenty-eight

Represents Four Great Bodies.

One is the Conference of Foreign Mission Secretaries of all the boards of this country. Another is the Home Missions Council of all the great home mission societies of the country. Another is the Council of Women for Home Missions. The fourth has been organized within the past year, a Federation of the Women's Foreign Mission Societies of all denominations. Each of these bodies appointed a committee of seven, making a joint committee of twenty-eight to unify our mission study, using various text-books but no longer in a competitive way. It is in this wonderful year of grace that this has taken place.

The significant thing to medical missionaries is that this Committee of Twenty-eight, after much prayer and careful deliberation, concluded that the theme for this year ought to be the Social Force of Christian Missions. I congratulate you, as medical missionaries, that you are now at the very focus of the attention of all of God's people, men and women, home and foreign. It is your privilege and therefore your obligation to make your particular form of missionary work so clearly and emphatically and unequivocally efficient that it will be proved in the eyes of all that the Social Force of Christian Missions is a worthy and vital subject for missionary study.

The question of women's missionary societies is to me one of the great things. Half of this Committee of Twenty-eight is composed of women. We had in China, years ago, a woman missionary of great efficiency and great gift in training Bible women and men, sending them out and supervising the work. There was a man missionary there, a small specimen of the genus homo, who came to her one day and said, "My sister, you are doing this and doing that and you are supposed to be just a Baptist, but you are really performing the work of a Bishop. Have you ever been ordained?" And she
looked down upon him, it was a good way down, kindly and said, "No, my brother, I have never been ordained but I humbly trust that for this work I have been fore-ordained."

Let Us Not Be Afraid,

fellow-missionary workers, of a new way of getting at it. Religion is the same today. The essential reality is the same as when Abraham and God were personal friends, but the ways of worshipping and serving are different. It is like locomotion. Not only the first foreign missionaries but the early home missionaries spent weeks and weeks getting to their fields by the old methods and now they go on fast trains. Less than one hundred years ago a school board, the educators of a community in the State of Ohio, was asked to let the school-house be used for a discussion of railroads and telegraphs and this is the reply that they are alleged to have made, "You are welcome to the use of the school-house to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, he would have clearly foretold it through his holy prophets. It is a device of Satan to lead souls down to hell."

Remember when you come against Chinese or any other tradition that there is traditionalism among us as well as among them. You and I as the servants of Jesus Christ are to be alert for every new instrument of divine service, surgical or otherwise. It is easy for preachers to slam at automobiles, and for us who are trying to get money for missions to say that lots of people spend more money for a single automobile tire than they give to missions in the whole year, but after all it is one of God's instruments to be taken and used for him. We ought to seize every device that God puts in our way for the advancement of His kingdom, for social betterment.

As an officer of a missionary society I want to repeat a suggestion made by a missionary here today because it seems to me one of the most significant things I have heard in a long time. He said that every Bible woman ought to be taught some things a trained nurse is required to learn, ought to be trained to teach people how to keep clean, how to take a bath and things of that sort. I hope that brother will become an impersonation of that idea, because God's way of redemption is by incarnation. Somebody has to become possessed with an idea, then keep at it until everybody else gets possessed with it. I wish that this gathering as a whole and every one of us in particular might adopt this idea, propagate it, and keep at it until no young man or woman, either in this country or a foreign country, can be counted equipped as a missionary who has not a little, at least, of sanitary and hygienic instruction to impart.

This Business of Social Service

is vital. In Colorado within a few days after the Ludlow massacre, as it was sometimes called, there was a little meeting in Denver of leaders of missionary education of all denominations. At the end of the meeting a woman came to me with tears in her voice and said, "My husband is a lawyer who was an attorney for the striking miners. He happened to be up there a few days before that terrible event talking with the labor leader about their affairs. Noon time arrived and the miner said, 'Come into my tent and have a bite to eat.' They went into the tent which a few days later was burned down and the wife and children destroyed. They sat down at the table and before they began to eat, this miner, according to his custom, bowed his head with the wife and children with him and asked God's blessing on the meal."

Now that is at one end of that great struggle. At the other end is a man who, too, is an earnest, sincere, true-hearted Christian. Yet that conflict goes on. So far the Government of the United States has not been able, through its chief executive, to settle the trouble. We are apt to fling stones at Europe, but that is in America, and why?
lack of religion? Religion is at both ends of the conflict, but religion after centuries has shaped its ideas along lines of individualism instead of social relationship. That which has often taken place in our country is taking place in Europe on a continental scale, involving in fact the whole of the Old World. Why? The leaders are religious men, as sincerely and true-heartedly, very likely, as anybody in this room tonight. The Kaiser, the King, the Czar and the rest of them appealed to Almighty God sincerely and honestly, yet civilization is turned back five hundred years. Has Christianity broken down? No; it is only individualistic religion which has proved a failure.

One of the great teachers of Germany has distinctly said that there are no equal rights of men. He has said that the idea that a weak nation ought to be treated with the same respect as a strong nation is going directly contrary to the whole process of evolution. In other words, the idea that religion is a relationship of men, of all men of every race and nationality, has not yet taken possession of mankind. So the Old World is plunged in war.

The Committee of Twenty-eight exhorts us to study the Social Force of Christian Missions and you medical missionaries are at the focus of the centered thought of the association of the best thinkers we have concerning the whole missionary enterprise. God grant that you may feel the mighty impulse of being in the heart of the divine regime and may rise to the call of this tremendous hour in the history of the Kingdom of heaven on earth.

THE ITALIAN—AN ASSET OR A MENACE—WHICH?

BY REV. FREDERICK H. WRIGHT, D.D.
New York, Supt. of the Italian Mission

Doctor Wright: The Italian of today in America will be the American of tomorrow, and it is for us to decide what shall be done with him now. I plead with the American public to have a broader sympathy for this man with whom I have worked in Italy and in this country for sixteen years. We expect missionaries to have a broader vision, but there may be those even here that have not yet caught the vision of their relationship to these Italians in our midst. I was talking on this Italian question in an eastern city, and a lady who heard me caught a little of the vision that I had. The next day she put it to practice. It was a little embarrassing, but she said she went down to the street corner to wait for a car at a busy hour and just as she tried to get into a car she heard one man say, "O, it is only a lot of dagos. Let us wait for another car." And she, remembering what she had heard, thought she would try an experiment with these Italians, these dagos, so she walked into the car; and, said she to me, "Three gentlemen, for they were gentlemen, though they were laborers, three Italian gentlemen arose to give me a seat." She could only take one and she sat there contented. She said the odor was not very pleasant, but they had been working hard, and wore their working clothes. She wrote a little poem on the incident, which has gone through most of the church papers and it will give you some idea of how one can get a vision of his relationship to the Italian.

"It's Only a Lot of Dagos"

"It's only a lot of dagos." I shrank at the heartless tone, And the look of bitter hatred In the speaker's eyes that shone. Again the cruel accents Set every nerve ajar, "Keep off! it's a lot of dagos, We'll wait for another car." Yes, it was only a lot of dagos, Their clothes were rough and soiled; For all day long in street or shop Or factory they had toiled. That car would not remind you Of a nook in Eden's bowers, And the air within was not at all Like the breath of summer flowers. Yet beneath each toil-stained jacket Was a heart that needed love, And a soul that yearned for communion With a Father heart above. They were strangers in a strange land, Transported by wind and wave To far-famed Christian America, Land of the free and the brave.
And I thought, if when God sent His Son,  
To redeem a sinful race,  
The Son had looked with pitiless eye  
From Heaven, his dwelling-place,  
And drawing his robes about Him,  
Had said with a cruel frown:  
It’s only a lot of sinners,  
I think I will not go down;  
My robes are white and spotless;  
Their garments are stained with sin;  
I cannot exchange sweet innocence  
For the fumes of tobacco and gin.  
They speak a different language;  
Their touch would purity mar,  
It’s only a lot of sinners,  
And despise them from afar.

I know with what love and haste  
He came to this sin-cursed earth,  
And to all places and nations  
From the day of his manger birth.  
His watchword, ‘whosoever,’  
A beacon of hope has been,  
For the love of the Lord Christ Jesus,  
Takes even the dagos in.

I go to missionary meetings and watch  
very carefully, because I am interested,  
and when there is a prayer offered or a  
reference made to mission fields, they  
will pray for every nation in the world  
except the nation that I represent. They  
will pray for the heathen in China,  
Japan, Korea and finish up with the  
islands of the sea, but forget all about  
pagan Italy. You forget all about Chris­
tianity that has become baptized  
paganism.

Those of you who have been working  
in Latin countries, know what it means  
to be side by side with that great institu­tion  
and have to fight with all our might  
in order to demonstrate that we are  
Christians struggling for the truth. Not  
a harsh, cruel, unkind, uncharitable war,  
but prayerfully; an institution that has  
kept down a people that is wanting to  
rise to their opportunity and prove that  
they are men. I lived for six years in  
Italy, four years as the pastor of the  
American Church in Rome. And when  
I went first to Rome, I found myself  
praying for God’s blessing upon the  
Roman Catholic Church. I wanted to  
see it reformed and uplifted; I wanted  
to see it a power in the world because of  
its wonderful organization; but the  
longer I stayed there, the more I was  
convinced that my prayer could not be  
answered, humanly speaking.
"Did You Ever Hear of the Word of God?"

"Never, never," they said. "Well then, let us begin to study it. 'God so loved the world.'" They repeated it after me. "that He gave his only begotten son that whosoever believeth in Him should not perish," and so on. They repeated it three times. Now, I said, "That is the Gospel message for the Italian as well as for the American." I sang them a verse of "Safe in the Arms of Jesus," then we knelt down and prayed and those men knelt down with me. Anarchists, as they declared themselves to be, knelt down with me and prayed the prayer audibly that I prayed, and at the close of the service they said, "We are so glad to have heard you. Your religion has reason and we are so glad you have come and we hope you will come again;" and the preacher is going again.

They are ready and anxious for the Gospel. In Pittsburg I was invited to address thirty-five anarchists. They were as nice looking a crowd of men as I see before me now, and that is a compliment for you. I thought I would try some of the tactics I had tried on the cowboys of the West and in the lumber camps, so I began by saying, "Boys, do you believe in the Pope?" I simply wanted to know where they stood. They answered. "No," "Well," I said, "neither do I except that I believe he is a sinner like the rest of us, and if he goes to Heaven he will go the same way as you and I go." They approved, so I got my first point of contact. Then I said, "Do you believe in the confession to the priest?" They said, "No." And I said, "Neither do I. I believe we ought to go right straight to God and confess our sins." They agreed. I said, "Do you believe in the celibacy of the priests?" "No." I said. "Neither do I. I believe there is nothing more beautiful than the exemplary life of a minister with his wife and family." I found they did not believe in any of the fundamental doctrines of the Roman Catholic Church. I asked them, "Do you ever go to church?" "No."

What Are We Going to do with That Crowd?

They will go to the bad and take others with them if we do not help them. I said, "Boys, don't give up your religion. Don't forget that your fathers gave the Gospel to us." I said, "Boys, have you forgotten there was an Italian of whom Jesus once said, 'I have not found such great faith, no, not in Israel,' as I have found in this Italian?" I said, "Have you forgotten that when Jesus was crucified it was an Italian who was the first to acknowledge him as he exclaimed, 'Truly this was the son of God'?" And I said, "Boys, have you forgotten that when God had determined that the Gospel should go to the world it went first to an Italian, Cornelius, the captain of the Italian band? Have you forgotten they were Italians in yonder Coliseum who gave their lives for their faith? Have you forgotten that it was the Italians who brought the Gospel to our Anglo-Saxon forebears?" I said, "Boys, all we have and all we are by the grace of God has come to us through your fathers trusting this same Christ;" and I saw tears coming into their eyes. We knelt down, those thirty-five anarchists, side by side, and we prayed together. Let me tell you that in a few weeks I had received thirty-two of those anarchists into the Methodist Episcopal Church. Was it worth while? Why, if I did nothing else by the grace of God, I say thirty-two danger points to our American civilization were eliminated by giving them the Gospel according to Jesus Christ.

Now I want you to have a broader sympathy. They are not a menace to us, but they are our great opportunity. They will be a menace if we do not take care of them, because they are not "puddin'-headed." If they were "puddin'-headed" they would not exert an influence for good or for evil. I sat with Bishop Wilson and the judge of the district court in a reviewing stand watching the Sunday-schools of New York go by. I noticed that the judge was getting interested as he saw our Italian Sun-
day-school go by. We had a great crowd in that Sunday-school.

He said, "Are all these Italians?"

I said, "Yes;" and I was as proud as could be.

"Well," he said, "that is wonderful, wonderful." Then he turned to me and he said, "Well, that is really surprising."

Then I said, "Tell me, what is your experience in your criminal court with the Italians."

He said, "They are the worst citizens we have."

Now that was not just what I was looking for. Bishop Wilson said, "That is rather hard on your friends."

I said, "Judge, you say they are our worst citizens?"

"Yes, sir," he said, "sixty per cent of the criminals in my court are Italians."

That was rubbing it in still heavier.

"But you say Italians, do you mean born in Italy?"

"Oh, no," he said, "born in America."

Then I said, "They are Americans just as much as you are."

"Oh, well," he said, "that is so in that respect, but they are of Italian blood."

I said, "The fact is they are the product of our environment. Now then, tell me, what about Italians born in Italy?"

He said, "We never see them in our court."

I turned to Bishop Wilson and said, "Have I won out?" And he said, "I think you have."

There is the danger point, in the children of the curbstone. The gunmen you have heard of recently in New York City are Americans of Jewish and Italian blood; they are a menace because we have not done our duty by them. If we will get our social service to work and get broad in our sympathies, we will get hold of these Italians. They are the most reliable people I know of. I used to think they were vacillating, but I have turned my viewpoint. Burns' words come to me beautifully,

Oh, wad some power the giftie gie us,
To see oursels as ithers see us.

It would save us from many foolish notions. I have had the chance. If you want vacillation you have to come to America. The spirit of our American life is much the same today as it was in the days of the Master. One day they were calling Hosanna, and the next day it was Crucify Him. A man did a great deed for our nation, and we put up an arch of triumph in his honor in New York; but he married a woman and wanted to prove his devotion to her by giving her a house to live in and immediately the Americans turned their backs to the hero and he is almost forgotten. This is only one circumstance, but I want to say that when it comes to vacillation, we have got our hands full right at home.

The Italian government decided to remain neutral in this war. It has been appealed to by both sides, but have they budged? No, not one inch. They are standing true to their conviction that they will only be for the Triple Alliance when it is on the defensive, and not when it is on the offensive, and if I make no mistake, the Italians will not get into the trouble unless Turkey trespasses on Italian rights. Steady, true, insistent, persistent, I do not know the equal to the Italian. I have had sixteen years' experience with them and I know. When they get something into their heads, dynamite won't drive it out. They get on your nerves with their persistence. We talk about the Italians as if they were a

Kind of Riff-Raff.

They are immigrants. That is all, just like you or your fathers or mothers. They came over with a capital "I" to take their place in this nation. If you could see some of your forefathers you would feel uncomfortable this evening. Old shades of the past come forward. Look at the Holland Dutchman coming, long pants stuck in cowhide boots, homespun clothes, cap stuck on the back of his head and "mein frau" by his side. How would you feel if you saw some of your forefathers and mothers coming into this place? And yet, friends, we are glad they came. They gave us some
of the best blood in our America today. Then came the other countries, the English and the Irishman and the Scotchman. I heard of a Scotchman who was so loyal that he sent for a barrel of Scotch dirt; and every anniversary of Burns’ birthday he spreads out this dirt, puts a chair on that and drinks to the health of Robert Burns on Scotch soil in America. And the Irishman comes with the smile on his lips and the wit on his tongue.

Did you ever hear of an Irish policeman? A gentleman went up to one of them and said, “Could you tell me the most direct way to St. Luke’s Hospital?” And the policeman looked at him and said, “The most direct route, sir, that I know of is for you to take that first street to the right, then the third house on the left you will find Tim Flaherty’s saloon. You go into that saloon, lean over the bar, and you say to Tim, ‘Down with the Pope’ and when you come to your senses, sir, you will be in St. Luke’s Hospital.” This Irishman has brought into our life the richness of his wits and it has got mixed up until we call it American humor, so this American humor has asserted itself with touches from all the world.

A Norwegian girl was once asked what her nationality was and she smiled and said, “I Am an American of Norwegian Design;” and I think if we would look at that in just the right light we will realize that after all America has the opportunity to be the brother of all nations. We have got our opportunity today to do a blessed work for these Italians, if we will only prove our loyalty to our Christ. You physicians know what nostalgia is. Here is a pure Italian word brought into our English language by homesick Italians to speak of a sickness in this country that is incurable, of which strangers are dying by hundreds for a little sympathy from Americans. Stop singing about your “little bit of love.” Practice it, will you, and in God’s name you will win these children of the beloved land of Italy. You are dagos in name. You say, “Excuse me, I am an American.” “No, you are named after Amerigo Vespucci, an Italian, and you know Christopher Columbus was an Italian, and Cabot was an Italian.” Never let us go back on the Italian. He will do for our America what he did for his Italy.

Can you imagine me an Italian? I have been in this country only a few days and don’t know the language, but do the best I can.

THE FOREIGNER’S APOLOGY

Wat for you call me “Dago man,”
An’ make so bad a face?
Ees no room for Eetalian
Een deesa plaace?
I s’ppose you are more better dan
Da Dago man could be.
But pleesaa, Meester ‘Merican,
I ask you wait an’ see.
How long you levee een deesa land?
Eh, thirty-seven year?
Ees onla seexa mont’, my fraadh,
Seence I am comin’ here.
I wish yo geeve me time for try
An’ see w’at I can do.
So mebbe I gon’ be, bimchly,
So good a man like you.
Baycause I am so strong, I guess
I gon’ do pretty wel,
So long I stand to beezaness.
An’ jus’ bayhave mysal’.
My leeta childron, too, ees strong—
Eli? Yo no gota none?
Yo married, Meester? Eh? How long?
Twalve year an’ no got wan?
O! I am sad for yo, my fraadh.—
Eh! Why you laugh at me?
Excuse, I do not onderstand;
I am so strange, yo see.
My “keeds ees no good breed,” yo say?
Ah, wai, ees mebbe not,
But dey weel be more good som’ day
Dan dose yo don’ta got;
An’ dey be strong ‘Merican,
More strong dan yo are, too.
Ees notta many Dago man
So skeenny lika you.
O! please, my friend, no gotta mad!
Shak’ han’ bayfore yo go.
Excuse me! I am so sad
For speakin’ to you so.
But w’ry yo call me “Dago man,”
An’ make so bada face?
Ees no room for Eetalian
Een deesa bigga plaace?
—T. A. DALY.
THE RELIGIOUS LIFE OF THE BLANKET INDIAN

BY REV. WILLIAM A. PETZOLDT
Supt. Baptist Indian Missions, Among the Crows in Montana

Introduction

[Mr. Petzoldt's address before the Conference was in the form of a stereopticon lecture, and can not well be reproduced on paper. By request he has prepared the following article to take the place of the actual address.—EDITOR.]

MR. PETZOLDT: We need to recognize at the outset that a real handicap sets the Indian in his quest for the true God. This was well expressed by one of our first converts among the Crows, who said:

"The white people heap savee this Jesus Road before they give their hearts to Jesus. To the Crows it's all new, and we sometimes stumble. White man way head because he know how, but we learning best what we can and bye and bye we do better too."

This is pathetic, if crude. Hardly out of savagery, yet expected to compete with a people who have had centuries of development. A kindergartner trying to keep up with a sophomore! Surely patience in no small measure is needed in dealing with these people who have

"Longings, yearnings, strivings, for the good they comprehend not, and yet with feeble hands and helpless are groping in the darkness to touch God's right hand."

The Indian has a natural, and seemingly inborn, suspicion and distrust of the white man—another obstacle for him to overcome. He has interpreted our Christianity by what he has seen of our civilization; to him they are quite synonymous terms. His contact with the white man has given him wrong impressions. He has been prayed upon so long that it is difficult for him to realize that he is being prayed for. We may be ahead of the descendant of Massasoit in many things, but his memory is as well developed as ours. We remember that the Massachusetts Bay Colony had a seal with the figure of an Indian on it and
underneath the words, "Come over and help us." He remembers that we came over—and helped ourselves. He knows that we love him, and that

We Love the Very Ground He Walks On!

Another handicap, and a curious one, is found in the fact that we have denied the Indian the right to struggle for his own existence and "earn his bread by the sweat of his brow" along with the rest of the human race. We have kept him on a Government transport and then wondered why he has not learned to paddle his own canoe. Enough has been done with him, but not enough for him.

To the foreigner we have said, "Come and mingle with us," and the mingling has produced a high type of citizenship. To the Indian we have said, "Stay where you are and do NOT mingle with us." The reservation system and the public crib have kept the Indian in racial childhood.

All these things militate against religious work among the Indians and make it the harder for the Indian to take his place in the heritage of the sons of God.

But There is a Bright Side

to the religious phase of the Indian question. While the Indian has elemental weaknesses, he also has some splendid qualities and has shown a real capacity for the Gospel. He has a natural bent toward reverence; he can not curse God in his own tongue; there are no words in his language equivalent to blasphemy. His faith in Christ is beautiful and childlike. If his weakness is his childishness, his strength is his childlikeness. There is an utter absence of any veneer in his religious make up; he stands before his people for what he is. Hypocrisy is unknown among the redmen. It is natural for him to pray and his speaking for his Lord, either in ordinary conversation or in public, is no forced utterance. There are no embarrassing pauses in our Indian prayer meetings.

In the grace of giving he can teach us a lesson, for he learned in his paganism what many of us have failed to learn under the light of the Gospel, that "it is more blessed to give than to receive." The white man gets all he can and then he cans all he gets. The Indian has a very definite connection between his giving and his giving. If the members of our churches had the Indian's conception of giving, there would be no deficits in the treasuries of our missionary societies at the close of each fiscal year. Our little church among the Crows, hardly out of paganism, gave over $150 to our missionary societies last year.

Some Wonderful Triumphs

have been won for the Kingdom among these people, and after all, here is the best answer to the question, What can the Gospel do for the Indian? A
little girl, when asked for the text of the morning sermon, said, "The Lord Jesus Christ came into the world to save 'cinders.'" How true! A sinner and a cinder are synonymous terms—a cinder, like a sinner's life, is a worthless, unlovely thing, with the good burned out. From some of the reservation piles cinders have been picked up that, through the transforming power of the Christ, have been transmuted into beautiful "jewels" in his Kingdom.

Shows-a-Fish is a splendid example of what the Gospel can do for the old Indian. He kept out of the Kingdom for a long time, but finally said one summer, if God spared his life until the first snow of winter made a white blanket on the ground, he would come into "the Jesus Road." You will remember the story of Gideon and his fleece. God met Gideon more than half way. God also met Shows-a-Fish more than half way. The first snow of winter began to fall on Friday, and by the time for the service on Sunday morning the Little Horn Valley and the foot-hills were all under a great white blanket. Through the storm Shows-a-Fish came to church. The only indication that he might be thinking of the vow he had made in the summer time was the fact that he had on a clean shirt. During the service there was an unusual quiet, but nothing in the attitude of Shows-a-Fish indicated that he would yield. He sat unmoved, unperturbed, but when the invitation was given, he arose and came forward with that great shambling stride of his, trembling in every limb and muscle. After we had prayed and he had made the surrender I asked him if he would like to speak to his people for Jesus. Remember, that is an uneducated, grim-visaged warrior of seventy and an adept with the war club and scalping knife; he had led his people on many a battle-field. Yet as he stood before them, moisture was in his eyes, beads of perspiration were standing out on his face, and with great difficulty did he blurt out his first testimony for Christ. I am glad to add that from that time until this, a period of over five years, Shows-a-Fish has been one of the strongest and most dependable Christians among the Crow Indians. At Christmas time a large, beautiful beaded pair of mocassins was found on the very top of the tree for the Indians. When the presents for the Indians were all taken down the mocassins were handed to me. Attached to them was a soiled, tattered piece of cardboard, and on it written in crude, scrawling hand, these words, "For the Lord Jesus Christ from Shows-a-Fish." These mocassins were sold for $3.00 and the money sent to our Foreign Mission Society.

May I close in the words of one of our own poets,

"The Ute and the wandering Crow
Shall know as the white men know,
And fare as the white men fare;
The pale and the red shall be brothers,
One's rights shall be as another's,
Home, School and House of Prayer."

THIRD DAY

Thursday Morning, 9.30 A. M.

Rev. Chas. C. Creegan, D.D., in the Chair

THE OUTLOOK FOR MISSIONS IN VIEW OF THE WAR

BY BISHOP EUGENE R. HENDRIX, D.D.

Bishop Hendrix: Notice that the program does not say what war. There is one war I will venture to say that will never have a name. It can not be cir-
cumscribed. It is the most astounding, wicked, unnecessary, appalling war of the centuries, and occurring, too, in the twentieth century. It is a war that was unlooked for. Mr. Carnegie invited me, with twenty-eight others, into his confidence to know what I thought of his giving a vast sum to the churches of America in the interests of peace. Would the churches receive and administer it and would I serve as a trustee? I accepted the post with pleasure because I believed it was of the Spirit of God. Every invited trustee accepted, and there was no hesitancy on the part of a single one of the twenty-nine trustees.

When he came to present to us the two million of dollars, he said, "Gentlemen, I don’t believe that war is a thing of all the future; and the time will come when you will not need this fund that I put into your hands, in the interests of peace; and two-thirds of you can then determine what interests you will devote it to, for suffering humanity, for the poor, or any other interests. Moreover," he said, "when England, America and Germany unite in a policy, that is going to govern the world. I am willing to stake my fortune and my life and my hope of eternal salvation upon the prevalence of arbitration as a means of settling the differences of the nations." He declared that the sword was to be beaten into a ploughshare and the spear into a pruning hook. He has given fifteen millions of dollars in the interests of peace. He is ready to add more and more as God will give him opportunity in the interests of peace and good-will among men.

Today His Gifts Seem Naught,

and those twenty-nine gentlemen who went forth to administer this trust are almost baffled.

This all came about from a visit that Mr. Carnegie made to Germany about a year ago in which the German people importuned him to set aside a sum of money in the interests of peace among the German people. They are a military people with a passion for war that needs to be counteracted. He came back to America and called into consultation widely representative men by whom he believed this fund should be administered, including prominent lawyers, politicians, clergymen and teachers. It was his desire that the fund should be administered in the interests of three nations—England, America and Germany. So a conference was called at Constance on the border between Switzerland, Austria and Germany in the city where John Huss and Jerome of Prague were martyred. We gathered in the confidence that we had the ear of Europe. Twelve nations were to be represented. I had an autograph letter of introduction from President Wilson to our ambassadors everywhere, and thought to feel the pulse of Europe. I hoped for a personal interview with the Kaiser to obtain his assurance of his interest in the work, also his blessing on the conference, for it was to occur in his dominion.

The year before the twenty-fifth anniversary of his reign had been celebrated. He said at that time, "Under God,

"I Have Reigned Twenty-Five Years in peace, and if it should please Almighty God that I should reign twenty-five years more, I hope that these will still be years of peace." I do not question his sincerity. I have his autographed picture and that of his noble Empress taken at her desire without his uniform or insignia of military rank, autographed by him and dedicated to the lovers of peace, many of whom had witnessed the celebration of his coronation, and he had made them his private guests. It had been a great joy to have brought a confirmatory message to this Peace Conference from the same lips. Talking freely with our ambassador in Berlin, he said, "There is not a war cloud in sight. You can go from one part of Europe to the other without the slightest apprehension, but I will tell you in confidence," he said, "the German government has refused to sign a treaty of peace such as your Secretary of State has been sending out, between Germany and America." The German government has said, "We never expect to have war with America, but this treaty of peace provides for an interval of a full year be-
tween a quarrel and actual war. We will not sign that. If we sign it with you, France will insist on our signing it with her and that will give France, in event of a quarrel, a whole year in which to get ready; and we are ready now."

That is the Key to the German Situation, a sense of preparedness for war. And militarism, rather than the Kaiser and the German people, is responsible for this war. Germany as a people did not want war; France as a people did not want war; the people of England were greatly opposed to war. In great assemblies of people in all these countries, there were protests against the war. Men said, "We no longer care to be food for bullets;" but war came and really was inevitable by virtue of the spirit of militarism that was dominant in all these lands. They had been getting ready for war for years, although they tried to persuade themselves that war would never come.

The ambition of the German Kaiser was that he should be known as the "peace keeper" of Europe, and that was to his great credit. He thought he was strong enough to dictate terms without war, but the growing spirit of preparedness for war precipitated the awful strife, which will blacken the pages of history forever. I am glad yet to believe that the Prince of Peace will reign over human affairs. By the time I reached Leipzig on my way to Constance, I heard the sound of war. I shall never forget that Saturday night in Leipzig when the "Watch on the Rhine" and the Austrian battle-hymn filled the air and I knew the forces of the devil had broken loose. I went out to visit the battlefield of Leipzig where Napoleon left 90,000 dead and prisoners in that terrible contest among the great nations of Europe. I saw cut in the stone that marks Napoleon's place on the battlefield, "Second Moses 15:3: 'The Lord is a man of war.'" It was sung by Israel's throngs over against Pharaoh and his hosts. That sentence is not exultant, but declares that even war can not thwart the will of God, and that even though Napoleon should gather his legions together, that man who in his own person always represented fully forty thousand men, even with him in opposition, the Lord is a man of war.

When at Munich martial law was declared, I heard a cheer a mile long one evening at sunset as I was having a farewell automobile tour with a friend and the crowds were looking for the declaration of war. The people were opposed to it, but when war was declared, the passions of men were let loose. One point of exit from the German empire, however, was the road to Constance. The German empire was fully aware of our Conference, so they provided for it under the protection of the Kaiser. We gathered together that evening at the wonderful hotel, the Insel, where the death sentence was pronounced upon Jerome and upon John Huss, and said.

"What Shall We Do?"

The Emperor's own pastor was there to represent him. He assured us that there would be the fullest protection granted by the Kaiser to all who had come to attend that Peace Conference, and we were furnished with written assurance. We could go anywhere with the knowledge that we were members of that Peace Conference.

That night the Executive Committee met and we said, "Now we must plan for the future." We decided not to abandon the Conference altogether. We said, "We are here under the protection of Almighty God and of the German Emperor, and we will stay here and do God's bidding as long as it is possible." But they said to us frankly, "You must be out beyond the frontiers of the empire by midnight on Monday." The next day we had three separate sessions of the Peace Conference to determine our general policy. The first thing we did was to address a resolution to every ruler of Europe and to the president of the United States asking that they put forth the most urgent effort to prevent this war among peoples among whom were growing friendly relations and common interests. President Wilson was the first one to respond to that and by the bedside of his dear wife, soon to die, with his own hand, he wrote a message that
went to every ruler in Europe, and when it reached the German Kaiser in the garden of the castle, he read it over and over again and answered it with his own hand.

Our ambassador in London told me how King George was moved by it, for by the time it reached him, there came also the news of the death of Mrs. Wilson and how he wanted to turn aside from the affairs of state a moment to express his high admiration and profound sympathy with our own afflicted President. Earl Gray did the same, and then in addition, said Mr. Page, "This very afternoon the King sent his secretary to this embassy with a special additional message." So it was that America from the beginning was reaching out a hand for peace, seeking, as more and more she must seek, and more and more will seek successfully the sheathing of the sword; and God grant the breaking of the sword. The time has come in the human history when the sword must not only

Be Sheathed But Must be Broken.

It fell to my lot to make the opening address at the Conference. Never was I so stunned as I had to raise the question at the opening of the Conference, "Are we to be baffled? Are we to be defeated like this?" About half of the representatives were present and two-thirds of the nations were represented. I said, "There never was a time on earth when Satan seemed more triumphant than when our Lord appeared in the interest of peace." The demoniacs said, "We know thee who thou art." So there we were consciously face to face with the spirit of war, not of heaven, but of hell. We determined to go forth steadily to our task as if we were to be there a year if necessary, and during the three important sessions of that memorable Sabbath by the lake where the Rhine starts on its way to the sea, we talked much with God. It was touching beyond measure to hear the prayers in French, in German, in English, men from every part of the world pleading with the Lord of Peace for peace in our time.

Already Declaration of War Had Been Made

and scurrying soldiers were crowding the trains and in twenty-four hours every train was put at the disposal of the army. We decided to adjourn to resume the session at the Hague, if we could, or if it seemed best, to continue as a body on to London. By the time we reached Holland, England had declared war, and we did not know at what time the last boat from Holland to England would be taken off, so we continued to London and resumed our conference there. The final session was most memorable and was followed by a number of meetings of the Executive Committee.

We came face to face with the situation in England, but the question that came to us and which comes to us today is this: Is Satan going to baffle the Son of God? Are the hatreds and oppositions of men to defeat the purposes of the Kingdom of our Lord? I never saw a more prosperous country than Germany. It was a surprise to me to see how Germany has developed under the present Kaiser, patron of industry, the patron of letters, the patron of art, as notable in commerce as in the preparation of arms, into a country as remarkable for its wonderful industries as it is for its great guns. The Emperor has shown that he wanted to be not only the protector of his people, but their benefactor as well.

The question has been raised, How long can this war continue with short food supply? Germany does not raise enough wheat, by twenty per cent or more, for her needs.

Her Strong Point is the Potato.

Germany raises one-third of the potatoes of the world, and for years they have been discussing the question, "How can we eke out our food supply?" And they offered rewards for the best suggestions on the treatment of the potato to store it for use. That has been achieved now. The potato is cut into small cubes, dried and ground to flour so that it can be added to the food supply and become of very great service in the matter of the commissary department of the country. I did not see a bit of waste soil there.
Every indication was of a wonderfully prosperous and industrious people. There were often five women at work to one man gathering in the harvest. The thought in Germany is to breed men and horses for war. Back of it all is this war spirit that is to be the evil genius of Germany.

An endeavor is made to create the impression that this is a war between Teuton and Slav. There is not sufficient reason for that. It can not be designated as a religious or racial war even, though Russia and Germany did enter into it. Austria is Roman Catholic and Prussia is Protestant, though the element in the south part is Roman. It is not a war between Protestant and Catholic or between Serb and Teuton. It is absolutely due to this spirit of militarism which has been the menace of Europe for years. It began before the war with France in 1870, but the termination of that war caused the projection of some issues away into the future. Frederick, who reigned only ninety days, was opposed to the retention of Alsace and Lorraine. He said, "If we retain them that means another war inevitably."

He Wanted to Turn Them Back

in the interests of European peace. Bismarck was opposed to him and when the present Emperor came to the throne, knowing his father’s views and fearful that they might be generally known, he surrounded the place with a cordon of soldiers and forbade anybody leaving or entering until he got possession of his father’s papers, so keeping out of the public mind the views of "Our Fritz," the noble Emperor of only ninety days’ reign. I stood by his grave and thought if that great brave man could have lived longer until the policy of Germany might have been better directed, we would have been saved, in all probability, this fearful war.

France has been arming all this time, for forty years, and Germany making better preparations. Implements of war in air, on sea and land, the wonderful Krupp guns and warships, the increasing millions put in every year for the creation of a great navy—have been prepared to destroy the peace of the world, and war has been threatening all these years.

Russia wanted to redeem her misfortune in Manchuria. The Balkans have always been a problem. It did look as if all these evil influences were subtly waiting for the time to burst out. It was like a volcano, all the subterranean fires burning and bursting presently in a tremendous explosion, brought about, as you well know, by a mere pretense. The spirit of militarism would have assassinated the German Emperor if he had not yielded to it.

The Czar Did Not Want War,

but he was told he would be assassinated if he sought to prevent it. The dear old Emperor of Austria surely did not want war, with one foot in the grave, and it is understood he virtually surrendered the control of the Austrian army to the German Empire. France did not want war. London gathered its great population around Nelson’s monument to protest against it, but the spirit of militarism that has grown with these ambitions finally prevailed.

Now the question is, Are there any mitigating elements? There is a great mitigating element in the fact that it is not a religious war. The worst wars the world has ever known have been religious wars. More Christian blood has been shed by Christians than has been shed by all the heathen and Mohammedan soldiers in the world. The Thirty Years’ War, the Seventy Years’ War, much of the Hundred Years’ War tell of the religious hatred displayed; but this is not a religious war. Now we come to the question, What will be the result?

War is Not an Unmitigated Evil.

God has in the past overruled wars of men to reveal something of the good in men. John Stewart Mills used to say, "War is a terrible thing, but that patriotic feeling that thinks there is nothing worse than war is far worse." War has its justification. It means brave men, not mere assassins. What shall we say of this war? Who does not rejoice in the fact that there are such people in the world as the Belgians? The spirit of
self-sacrifice of King Albert and his noble Queen and their people has been shown, until today without a kingdom this noble prince fights on for the great principles involved, until we naturally look for the time when matters shall have to be adjusted and that kingdom restored to him, and that indemnity, taken by force, will have to be paid back. What will be the effects of the war on Russia? That she should become a menace to the civilization that centers around the North Sea no one could desire. That is a menace we have to weigh as a possibility. But these great questions will have to be settled between the nations, and they will not be settled on the war field.

Thirty-seven years ago, I was a guest of our ambassador in Constantinople, with Dr. Phillip Schaff of New York. Our ambassador said, "Well, gentlemen, neither in your day nor mine will we ever see the end of this Eastern question. It will not be settled on the battlefield, but will be settled in the concert of the powers." From the ambassador's home in Berlin, I looked across to Bismarck House where the concert of the powers was held and the map of Europe was largely fashioned anew, but it was not done on the battlefield. The powers must have the final say in the great adjustment, and when this war is over, God grant that this war is over, God grant that they be given wisdom to make such a map of Europe as will be in the interests of peace, justice, fair play, giving a chance to live and to let live, so that this continent, broken up into so many countries, with custom houses everywhere, and armed men on all sides, shall be protected by proper adjustment, guarded by international law based on Christian civilization, the very crown and glory of our day.

Six months ago it did seem that

No Future War Could Ever Occur.

Forty-five of the forty-six governments of the world had signed the articles of the peace tribunal. Was that a mockery? Were we to go back on all that? Was reason to flee from the brains of men and the race go back to the savagery of the forest and no longer be influenced by the councils of peace and by solemn treaty? It seemed to be inconceivable, and we felt justified in believing that war between great nations, first-class powers, could never occur again, and yet, to our amazement, all but one of the great powers in Europe are already parties to one or the other side. How can the work of the Kingdom go forward in all the world when the foremost continent of the world is at war? Is it not enough to discourage and dishearten forever? No, Brethren, the Lord did not found the world upon the earth, but upon seas, with no visible foundation. He holds it in his own hand, and not on mere material things is his Kingdom dependent. It will be affected; it may be retarded for awhile, but there is nothing of which we can be surer than that the kingdoms of this world will become the Kingdom of our Lord and of his Christ.

In the first place, the war has not destroyed the spirit of brotherhood in the world. Brave men do not cherish hate. Brave men who fight, as they believe, for what is right, honor the brave men on the other side. I confess that whatever my sympathies, I have the greatest admiration for the German people, for their wonderful efficiency and their devotion, their spirit of self-sacrifice, their loyalty to the Emperor. Everybody in Germany calls him "Our Emperor." There is a sense of kinship between them by virtue of having a common ruler, not that Germany is in the right, but that

She Has a Noble People

with whom I find pleasure in claiming kinship. When I think of their culture, philosophy, scholarship and commerce, their marvelous manufactures, their knowledge of the soil that no other nation has ever gained, I can not but admire that wonderful people.

All the great missionary societies are considering what they can do to perpetuate the missions of Germany in parts of the world where their ships can no longer go. I was startled yesterday when I thought of the withhold-
ing from British and Scotch societies the necessary money to take care of the lepers on the other side of the sea. Shall we permit that? I think not. I believe as one of the outcomes of this Medical Missionary Conference, there will be an expression of sympathy on behalf of the lepers who otherwise will be sufferers from this terrible war. Are we to abandon any mission in any part of the world? Can we do it? Dare we do it? Will there not be a double demand made upon the nations not in war to do their parts toward helping other nations perpetuate the work?

During our own Civil War, our missions of the South were perpetuated in China by the help of many friends from the North. The Christian spirit will forbid any mission to expire from the lack of funds. We do not need to despair of the work of the Kingdom. Civilization has been staggering and we seem to be put at disadvantage before the world as though our idealism were mockery, but ought not the passion of Christ to lift us above the passion of strife, if we propose to extend Christ's kingdom until the kingdoms of this world shall become the Kingdom of our Lord and of His Christ? I doubt if there will be one prayer less and one earnest plea less, one tear less of sympathy, any lack of devotion on the part of any Christian heart.

Now is the Time to Show Our Faith in God.

The elements on which the Lord builds His Kingdom are the elements that belong to man alone. First, his religious sense. No animal has it; no animal can worship or be swayed by the unseen. Another is the sense of moral obligation. Man is the only being in this world who acknowledges allegiance to a being outside of himself. The greatness of man is in the consciousness that he is under God's hand and living in obedience to God's will. The other element that belongs to man alone, is the perception of the sublime. No animal can have it. That belongs to man, and God has given man a perpetual sense of the sublime in the performance of a seemingly impossible task, the conversion of the world. That makes a man great. Wherever you find a man with this three-fold power of his nature shrunken and dwarfed, you find something less than man. Did that company in the beleaguered British legation in Pekin ever lose heart? Who ever had more reason for despair, being shut off from all communication? I was in London at the time and was asked if I believed it possible for them to escape. I said, "Nothing is impossible with God."

There was only one man in that British Legation whose heart failed him and that was an atheist. He believed they were lost, but each missionary said, "No, we are not praying alone, but Christendom is praying for us and God will hear our prayers." Do you think the God of battles will be indifferent to the prayers of Christendom for the coming of His Kingdom? This prayer is the hope of all Christendom and will continue to be a prayer until the end come when the Kingdom of God shall have come in all the world. God speed the day. God's heroes can wait as well as work. None of these things move a man of faith. Thus we go out in confidence, waiting today the pleasure of the Lord, standing still, if necessary, to see the pleasure of the Lord. We triumph through him who waits to be gracious and never will be discouraged till He has set judgment in the earth; and we are never to despair of that that is best according to His eternal word that faileth not. I am more confident than ever of ultimate peace; I am also more confident than ever that this is the last great war.

EXPERIENCES AT THE OUTBREAK OF WAR

BY SAMUEL DICKIE, LL.D.
President of Albion College

DOCTOR DICKIE: The Bishop has given you a very accurate account of the events in connection with the Peace Conference. It was a remarkable gathering, both in its personnel and its romantic setting and I shall never for-
get when he and the Honorable Mr. Baker called that Conference to order, in the very room in which Huss was tried, and the French pastor poured out his heart in prayer for peace. This was on Sunday morning, August second. War had been declared the day before. I could not catch all the words of that prayer, but I caught the spirit of that godly man. The next prayer was by a German. These earnest men were praying to Almighty God that the storm of war might be averted. I have attended many gatherings in many countries, and I think in many respects that Sunday morning meeting stands out alone in my memory as a marvelous gathering of representatives of those who were the disciples of the Prince of Peace.

I want to give you

A Little Personal Touch

in connection with Bishop Hendrix. About midnight Sunday night, we were facing the fact that we had not money enough to get out of the German Empire, and the Bishop will remember how it was proposed. The secretary called the roll of delegates. Everybody present was to come up to the table and put his money in the hat to see if we could raise money enough to pay our passages to London. Bishop Hendrix arose and said to us all, "Now, brethren, remember Ananias and Sapphira." When the name of E. R. Hendrix was called a few moments later, and the good Bishop responded with his few marks, I partially understood it.

After we had called the roll and raised all the German money we could, we were a thousand marks short. We had not paid our hotel bills; we could not pay. The very excellent proprietor of the hotel said, "You may pay when you can! Send it to me." And arrangements were made for sending him the money later, but nobody but Americans could have approved of what was finally proposed. The Bishop and the rest of us who had been standing off the proprietor for our bills, had the face to go to the hotel office after midnight to see if we could not borrow a thousand marks. And it is only another exhibition of the fact that faith will triumph, for we came back with a thousand marks, and had money enough to pay the passage of the entire ninety-two who were leaving at nine o'clock Monday morning from Constance, to go to London.

The Bishop said that the common people did not want the war. I was in Paris as the war cloud was threatening, something like a week before its outbreak, and around that magnificent opera house, the greatest perhaps in the world, I heard at midnight the shouts of the great mob of unruly Frenchmen who could not be controlled by the police. They were crying, "Down with war! down with war!" Afterwards at Heidelberg and Munich precisely the same general feeling was manifested by the common people everywhere. I heard Mr. Bruner, the proprietor of the great hotel where the Conference met, say, literally with tears in his eyes, almost in these words, "The common people do not want this
war. The German people are prosperous. Business is good. We are making money and everything is going on to our satisfaction. The common people do not want war.

"It is the Military Class."

It is quite impossible to locate the responsibility upon any particular individual. I think it is true, as Bishop Hendrix said, that the Kaiser had a great pressure behind him that he could not have stayed if he would. The education of the military schools in Germany, through such volumes as Bernhardi's book, "Germany and the Next War," thoroughly indoctrinated that nation that right is might and that there are no ethical and moral principles binding upon a nation. These spirits were abroad in the land and the conditions were such that it passed actually beyond the power of any man to stay the tide. I think, on the whole, it is the wickedest and most unnecessary war the world has ever seen. When I say unnecessary I am taking a view of a longer stretch of time. If the nations of Central Europe had been indoctrinated in the tenets of peace rather than in the fortunes of war, if their education, splendid as it is in the German Empire, excellent as it is in France, had been permeated more by the precepts and principles of the Prince of Peace, the war would not have occurred. It is the spirit and the unseen forces by which men are moved, rather than material considerations, that brought on the war.

I fancy this war will end that cruel, wicked fallacy that the best way to secure peace is to be prepared for war.

It is the Man with the Revolver

in his pocket that gets into trouble. Our frontier from Vancouver across the entire stretch of this great country for 3,500 miles, British America on one side and the United States on the other, and not a soldier, not a gun and not a gunboat to protect the frontier, and yet for one hundred years, absolute peace! If the boundary line between the United States and British North America had bristled with arms, and the forts had been within sight of one another, and the great lakes had been covered by British and United States cruisers, it is scarcely credible that one hundred years of peace could have been secured for us. Let us hope that mutual disarmament is to be one of the outcomes of this war. That is a profound question, but let us hope and believe that the wisdom of Europe, aided by the wisdom of America, will find a way to accomplish that desirable end.

Has civilization broken down?

Does This Mean the Failure of Christianity?

For these are Christian nations that are seeking to put out one another's lives, that are working such wreck, havoc, devastation, and are slaughtering their fellow-men by hundreds of thousands, wrecking historic buildings and razing cities to dust. And the devout German on his knees is asking God to give the Germans power to destroy Russia; while Russia, Great Britain and very largely Christian France, just as sincerely ask for power to work wreck and ruin on their enemies.

No. We shall not lose our faith in Almighty God. It is a dark cloud that hangs over the whole Christian world, but let us still have confidence that God rules; and he does rule in the affairs of men in a mysterious way for the accomplishment of his purpose. We can readily believe from past history that lamentable and desolating as this war is, some good will come out of it, and though the map of Europe shall be very greatly changed, I believe that in the hearts of men there will be born a doctrine that stands for peace and disarmament and the spread of the Gospel of Jesus Christ.

Think of the Fearful Desolation in Belgium.

A few weeks before the war broke out I had the pleasure of walking up and down the streets of Louvain, a beautiful Belgian city. The Belgians are
a delightful people, so far as I could judge by two or three visits, traveling about on foot one summer. I wonder if I am right in the expression of the opinion that the mad rush after money is at as low an ebb in Belgium under normal conditions as in any country of the world. There are a few wealthy, and a large number of people in comfortable circumstances, and abject poverty is unknown. They are lovers of pleasure in the less objectionable sense. I do not mean lovers of dissipation or vice, but they love music; they love art; they love statuary; they love parks; and they do love flowers. Everywhere in Belgium you will see the evidences of these tastes; yet think what has befallen Belgium!

Our sympathies are aroused; as we think about the work of the Christian church I can but endorse the forceful words of the Bishop. We can not go backwards. The cry for help from every missionary field from which European support is largely withdrawn is sounding in the ears of the people of this great Christian republic. Let us respond to that appeal. Let us earnestly hope and fervently pray that a speedy end may come to this fearful war, and that out of it amid all the sadness that follows the mourning for loved ones, the destruction of property, that out of it all He who sitteth on the circle of the heavens may bring good to pass, and that indeed as Bishop Hendrix has said, this fearful and wicked war may be the last that the world shall see.

CHAIRMAN: The experience of Waterloo led the nations to say, "Let us not slaughter one another any more. Let us have an international army for the preservation of peace." That may be the solution of European troubles,—a great international army to keep the peace of Europe. You remember Charles W. Warner's toast to woman: "Woman, first in war, last in peace, first in the hearts of her countrymen."

Doctor Richardson, who was in Paris just before the time of war, connected with the Young Women's Christian Association work, will reverse all that. She will tell you how woman is first in peace, last in war, and in every place in the hearts of her countrymen.

THE Y. W. C. A. IN PARIS

BY LOUISE H. RICHARDSON, PH.D.
Dean of Women, Olivet College

Doctor Richardson: Ten years ago last February, a number of British and American women residing in Paris gathered with the clergy of the different English-speaking churches, and under the advice of the American and British embassies, laid plans for the betterment of conditions of British and American girls coming to Paris to earn their living. There were not many American girls, a few public stenographers and a few employed in American houses; but a large number of British young women had been coming for many years to France as teachers of English, governesses, and stenographers. In February, 1904, the British-American Young Women's Christian Association was organized. The following May they had taken a house with a beautiful garden and grounds. They opened it with accommodations for thirty young women and offices of administration. In August, 1904, I went to Paris to complete the organization and develop the work. The next year a downtown branch was opened with a restaurant and rest rooms and library. Then we were asked to do something for the students of Paris.

After much searching we found a suitable house with a large garden in a delightful spot, five minutes from the great art center. Here we opened a student hotel. In the last ten years this work has grown from British and American to become international. It had a membership of 1,200 at the city department, which was the real Young Women's Christian Association, and 1,200 members in the student department composed of young women of thirty-five different nationalities, one on one bank of the Seine among the self-supporting young women, the latter on the other bank among the students.
There is No Country in the World

where education is so free as in France, and there is no place in the world where the libraries are so readily and graciously put at the disposal of our students, if they go properly equipped with letters of introduction from American ambassadors. Just before the war we had a membership of 2,500 women, a large army of secretaries, stenographers, those in charge of restaurants, membership secretaries and other workers.

The work at the student hostel was the first to be curtailed. The war broke out in mid-summer, when the new students had not yet come and only those students were in Paris who remain from one year to another. The student hostel was closed early in August. The city department had previously closed its home; but it had been keeping the down-town building open, it being used as a place for women to come together to work and to make garments for the poor and those who are suffering. We had students from almost all nations of the world. Most of our girls went home when war broke out to take their places in the home or at the front as Red Cross nurses, so we have friends in every part of this war.

We have tried earnestly to meet President Wilson’s noble demand upon the American people to be really neutral. We were at Berlin for a World’s Conference of the Young Women’s Christian Association about four years ago and certainly the German pastors and Christian women that we met there showed us the most charming and delightful hospitality and a beautiful spirit of Christianity. The wife of the Imperial Chancellor, Frau von Bethmann-Holweg, gave us a reception. We also had a representative from Germany who was at the student conference held at Lake Mohouk a year ago last summer speak to us in Paris. The representative for Germany bore the French name, Laseur, and the representative for France bore the German name, Bruss.

I have had numerous letters from Paris, all of which are sad, but brief, and all speak of the wonderful self-control of the French and even just after they shouted, ‘‘Down with the war!’’

The great characteristic of Paris in war has been its wonderful calm. The French women have come splendidly to the front. They have offered themselves for service in every department so that the American women who volunteered were not accepted for service. In a letter received yesterday, my friend, Miss Morgan, wrote me that the British and Americans who offered their services have been mostly declined simply because there are enough French women to do the work who want to do it and who are willing and glad to give their services.

One of the mitigating features of the war is the work of the women ambulance.

A French Ambulance Means a Military Hospital.

In addition to the French hospitals, our American colony doctors have opened the American Ambulance Association, installed in a big public school, a magnificent building in which there is room for a thousand beds. They have so far received only funds enough to equip and take care of five hundred beds, but they have space for one thousand. They are doing a wonderful work introducing things into surgery and nursing which are the very latest in medical science and bringing to the attention of surgeons and physicians from other countries the fact that America in all hospital arrangements seems to stand really at the head of all the countries.

The McCall Mission, which was established as a result of conditions at the close of the Franco-Prussian War, has found it necessary to close a number of its halls, but it still has about a dozen open and there the women of Paris are calling in the poor women and giving them material to make up into clothing, paying them a little for their work and giving them one or two meals and a little money to care for
their children. The national organization of French women which gathers together all federations of women, philanthropic and social, is also doing a noble work at this time in the way of training nurses and preparing equipment for the hospitals at the front.

The work of our American church, I think, is worth mentioning. Rev. Dr. Hyatt, the Congregational clergyman, writes that they are keeping their church open and that services are going on, and that the few American families living there whose homes are really in Paris, are opening their homes and each week the ladies meet at one or another of these American homes to work for the refugees and hospitals.

As to the Outlook for the Future,

I think one very great thing that is coming from this most cruel of all wars is the communion of sympathy among those who are working for the refugees and the wounded; and although it is a war between nations, yet in a certain way it is wiping out the lines of demarcation between nations and bringing about a certain internationalism. A dear friend of mine, a Scotch woman, who was married to a German who became a naturalized British subject, has been now for seven years at the head of an American house in France, and she wrote me that she had the great joy of seeing every vestige of difference in nationality between herself and her husband wiped out in their great sympathy for humanity. He has been carrying on his work and she has been giving her services in the hospitals, and has now returned to Paris and has opened the private chateau of Mrs. Robert Bliss as a rest home for nurses who have been worn out by the strain and the dreadful seizures of the field service. Mrs. Bliss is the wife of the first secretary of the American Embassy. They have remained in Paris supporting the splendid work of Mr. Herrick.

I have been much impressed by the fact that in every case life is counted of so much more value than possession. The fact that one may have an apartment in Paris and one has to come out of the country with only a steamer trunk and hand luggage, is a very small matter when compared with the great loss of life and suffering there. My Scotch and German friends had their home in the district in which the homes were to be razed to the ground to leave nothing as a refuge for the enemy. She wrote me that they had left their home and all their possessions so dear to them, and they went out of the town to the beat of the drum. They escaped to the South and stayed there until the enemy had retreated so that it was safe for them to come back to Paris. Happily their house was saved from destruction as the turning of the enemy came just before the order for the tearing down of the houses was to be carried into execution, so now they have returned to their own home.

Everything now points to a resuming of as nearly as possible normal life in Paris. A friend of mine who is a great peace advocate, an internationalist, has been a visitor in America, welcomed at Washington and much impressed with our government and social conditions, and he has worked for peace constantly in France. I feel with such men as Baron Destinelle, DeConstant, and many others, that this cruel war must eventually bring about an internationalism which shall be lasting.

Spiritual Uplift a Result.

I should like to emphasize the point of spiritual uplift as one of the results of this war. Certainly, I do not think London has ever witnessed such sights as she has seen in the crowding of the people into the great cathedrals of Westminster and St. Paul as they have gone there for prayer and worship every day and two or three times during the day. I have heard from Paris friends how glad they were to join their French sisters in services in Notre Dame and after the building was filled to overflowing, the space in front was filled with a crowd who joined in the
services. The same thing is true in Petrograd and Berlin.

Perhaps the strongest thing I can say from my own experience today is that two members of my own family, missionaries to India, are now on their way to India. They have been sustained by the faith and prayers of their families and friends. One thing we prayed for was that not only might they be carried across the Atlantic in safety, but that all fear might be taken from them so that they might not have a period of nerve-racking anxiety, but of rest. I trust they are now nearing Bombay. It has been our fear that the German cruiser, the Emden, which has sunk so many British ships, might cross their path, but just before it would be possible for their ship to enter the waters where the Emden was last known to be, word came that the waters had been made clear so that these missionaries might be taken in safety to their desired haven. One is also glad to know that the captain and the officers of the German ship, and everybody on it were accorded all military honors, carrying out what Bishop Hendrix said that between brave men there is no hatred, but mutual respect.

**PHYSIOLOGIC THERAPEUTICS ON THE MISSION FIELD**

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

Superintendent of the Battle Creek Sanitarium

**Doctor Kellogg:** We know that in recent years therapeutics has been tending very strongly toward physiologic measures. When I wrote my thesis for graduation at Bellevue Hospital, forty years ago, I handed it in with very great trepidity. I felt it was my duty to write on rational medicine and I feared my teachers would reject me because of the views I had expressed, which were highly unorthodox and gave utterance to a great many doubts about the value of drugs. To my very great surprise my thesis was accepted and I was given a diploma, and I afterwards found that Dr. Austin Flint, when he was not teaching students, was as great a heretic as I was myself, so I thought I was in very good company. I began my work in this institution almost forty years ago with the determination to see how much could be accomplished with the use of physiologic remedies and I determined never to make a prescription unless I had a physiologic reason for it—unless I could see what was wrong with the patient physiologically and could apply a physiologic remedy. In those days we had "Headland's Action of Drugs" and other similar works which at the present time are very amusing reading, as the explanations of the so-called action of drugs were most fantastic and really one would say now **Very Whimsical.**

For example, the explanation of quinine in the treatment of malaria was that the liver produced certain substances which were closely allied to quinine in chemical composition, and that when a person was suffering from malaria, it was due to a deficiency of the action of the liver so that it did not produce these quinine-like bodies in proper amount, and quinine supplied the deficiency. That was not a very satisfactory explanation to me and I don't suppose it would be to anyone at the present time, since we understand the influence of quinine upon the malarial parasite. But I could see a very good reason why the use of water could supply some bodily needs. If a patient had fever, it was very evident that water in various ways might help to cool the fever. And now there are medical practitioners who have become so enthusiastic in the use of water, although they have not made a specialty of physiotherapy, that they depend almost entirely upon water in some serious cases.

**Doctor Quine of Chicago** said some years ago that he did not care for but just one remedy in typhoid fever and that was water. And he demanded that his patients should drink one glassful of water every hour and he had saved every patient since he had adopted that method. On the other hand, there are surgeons who introduce water
through the other extremity of the alimentary canal and are equally enthusiastic about that method. Doctor Murphy has succeeded in saving every single one of one hundred consecutive cases of suppurrative peritonitis by what he calls the drop method of introducing water into the bowel. Water is allowed to flow into the bowel at just the rate at which it can be absorbed, just about two drops a second. Curie, an English physician, wrote more than one hundred years ago about the use of water in fever. He was the first man who ever used the clinical thermometer in the treatment of fevers. He wrapped his patient in wet sheet packs, insisted upon his drinking copiously, and after three or four packs his patient was greatly improved and in a short time he was out of danger, and made a most excellent recovery with the use simply of water drinking and wet sheet packs.

This institution had twenty patients the day I arrived and only twelve patients the next day. Eight of them were frightened at the outlook, and immediately packed their trunks and left. But it began to grow at that time and we have never had less than twelve since then, and this last summer we had 1,200 at once. At the outset I determined to

Make Use of Every Possible Physiologic Means

alone without the use of drugs excepting in cases where the use of a drug was plainly necessary. We ruled out alcohol. We use very few drugs of any kind, and as we have gone on year by year, we have been able to use physiologic remedies more and more effectively. Scientific discovery has been continually bringing forward new methods. Winternitz, of Vienna, reduced the use of water to a science. I found it very advantageous to visit him some thirty-one years ago. The Swedes made a science of gymnastics. I spent some time at Stockholm about the same time and imported some people from there to help us to introduce the Swedish movements here.

Dr. George M. Beard was the highest authority in electricity in this country at that time, and I spent some time with him to become familiar with the methods of electrotherapy.

As different physiologic methods have developed, we have endeavored to introduce them here and to apply them with as great scientific precision as possible, and we have become more and more content with the employment of the rational system. It was hard to get people or even the doctors to understand it. Thirty years ago, I was charged with being a medical heretic. Charges were preferred against me and an effort was made to turn me out of our county society because I was undertaking to found a new system known as rational medicine, but the effort failed when it came to a final vote.

I Was Saved by One Vote.

I voted to stay in because I knew the medical profession would, after a while, get acquainted with these facts and look at them differently. Within two years, I am rather proud to say, the same society elected me president by an unanimous vote. In the meantime we had an
opportunity to discuss physiologic medicine. The entire attitude of the medical profession has changed so that doctors do not satisfy themselves with simply prescribing a few drugs for a patient, but they inquire about his habits. Modern inquiry has shown that physiologic remedies can do more for chronic troubles than can artificial remedies. Often much more can be done by simply giving the patient rest and quiet.

It has seemed to me that physiologic remedies are particularly well adapted to the mission field because they are always at hand, that is, they are simple, natural, and the most valuable and necessary are always easily available. We do not always use these most powerful agents close at hand because they are so near us that we do not really see them. Physiologic remedies are not new, for primitive men from prehistoric times have been making use of these simple measures and even animals make use of them. I was talking once before a medical society about the use of water and I saw one doctor was very restless. The moment I finished he was on his feet. He said, “I know water is good for baths and for cleanliness and we drink water when we are thirsty, but I am skeptical of the claim that water will relieve pain or will put a man to sleep.”

He was answered by the Superintendent of an Insane Asylum who was present and said, “I have had quite an experience in this matter. The Battle Creek Sanitarium has been sending nurses to our institution to give instruction in the use of water, and we have found it extremely valuable. To make patients sleep is one of the great problems in an asylum. We used to use a great amount of chloral. Last week we looked over our accounts and found that twenty years ago with one-third the number of patients we now have, we used every week more sleep-producing drugs than now with three times as many patients we use in a whole year; so you can see there has been some change. When a patient doesn’t sleep we put him in a bath or put a wet cloth on him somewhere and he goes right off to sleep.”

I was at the insane asylum at Kankakee, Ill., a few years ago and the superintendent told me of the following experience: “I want to tell you about that young man you sent down here last year to teach our nurses massage. We had a patient brought in with acute mania and it was the worst patient we had ever received. It took six nurses to control her. We had given her every drug we knew of to put her to sleep and nothing would quiet her but chloroform. Even opium in enormous doses had no effect upon her. We gave her chloroform until we did not dare to give her any more. The moment she came out from under the influence of the anesthetic she became frantic. Your nurse heard about it and he said, ‘Let me see what I can do.’ He had her put into a plain bath but he was very careful about the temperature. It had to be exactly 94°; and in fifteen minutes that woman was perfectly quiet and in two hours she went to sleep and we never gave her another drop of medicine of any kind. We simply gave her those baths, sometimes two or three hours long and she slept every night and in six weeks she went home perfectly well.”

The result was the neutral bath was introduced into the whole institution and a few years later the legislature had this hydriatic department introduced into all the institutions in Illinois and we have had with us several nurses from the insane asylums of Illinois for training in the use of hydrotherapy. We find there is nothing that will Quiet Sleepless Patients and put them to sleep so quickly as this simple neutral bath. It must be neither warm nor cold; 89° will be too hot and excite the heart and keep the patient awake. If it is 90°, it will be too cold and remove heat from the body and the effect will be just the opposite. The effects of the neutral bath are simply magical when the temperature is just right, 92° to 96°. A wet sheet will accomplish the same results. Patients
Main Building, Battle Creek Sanitarium, Where the Conferences are Held
will often go to sleep in a bath of that kind and sleep all night.

Wring a sheet out of water at a neutral temperature and wrap it around a man who is wild with delirium tremens and then wrap a blanket around the sheet and it not only keeps him still but soothes and quiets him so that in a few minutes he goes off to sleep. It is simply the warmth and moisture which soothes the skin nerves and so shuts off the disturbing reflexes from rushing in upon the brain.

A number of missionaries have told me of simple natural methods they found in use by the natives. A man who was well acquainted with the Maoris in New Zealand told me it was the common custom there, when a man became sick, to heat some stones and then put them down in a hole and then put a large quantity of green leaves on the stones and put the patient down on the green leaves. A mat was spread over the patient and in that way he was given a beautiful Turkish or Russian bath. In many different diseases the stimulation of the skin by perspiration is found very helpful. Water is one of the most effective means of transmitting heat, and I think we have at least twenty-four different methods of applying water which will relieve pain without the use of drugs of any sort.

**Heat Kills Pain,**

just how nobody knows. Cold aggravates pain, increases the nerve sensibility, whereas heat diminishes the nerve sensibility, but the heat must be quite intense. A temperature of 110 will do it a little good, but it takes a temperature of 120 or 130 to really relieve pain. The application must be as hot as the skin will bear. We must remember, too, if we have a large area of pain we must have a large application. If a patient has a pain affecting the hand, for instance, the fomentation must be applied to the entire arm and if that does not give relief, then perhaps it will be necessary to put the whole body into hot water. Nothing will relieve sciatica or lumbago so quickly as a hot bath. The heat is increased gradually by adding hot water until it gets up to about 120, if the patient can bear it.

I learned more than thirty years ago that hot applications were of great advantage in the treatment of fractures. Instead of doing up the fracture immediately when it is swollen and painful, I adopted the plan of applying hot cloths, fomentations, to the injured parts for two or three hours if necessary and then by very gentle manipulations it is possible in a very short time to lower the form of the contracted muscles to such a degree that you can easily put the bones into place. It is surprising how quickly the spasm of the muscles will disappear and how easily the bones can be replaced in the great majority of cases after massage, but the massage must be very gentle and must be continued sometimes for half an hour very gently. The hand must pass over the surface very gently and be lifted up. It is not pressure, but just touching the skin. It is not by any mechanical efforts, but merely a reflex effect.

**Now in Regard to Diet.**

Some of you wonder, perhaps, why we have no meat upon our tables, no tea, coffee, mustard or pepper. It is simply because we are seeking to find the natural way of living. There is no natural appetite for mustard, pepper, peppercorn, ginger, vinegar and those hot things; it is but a cultivated taste. Give a child mustard or pepper and see the effect. Things that are hot when they are cold are not fit to go into the human stomach. Babies have to be taught to eat meat. There is no natural human appetite for flesh. It is quite absurd to imagine that there should be. If a young cat that has never had any experience in hunting at all, sees a mouse, it will immediately pounce upon it. It is a natural instinct that leads cats to seize these animals and to eat them. But show the baby a mouse, a grasshopper, a fly, or any small animal and can you imagine a baby seizing one of those things, killing and eating it? There is no instinct within us that leads us to slay to eat. But show that baby a peach, a cherry, an
apple or a pear, and it will lay hold of it at once and put it in its mouth and eat it.

It is only possible for us to make use of flesh through the art of cookery. Without cookery we could not be flesh eaters. Our teeth and our jaws would not permit us to slay animals and to tear the flesh off their bones. The flesh must be cooked, and cooking is artificial. An artificial means like cookery has no relation whatever to natural instincts. We believe it is very important because as we look about the world we see race degeneracy going on rapidly.

The laboratory researches which have been made within the last ten or twelve years by Chittenden, of Yale, and others show that a low-protein diet, such a diet as is provided here, a non-flesh diet, is best for the human constitution. Doctor Chittenden found, for instance, it was only necessary for him to take thirty-one grams of protein per day, or 124 calories, which is about one-fourth of the ration suggested by Voight and Petenkoffer, the old so-called standard ration, and he continues on his low-protein diet to this day. After twelve years' experience he finds himself in better health than when he began. In this institution we have tried the experiment for forty years and I have prescribed a non-flesh diet for a great many thousand people, and can conscientiously say I have never yet seen a single case in which a person was damaged or in which there was any reason whatsoever to believe a person was damaged by diminishing the protein. Personally, for a good many years I have cut my protein down very low, and the lower I get it the better I feel and the more work I can do, and the more endurance I have. I am sure no one who knows me but would testify that I appear to be in perfect health, better health in fact than they have ever known me to be before and I find steady improvement in physical endurance, vim and energy by cutting down the protein more and more. For a number of years I have eliminated eggs and milk entirely from my dietary. I live almost entirely on fruits and vegetables.

Perhaps you remember the doctor who told a lady to

Live on Animal Food

for a couple of weeks. The lady took him at his word. He called a week later. "How are you getting along with your animal diet?" "Well, I get on fairly well with the oats and the corn but the hay is something awful." She was taking proper animal food; for an animal is an eater and not an eatable, and why should one eater eat another eater? One eatable does not eat another eatable.

A vegetable is the biologic medium for storing energy, and the animal eats the vegetable and gets the use of the energy which is stored up from the sunshine. The animal is like the locomotive, a machine for using energy, and for one animal to eat another is as absurd as to feed a locomotive with small stoves and kerosene lamps. One may eat all he wants of the right kind of food. If you do not eat mustard or stimulating food of any sort, you need not have any fear. A small boy climbs a cherry tree, fills his stomach with cherries and gets a touch of stomachache, perhaps. But with the assistance of his mother, who puts a hot bag on one side and a hot hand on the other side, he feels better, climbs another cherry tree and fills his stomach full again and no serious thing happens to him.

But if he fills his stomach with roast beef, or with oysters on the half shell, deviled crabs, bedeviled lobsters, and other wicked things, instead of simple fermentation he would have putrefaction in his intestine, producing ptomaines and toxins followed by fever, very likely, and perhaps would not get over it at all, as has happened very often to men who have gorged on meat. It is not necessarily what is in the meat that does the most harm, but it is what happens to the undigested remnants of the meat lying in the colon, decomposing. The same things happen to it that would happen to that dead sheep or cow in a fence corner or a dead rat in a closet.

Putrefaction takes place and it is the absorption of the poisonous products of
these undigested and decomposing remnants that makes the mischief, causing auto-intoxication and constipation. These I think to be the

Universal Evils of Civilization.

When a savage becomes civilized he thinks he must begin to do as the white man does and he begins to get the white man's diseases. Doctor Senn, who traveled upon the East Coast of Africa, made a thorough investigation and reported that there are two diseases, cancer and appendicitis, that are not there. And the same thing has been shown to be true among other non-flesh-eating people.

Doctor Gaylord, of the Gaylord Research Laboratory at Buffalo, recently gave a lecture in this city and stated that he had become convinced that the high-protein diet was the cause of cancer in this country. Doctor Bulkley, the head of the skin and cancer hospital in New York City, who has been making a study of cancer for fifty years, in an article recently published in the New York Medical Record and reprinted in the newspapers, states most emphatically that meat-eating is the cause of cancer among civilized people. I do not think that meat-eating directly produces cancer, but it simply prepares the soil for it. and Doctor Ross, of the Lister Institute of London, has shown very clearly the reason why this may be so. He has shown that cancer develops on the basis of over-stimulation. The cells are over-stimulated by the products of tissue disintegration, and these substances, when combined with thein or caffein and injected into animals, will produce tumors which closely resemble cancer.

He believes there is a close association between tea and coffee and cancer, they helping to prepare the way for the development of these neoplasms which are, as Doctor Gaylord, Doctor Ross and the investigators of the Rockefeller Institute have very clearly proved, the results of an animal parasite which infects the body, but which requires a proper soil in which to grow and develop.

We have seen in our practical experience very great advantage in eliminating cereals to a considerable degree from the dietary. Doctor Bunge, of Basle, who has written our standard books on physiologic chemistry, more than ten years ago called attention to the fact that cereals contain an excess of acid and so tend to promote arteriosclerosis and diseases of that sort, so rendering the tissues of the body, if not actually acid, less alkaline than they ought to be; but fruits and vegetables all contain a preponderance of alkali, and we find great advantage in giving almost all the chronic cases that come here a basic diet, as we call it, in which alkalies are preponderant. These are usually abundant in fruit, and there are two fruits in which they are especially abundant—the tomato and the cantaloupe. This is of very great importance because the average patient, I think, has an acid state of the body.

Another Important Point.

especially with reference to introducing artificial foods to natives is to look out for the amount of lime. We require thirty grains of lime a day. Mutton contains half a grain and lean beefsteak about one grain of lime to the pound, so one would have to eat thirty pounds of meat to get thirty grains of lime. The lime of the body is almost entirely in the bones. So when a pig eats an ear of corn he finds in the whole corn as nature produces it, the lime that is necessary for his body, but the corn is separated. The fat goes into lard, the starch helps to make the fat, and the protein goes into the muscle, the lime goes into the bones, and so the corn is distributed. If we eat the pig, in order to get the ear of corn back, we have to eat the whole pig. But we leave the bones behind. So you see it is the whole hog or none in this case. The lion and the dog are wiser. If you give a dog a bone, he eats every bit of that bone that he can. He must have the bone and the bones must be fed to carnivorous animals if they are fed on meat, or they get sick and die.
The whole civilized world is at present suffering from Lime Starvation because of the use of fine flour. Ordinary wheat contains four grains of lime to the pound, but fine flour contains only one grain of lime to the pound. Corn flakes are made of the heart of the corn and contain only about two-thirds of a grain of lime to the pound. Sugar contains no lime at all; butter contains no lime; lard, olive oil and other fats contain no lime; potatoes contain only two-thirds of a grain of lime to a pound, so if one makes up a meal of potatoes, fine flour bread, butter and beefsteak, just what a great many people have for breakfast, there is practically no lime at all in it. There are foods that contain an abundance of lime. For instance a pint of milk contains eleven grains of lime, and in a pound of greens, like turnip tops, for example, there would be found thirty-four grains of lime, enough for a whole day’s ration; and the different kinds of greens, lettuce, cabbage, carrots, rutabagas, all contain a large amount of lime. The avoidance of cellulose is a great mistake, too. We need at least half an ounce of cellulose every day.

I am anxious to have you know that in our efforts to practice the physiologic methods here and depend upon nature, we do not mean to dispense with science, but we endeavor to employ every possible means of diagnosis, and to check all our methods of treatment by scientific tests and to be guided by the latest laboratory research.

Miss Belle H. Bennett: During the two days of this meeting I have been disappointed because so little has been said of life in South America. The eyes of commerce are turning toward South America, and yet, we still refer to it as the neglected continent. Last year I spent nearly five months in observation and travel through Brazil, Argentina and Uruguay. I have wondered that our people are so little in touch with South America. In Brazil I saw the American flag only twice, once when an American gunboat was sent down to invite the authorities of the nation to the Panama Exposition, and once when Mr. Roosevelt came out, it was flung out from a men’s club in Rio de Janeiro. No American boats came into that wonderful harbor of Rio de Janeiro, although we saw the boats of practically all other nations. But in those countries the people look to us more constantly than to any other nation for the things that they want.

There never was a time in the history of our mission work when educational evangelism had such an opportunity as it has in South America today. On the boat on which I went to South America there were twenty-five to fifty young men from South American countries who had been in the United States for professional or postgraduate work in our colleges. The South American merchants and business men have sent many of their sons and daughters to this country, though most of the daughters go to Europe because the great Roman Catholic Church still holds sway over that country. Brazil is the only South American country that speaks the Portuguese language. All the other republics speak the Spanish language. Brazil has so much of our civilization that it is difficult for us to stand in one of their great cities and feel that the people of that land do not know Christ. Doctor Taylor, the other night, stated only facts with regard to the people of whom he spoke and of the church; but he did not explain to us why the Roman Catholic Church in South America is so different from the Roman Catholic Church in this land.

When those Portuguese pioneers and buccaneers went to that land and lived with the Indian women as they did for
two or three generations without taking their families to that country, they brought into the Roman Catholic Church at that time the heathenism of the Indian worship. You find it today in their splendid cathedrals. Then a few generations later they began to import slaves, and tens of thousands of Africans were brought into South America, especially into Brazil, and they brought their fetiches and savage rites from Central Africa. Go into their big shops today and you will find many of the fetiches used in Africa offered for sale.

The Roman Catholic religion became mixed with the heathenism of the Indians and the fetichism and the barbarism of the African. The statue of the Virgin Mary stands on the high altar in almost every church in Brazil, Uruguay and Argentina. I found only one church in about fifty where the image of Christ stood on the high altar. It was always the image of the Virgin Mary. I found almost no men in the churches. Sometimes they would attend morning mass for the music, then they passed out of the cathedral.

There Are Many Reasons for This.

The men have no confidence in the religion of their church. The priesthood of South America is largely a foreign priesthood; priests driven out of Spain, Portugal, the Philippines and other places have found an abiding-place in South America. Pope Pius X called a conclave and discussed the question whether they should not do away with celibacy of the priesthood in South America. In South America the man who has illegitimate children is allowed to legitimate them if he so desires. The men are forbidding their wives and daughters to go to confessinals and preventing them so far as they can from going to the churches.

On the edge of Rio de Janeiro,

The Handsomest City in the World,
there is a great granite peak rising 1,200 feet above the surrounding territory, and on the top is a small church building which was erected more than three hun-
dred years ago. The top of the peak has been cut off until there is a plateau about three hundred feet long and two hundred feet wide enclosed by an iron railing. A driveway runs up part way and then there is a stone stairway of three hundred and sixty-five steps. The month of October is devoted to the festival of this church. There is a legend connected with the establishment of every church in that country. The one in connection with this was that a prominent hunter went hunting one morning and came to the base of this stone mountain and there a great serpent was coiled and he saw it as it was just about to spring on him, and he cried aloud to the Mother of Sorrows to save him and the Virgin Mary saved him. He rushed back to the city and told the priest of this wonderful thing, and said, "What does it mean?" The priest said, "It means the Mother must have a chapel established on the top of the mountain peak;" so a chapel was established.

I saw men and women by the hundreds going up those steps saying their prayers and counting their beads. For the most part they were illiterate people, but there were women who went up those three hundred and sixty-five steps on their knees, kissing the stones as they went up, licking them with their tongues until the tongue and lips were bleeding when they reached the top.

The weather was warm, and at nine o'clock in the morning on Sunday, the papers estimated there were 30,000 people at this festival, and at that hour the police had to prohibit the women from climbing those steps on their knees. Many of them had fainted. There was no image there but an altar and a cross and every worshipper was supposed to go up to that altar, kiss the altar cloth, make a prayer and lay down an offering, and I think half of the

Thirty Thousand Kissed That Altar Cloth.

There were at the base of this stairway two or three small houses in which they kept all sorts of images and
plaster casts representing all portions of the body, and any individual having a disease bought some plaster cast representing the part of the body which was diseased. A cast of a woman’s breast had been sold that day as many as half a dozen times at twenty-five dollars. The first one who bought it took it up and put it on the altar. It was left a few moments and then taken down and someone else bought it, and then it was taken down again and resold, and so continued from day to day. It seemed like a strange performance for that body of splendid men and women, some of them leading people of the city. I wondered why it could be so when these men had departed from the church and I could only think the men went because their wives wanted them to go.

They are a people full of courtesy, kindness and politeness. They are proud of the great churches and cathedrals in Rio de Janeiro. The churches are much like the Spanish and Portuguese cathedrals, being in the form of a cross, and above are the boxes, and the people of wealth and social position sit in the boxes looking down on the people below. There is an opportunity in Brazil today for education and evangelism as there never will be perhaps again after this generation. The people are anxious for their own children to have an American education.

They want our education and the things we have, yet they resent our calling ourselves the United States of America. They say that we are the United States of North America. They are the United States of Brazil or of Argentina or of Chili. Brazil is larger in area than the United States exclusive of Alaska, larger than Russia exclusive of Siberia, larger than China exclusive of Manchuria, yet they have a population of only about twenty million, which is largely scattered up and down the long coast with its magnificent land-locked bays and beautiful cities. Eighty-five per cent of the women in that country are illiterate. When I first went to Río the windows were latticed up three or four feet from the bottom. It did not take me long to understand that the windows had been closed to keep the women and girls from looking out. But the coming of English and American women to these cities has given much liberty to the women of South American cities. Many of the men when they went to their work, locked the door behind them. And then the women and girls sat all day resting on their elbows and looking out through the shutters. There was nothing much else for them to do. They embroidered, crocheted and knitted a little, but they could not read or write. They are an artistic, music-loving people, but for women who do not read, or use a musical instrument, or paint, and do not take care of the house, there is nothing much for them to do but sit all day long with the doors locked until the men return at night from their work.

We need the Christian school in South America. Men and women need the opportunity to know something of the Gospel of the Lord Jesus Christ. The American and British Bible Societies have done a great work in South America. It is no less than ten years since the priests of one city collected the Bibles of that town sold by these two societies and burned them in the center of the city. Now men are eager for their children to have what your children have. We owe it to them.

In Southern Brazil, at San Paulo, we begin to see the influence of Christian education as the result of the Christian college established there twenty-five years ago. The best men who have come into political life in South America have come from this section of the country. The first elected president of Brazil came from that immediate locality. One of our best mission schools has been established there. An American woman helped the first elected president to construct an educational system. They have good school buildings and splendid plants but they lack teachers. They have a magnificent agricultural
school plant. I could think of nothing in the United States more beautiful than that section of the country around the agricultural college.

They have had an American man in charge of it for the past five or ten years, but the young men coming back from the United States, having gotten their education or a part of it here, want these positions, and the time has come when many of these

Americans Will be Replaced by Natives.

I met young women and young men from our best colleges who had leading positions in these schools, but now the native students who have been educated in this country want the positions and are obtaining them. In the city of Rio de Janeiro, with its million people, there is not a single strong Protestant boys’ school. The Baptist church is beginning to establish a school for boys and young men. There are two men who have private schools for boys. There is not a single boarding school for girls in that great city under the Board to which I have the honor to belong. We had a small school for years. At the time of the yellow fever epidemic we had to move up to the mountains, and since then we have not reopened the school. There are great numbers of converts crowded to the uttermost. I believe if a large Protestant boys’ school were established in the city of Rio de Janeiro, and a strong girls’ boarding school, that in one generation Protestantism would command the leadership of the great republic of Brazil.

METHODS OF WORK IN A CHINA MOUNTAIN TOWN

BY THOS. COOLE, M.D.

Doctor Coole: In Foochow, Southern China, a city of a million inhabitants, we have union normal schools and a union medical school, and, strange to say, we have a union theological school. And the most successful union school is the union theological school. We find we have more in common than we have at variance. We traveled three and a half days from that city up the most glorious river my eyes ever beheld and I have seen the rivers of this world and the Old World.

We arrive at a little town on the banks of the river where the rapids begin and there we find a man holding forth about medicine. He says he has been in a great city four hundred miles away and the chief magistrate of that city had been sick for ten years and no doctor could give him ease until he came in and he cured him in half an hour and received five hundred dollars. A great man in another city two hundred miles away was sick, but nobody could cure him until this man happened to be passing through there and he healed him at once.

Of course, he was not there to do any business because the folks of this little town could not afford to do business with him and he couldn’t afford to stay there. But he would like to help them if he could, and so he said, “If any man will step forward who has rheumatism I will give him the first treatment free.” Finally one man had something wrong with his shoulder and the rest of them pushed him forward, so his coat was taken off and out comes the paraphernalia of the quack, a bamboo cup, some soft paper, a dirty needle and some matches. Then he takes a little stick and says, “There is not another stick in all the empire of China like that.” This stick cost him years of research and a good deal of money, and it is a stick that can do a great deal of work. Now he is going to take out the rheumatism from this man’s shoulder.

He Commences Massaging it Vigorously

with the stick until it gets black and blue. Then he lays out the cup, cuts the paper into it, starts a little fire, puts his dirty needle into the black and blue place, starts a drop of blood and puts the cup on and the cup hangs there and brings out a little of the blood, and now he says to the man, “Is not the rheumatism gone?”
But it happened that the poor fellow hadn’t come to yet and didn’t acknowledge that the rheumatism was cured. But the quack said, “There is the rheumatism in that black blood clot, and I have gotten it all out of him and the man will be well.” After arguing a while, the man acknowledged that he was better.

As we travel up the country into the mountains we are meeting all the while the diseases which dirt is heir to. The hills are one mass of wild azalea, and the wisteria there grows wild, with masses of violets, and you smell the little violets and find the odor is just the same. Before we reach our city we hear the tom-toms and the drums at the temple beating. By and by we turn a corner and come to the leper village. That leper village has been erected by Christian money and these lepers come out with their great big leonine faces and say, “Possibly you are a doctor. Where do you come from? How long have you been on the journey? Come and talk to us.” If we have time we talk; if not, we go on.

**We Enter the City**

with walls that were rebuilt at the time Columbus was looking for America. At that time those folks in China stamped every brick with the maker’s name. As we enter into the gates of the city which is known as one of the cleanest cities in China, we get acquainted with fifty-eight varieties of smell. The sewers are all closed up because the people use the sewage to fertilize their fields. They have three crops a year and rotate. They raise rice, then a catch crop of beans, then of wheat. Then rice, then wheat, then beans, and so on. They make that triple rotation year after year and strange to say, the crops are about as good one year as another. Coming up to my hospital I found the chapel, the clinic rooms and the dispensary, and I found a brick building with some ward rooms and a part of the furniture. I went to look for the equipment and found two old half-worn scalpels with wooden handles, and the doctor who came home to die wrote me and said, “Doctor, I suppose when you saw the equipment, you said it was worth ten cents.” I wrote back that the equipment I found was only worth two cents, but really they were not fit to use.

**There Was Just One Thing to Do.**

There was no money to rebuild; there was no organization in the great Methodist Episcopal Church to take care of medical missions. The hospital had been looted. I was red-headed once, and I could have sat down there and cried, but that was not what a red-headed Chicago man would do, and I knew the only thing to do was to get right down to business and see that things were made right. I thank God we now have a beautiful chapel and a fine brick dispensary with partial
equipment. We are not aiming at a
great hospital, but I do aim, as I think
all medical men ought to aim, to make
any hospital they go into an efficient
place for caring for the bodies as well
as the souls of men. Whether we go
to China as teachers, preachers or doc­
tors, we go there as preaching evange­
lists, nothing less. Indeed I think the
doctor can get hold of the raw heathen
in his hospital who are ignorant and
anxious to learn all about the new sys­
tem, but who will not go to a preacher
outside of the hospital.

We had no educated helpers so

I Started a Medical School

with just three young widows from
Christian homes who were educated
and their fathers did not care to sell
them but let them study medicine.
Then there were six young men who
will be graduated just as soon as I go
back. I had to educate them, to pro­
vide a force of help in the hospital.
The young men are most of them local
preachers, and the young women have
learned music and they take turns at
the organ while the young men take
turns preaching the Gospel twice a day
and once a week three times a day.
The chapel and Bible women are al­
ways at their work, and when any
woman or man goes home from the
hospital, a letter is sent from the Bible
woman or chaplain respectively to one
or two of the Bible women or pastors
where they live. In this way we get
good results because once they have
been in the hospital all the distrust has
gone.

There came a man from a mountain
village with his son. The man was
about fifty-three and the son about
twenty-eight. He was from a big vil­
ge or unwalled city. Twenty years
before there commenced to grow a
little tumor underneath his tongue and
at the end of five years it had me­
chanically shut off speech by throw­
ing the tongue back down into the
throat. Then for fifteen years after that
the man did not speak and this tumor
slowly grew until he had fits of chok­
ing and was emaciated because he
could not swallow.

He Faced Death

and he made his will, made all his ar­
rangements, bought his grave clothes,
and he said, "I am going to die in the
foreign hospital, for the foreign doc­
tor can not do more than kill me." So
he came. I thought it was cancer but
found it was not, and we went after
it without ether or chloroform, using
only a little cocaine. The old gentle­
man said he could stand it. He began
to put up his two thumbs. If a China­
man puts up his thumb, you are good;
if he puts up two thumbs, you are su­
perlatively good; but if he puts up his
little finger, you are of all men the
most contemptible. The tumor came
out most beautifully and the old gen­
tleman was smiling all over his face.
He stayed there two weeks and as the
swelling went down, the tongue came
back and the cavity began to heal, and
when this man went home he went
with Jesus Christ in his heart and went
to open the great ancestral temple of
his village to the teaching of the Gos­
pel. When I came away I found we
had no money to place a preacher in
that place where the opportunity was
open. Later I heard that he, himself,
had put in two Christian schools, one
each for boys and girls; and that is
the way our hospitals work in China.

I am hoping and praying that the
time will come in my own church when
there will be something constructive
in medical missions. I have a vision
of all Methodist doctors in this coun­
cry banded together in an organiza­
tion that will take over the building,
the equipment of hospitals, the select­
ing of medical students, looking after
their post-graduate courses and special
courses when they come home,—an
association of our Methodist doctors,
who, without lessening by one dollar
the wealth of our general missionary
society, will support and build more
and better hospitals than we have in
the field today. May God grant it.
THE MEDICAL MISSIONARY CONFERENCE

THE GOSPEL IN BURMA

BY REV. C. F. CHANEY

MR. CHANEY: It seems as though I could almost change the topic and tell you of the medical needs of Burma. One time I was called to see a man in convulsions, nearly dead, but a Burman doctor was balancing him on his knees and trying to squeeze the disease out of him. Paul said, "I am not ashamed of the Gospel of Christ for it is the power of God;" so it is the power of God in Burma. Christ declared, "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel and to proclaim liberty to them that are captive." I see Burma as a prison and the only way we can help the people is to get into sympathetic touch with them and look at the world through their eyes. Years ago an old Burmese king, in one of his conquests, built a great pagoda and dedicated his captives to be slaves of the pagoda and they were known as pagoda slaves, and you will find them there today. Some of them are wealthy. Many of them have royal blood in their veins, but every one of them is a victim to the one system of idolatry which we have in Burma.

Burma and Buddhism

are very democratic but these people are absolutely cut off from fellowship with others in any social way whatever. They are captives in a great prison house and as you talk with them about religious things, they have one word, "Custom," and that settles every argument. "It is not our custom," or, "It is our custom," and I believe you will find that all through the East. There is no argument beyond that. That is one of the bars of their prison house.

Another bar is their superstition. A man's body is composed of four elements, as is everything else—earth, air, fire and water. If I am sick the doctor consults my horoscope; he wants to know the hour of the day and the day of the week on which I was born and the constellation I was born under and all about it. Thus he will find out whether the sickness is in the fire, the air, the water or the earth part of me, and he applies his remedies accordingly. They have two kinds of physicians, dietists and druggists. If you are not cured at once by their prescription you must then call another doctor. If that doctor cannot cure you it is not because his medicines fail, but because an evil spirit has taken possession of you.

There are Three Things about Buddhism that give it its grip. They have many lofty teachings, which are the very essence of the Scripture text. They have splendid ethics and a consecrated form of worship. They also have a priesthood which forms the teaching power of Buddhism; so their prison house is composed of ignorance, superstition and a system of error. The Gospel is the power of God to set people free from this prison house. I wish you could visit our Burmese convention. If you could see the thousands of natives of many different tribes gathered together, tribes that have filled the history of Burma with blood, with war and hatred, and now Burma is an example of the power of God in bringing together people out of different tribes and uniting them in one Christian brotherhood, you would see what has been brought about by the power of God and the people are banded together in Christian work. They are supporting preachers and sending missionaries into Siam and into other places.

That convention represents, and I am only speaking of the Baptist mission, sixty-five thousand Christians. It represents twenty thousand boys and girls in our schools. It represents over twenty-five thousand in our Sunday-schools. The people see that there is something at work raising them up and making them brothers instead of enemies of one another.

In Mandalay at the present time there is a revival of Buddhism. In lower Burma there is more evidence of the power of God because our work
THE MEDICAL MISSIONARY

has been there longer, but in upper Burma they have covered a hill with pagodas and idols. In one place they have put six so lifelike statues you can almost see them breathe. The first one is a beautiful statue dressed in a silk skirt and jacket, a mother with a new-born babe in her arms, but right at her side stands a Burman with a dagger in his hand. It means the beginning of the painful ladder of existence which leads to death. Behind him stands a man in whose countenance you can see hunger for something spiritual. He is on his way to the shrine to worship. He must get ready for transmigration into another state. Beside him is a poor native with only a loin cloth on and his face is a perfect picture of misery. I never saw so much misery depicted in a human face as they have been able to picture in that face. The next one is a corpse with the crows eating it; the next one is the Buddhist priest counting his beads in his prayer.

Suffering, illusion, misery, death—that is the only interpretation that Buddhism gives to life. So they say existence is evil, it is rooted in desire, and the only way to cut off existence is to cut off desire. But from our little churches they go out into the darkness of heathenism, and proclaim the fatherhead of God, the Saviour of mankind, the forgiveness of sins, and the life everlasting.

See What It Means in an Individual Case.

Passing by a little Burman house, we hear a female voice crying and we find in the center of a room a corpse, and the woman is tearing her hair, beating her breast and crying. The one she loved best of all on earth is gone and the soul is broken up into five parts, never to be regathered. Individuality is absolutely gone forever. You can not get any comfort from Buddhism. On the other hand, as our pastor stands at a grave, he raises his hand and prays, "Our Heavenly Father, our hearts are filled with sorrow today at this sad parting, and they are filled with rejoicing because this dear one has been called home and we shall go to him."

Buddhism begins with self, works with self, ends with annihilation. Christianity begins with God, serves with our fellow-men, and ends with life eternal. Then again I might call you to the jungle to show you individual examples of faith and Christian character that are stimulating to us. I got into a village one evening about ten or eleven o'clock, spread my bed in the chapel, and pretty soon I heard a groan. About twenty-five minutes later I heard it again. I did not sleep that night wondering what and why it should be. The first thing in the morning I went to hunt up that sufferer. In a house next to the chapel I found a man sitting on the floor, his feet and hands twisted out of shape and his eyes sightless. I spoke and he rejoiced because it was the first time a preacher had come to his village, and I found he was a Christian, and I talked to him and learned his history.

Five years before he had been taken with spasms. They came on every half an hour. All the sleep that man ever had was between these spasms. I comforted him and he said with a smile, "Whatever God wills. By and by he is going to call me up there." We have heard about the dirt of the East, and you feel like wiping your hand at once after a handshake, but when you come to know the earnestness of those native Christians, you can not help but love them.

When Missionaries First Went to Burma, the British East India Company said that the sending of missionaries to our Eastern colony was the most expensive and unwarrantable project ever conceived by the greatest fanatic. Last year the governor of Bengal said, "In my judgment the Christian missionaries have done more lasting good in our colonies than all other agencies put together." The Gospel is working in Burma as in other places of which we hear. Nothing appeals to my own mind and heart more than this. The secretary of our Board said, "If our
Baptists would only give one postage stamp a week, we would have plenty of money to carry on all the established work we have. The Kaiser and King George call for men and they come by the thousands; they call for money and the people pour in their wealth by the millions. The Lord Jesus Christ has called, and if there is one thing you and I should pray for it is that the church of Jesus Christ should get the vision, or some of these days somebody will say civilization and Christianity have broken down. But we should set before the world a new example of sacrifice and consecration to the work which the Master has given us. That seems to me to be one of the greatest lessons of the present war situation.

So Our Work is Purely a Missionary Work.

I have often wished I could be on the mission field. If ever I lose my job here I shall make for the foreign field, for I am thoroughly interested in it. My whole life was influenced by reading the life of the Judsons when I was a small boy and I fully determined that the only way I could be happy was to give my life to the same sort of philanthropic work, and the foreign mission field attracted me more than anything else; and if I were not tied up here I should certainly have been in the foreign mission field long ago. We hope to get a special influence, a direct influence from this Conference held here every year that will be the means of inspiring a good many of our young people to devote their lives to foreign missions. I hope that every Conference we have here will be the means of inspiring a good many of our young people to give their lives to foreign missions. For a number of years we did not admit to our Training School for Nurses, which now numbers some three hundred, any pupil who would not pledge himself or herself to devote five years to mission work. We used to call our school the Training School of Missionary Nurses and we only abandoned that rule and that name because our work grew so

REMARKS BY DOCTOR KELLOGG

At this point J. H. Kellogg, M.D., Superintendent of the Sanitarium, who had been unable to be present at the beginning of the Conference, was invited to address the meeting.

Dr. J. H. Kellogg: I just want to tell you, my friends, we are very much delighted to have you with us, and feel highly honored as well as pleased. We look forward for the whole year to the coming of this Conference. We always get a new inspiration and a real uplift. This institution is a missionary institution, although it is not located in a foreign land, but we are anxious to make it as truly a foreign missionary institution as we can.

Our mission seems to be chiefly to the heathen of America, and we find plenty of them to keep us busy, but in some respects we feel that Americans are behind many of the people that you are dealing with. At any rate we are trying to persuade our fellow-citizens to return to savagery, in a mild degree, of course. You are trying to persuade savages to become civilized, but we are trying to persuade the civilized people to be more natural in their ways of living. We feel that there are certain instincts and inclinations within the human body that are leading in the right direction, that God has not forsaken the human race, but his still small voice is speaking in physical ways as well as moral ways, leading toward the right way.

So we are trying to persuade those who come in contact with our institution here, to help us to find the right way, the natural way, the physiologic way and then to live according to that way. There is quite a disposition in the world at large to adopt the natural method in many respects. We hear a great deal about the natural method of training children, and we are trying to find the natural method of eating, of sleeping, and of everything that pertains to our physical nature, believing that that way, whatever it is, will be the right way.

So Our Work is Purely a Missionary Work.
rapidly that we could not find enough young people who were willing to take that pledge for five years to keep our work going.

I simply want to tell you how welcome you are. I hope you are feeling at home and if any of you are not enjoying all the privileges and advantages you wish, all you have to do is to make the facts known and we will be at your service in any way possible. It occurred to me that possibly some of you might be interested in obtaining a few practical lessons in the use of water and other simple remedies that are available anywhere. If any of you are interested, we shall be glad to have some classes and demonstrations. We shall certainly be glad to have you feel at home while you are here, and carry away everything you can get from the institution, in return for what you give to us.

The Chairman: We want to thank Doctor Kellogg in behalf of his guests, this entire body, for his great courtesy and the Christian hospitality of this institution, and for this atmosphere of helpful sympathy for the great work to which we are all giving our lives.

Are Chinese Patients Appreciative? Is Self-Support Possible?

By H. M. McCandliss, M.D.
Hainan, China

Doctor McCandliss: The place in which I have been working is the Island of Hainan. That island was opened by Mr. Jeremiason, a layman who started independent work there. When I got there he handed over the medical work in the north of the island to me, and he himself went elsewhere. His methods were to provide a place for the patient to sleep and have some relation to cook for him, and that was the only hospital equipment. But sooner or later a medical man gets very tired of that sort of thing. The wood, the kettles and cooking utensils, are kept beneath the bed, and the old dirty blankets are piled anywhere; and one gets tired of this disorder and dirt. Every surgeon wants a clean place in which to do his work. I was able to support the work for fourteen years largely by my own earnings as surgeon to the foreign community of Hoihow. But sooner or later even that must be given up, for one must either be a surgeon to the foreign community or one must be a missionary, and it is almost impossible to be the two things together. The work grew and grew and I decided to be a missionary, and not surgeon to the foreign community.

So I wrote to the Board in New York that I had resigned from that work and it was up to them to see our hospital did not suffer from lack of income. I received back word that a hospital that had been going so long surely ought to be in a condition for self-support. I came home about that time and I went to the secretaries of the Board and said, "If we have, in our philanthropic work, to keep digging like this for our support, let us do something to secure an endowment, a fund of two million dollars to support all the Presbyterian medical missionaries throughout the world." The answer was, "Any endowed work sooner or later loses its vitality." Their second answer was, "Medical missionary work is a good work which appeals to all people. Suppose you secure your large endowment; you have taken out from under our feet the very best plank in the platform of appeal, because when we now appeal for medical missions, other money comes with it."

When I returned to my work I said, "The only thing for it is really to close the hospital and take up other work or else to Make the Chinese Pay for their own treatment; but that is a difficult proposition." I started a system of charging. Every Chinese sum of money must be multiplied by ten to represent its real value in this country. I proposed to charge each medical case $2.50 per month in gold in advance, or for a surgical case three dollars a month, gold. If the case had to remain in the hospital for two months, they must put
down six dollars gold. The immediate effect was to almost empty the wards. They said, "All these years you have been giving to us and now you want to make money out of us."

The in-patients were very few, but soon they found out that with all they could pay, still there remained a good deal to be met, and by and by the patients themselves became the best advocates of this method. They say, "We pay for it. We are helping along. How can we expect foreigners to do all these things for us? Let us help them." The hospital is still there and the very thing which I feared has not come to pass. We are able to carry on the system of charges and if every in-patient could pay his proper proportion, we would have ample money to carry on a hospital as we carry it on at present. We provide hospital clothes and blankets, furnish everything to the patients, dress them and feed them. In South China every man feels abused if at the close of the day he does not have a basin with which to bathe himself. We are very glad that that is so.

But can we collect funds from these people who are suffering and at the same time say, we want you to study our books, to read our tracts, and to sing our hymns? We have found it so far no detriment to our evangelistic work at all. At ten o'clock every morning everybody who can walk is expected to gather in the chapel for a half-hour meeting. The first five minutes is occupied with some topic of hygiene, and that catches every ear, and little by little we bring the topic around to the power of the Gospel of Jesus Christ; and this is one of the best ways to open up the subject. Every afternoon at two o'clock all the helpers in the hospital who can read are expected to sit down beside the patients and teach them the catechism, or read from the New Testament, or from tracts, or whatever is furnished in the hospital. Every Sabbath they gather in the new church to hear the regular Sabbath preaching.

Are the Chinese Grateful?
The Chinese are a grateful people. An old woman who lived away across the river had a husband who was gradually getting blind and paralytic but she brought him to the hospital. We found we could not cure him and sent him away. She disappeared but first made constant appeal to us for help. We did not see her for several years. We had loaned her a little money. After several years on our return to China she came one day bringing several women with her and said to my wife, "Mrs. McCandliss, I have taught these women all I know how to teach, and now I want you to teach them, and I have brought this money back. Here are forty dollars and I want the doctor to take this money, and if there is anybody suffering as we suffered, and in as great distress as we were, I want you to help them out with this forty dollars."

A man came to us with bad eyes. Little by little they grew worse and worse. Glaucoma set in and he became blind; but he did not say. Because the foreigner cannot cure me, I owe him nothing. In the hospital he had learned the Gospel so when he went home he began to teach what he knew, showing his gratitude to God for the things which had been done for him and neglecting to mention the things which could not be done for him.

A Man Came Who Had Cataract.
He felt his way to the hospital with a stick for thirty miles. I operated on his eyes and later on by the use of glasses he was able to read the New Testament and he said, "Whereas I was blind, now I see. Henceforth, I will give six months to my own work and the other six months I will give to the Lord Jesus Christ." And he kept that up until his death.

A man came to be operated on for stone in the bladder. I did the operation and he went away. The next year I received a sum of money from Bangkok. They said one of my patients had sent it. I could not remember anyone from Bangkok, but every year for ten years I received the same amount of money, and finally the man himself showed up and said, "Don't you know me?" I said, "No, I don't remember you."
He said, "You operated upon me for stone once and cured me and since then I have been trying to help your work by sending money," and he made another gift to the hospital.

A woman came with her maid and rented a room and the two lived in that room. She had carbuncles. We got her in a good condition and by and by she was almost well. One morning her maid came to the dispensary, put something down on the table and I said, "What is this?" She said, "The lady is very grateful to God, and she wishes to give this to the hospital." It was one hundred dollars, Mexican. If you change the values over and multiply by ten to make it equivalent to a sum in America it would be one thousand dollars.

The Governor of the Island had a well-beloved son who became ill with fever. He sent for me to come to the capital city and I took care of the young man until he was on his feet. The Governor come to pay a visit to the hospital and after he had looked all around said, "How clean everything is where the foreigners are." He put down two hundred dollars and said, "I hear you are interested in the leper work. I want you every month to send up to my office and you will find there ten dollars ready for you with which to carry on your leper work;" and until the revolution that money was paid over regularly every month for caring for the lepers.

I used to do most of the preaching in the hospital chapel. One Sunday morning I found a woman who had been taking some tonic medicine and I said, "Could you come again tomorrow and get your medicine. I'm busy now." She said, "I don't want any medicine today." She put something on the table, and said, "We are very much crowded in the chapel, and we are not comfortable while you preach. This is not much, but in the last ten years I have been able to save this money and perhaps other people will give and you will be able to build a church that will hold us all and make us all comfortable;" and she put down one hundred dollars.

The Savings of Ten Years, and said, "I want to give this to God." Have any of you given the savings of ten years to the Lord Jesus Christ to carry on his work?

When I came home the last time I told what a Chinese woman had done and the friends here said, "Go ahead and build a chapel." So we built a church that will seat, not only the two hundred and thirty which the hospital chapel used to seat, but six hundred people. The poor Chinese congregation gave the money for furnishing it, and that whole church is furnished by donations of those people who could find ample opportunity to spend their money in other ways. We call that the Karl C. Jeremiasen church, in honor of the pioneer missionary.

A lady of high rank, the wife of an official who had tuberculosis, sent for me. I went to see her husband a number of times before he died. The wife was very grateful and she used to send little things to the hospital, but she could not give up her ancestral worship. She could not out of respect for her husband omit the sending of those sacrifices to her husband's coffin. Finally she saw more clearly that these things would never reach her husband, that he had passed to the region beyond, and was no longer there. When she saw clearly she said, "I want to be a Christian like you, Mrs. McCandliss. I want to come into the church. I want all of my family to become Christians. I want to learn your doctrine better." Where is she now? Lady as she is, the highest type of Chinese lady I ever saw, she is now supervising the food of the hospital and looking after its finances. She receives no pay for it. She said, "I owe it all to God and I do this for him; I can not do anything else." I ask you again, Are the Chinese grateful? I have never found people anywhere more grateful than the Chinese.
CHINA'S APPEAL TO CHRISTIANITY 
IN THIS CRITICAL HOUR

BY MISS HIE DING LIN
Pekin, China

[Note: Miss Lin is the daughter of a Mandarin, and is pursuing a medical course in Chicago, hoping to return to minister to her women at home. We have preserved her rendering of thought in the English nearly intact. It will be found very pleasing and serves to illustrate the remarkably versatile powers of the oriental student.—Editor.]

Miss Lin: It is more than I could express myself what a great pleasure I feel that China is taking part in this Conference. I represent that great nation in the Orient, destined to be leader nation in Asia, the greatest in population, with the longest history that ever existed in this world. You can understand that we Chinese are proud of our nation as you are proud of your nation, the United States. China today is the oldest nation of the whole world and also the youngest, the baby republic of the whole world. Compare China with the other nations of the world in the ancient times. Where are those great nations along the Mediterranean Sea? Where is Egypt today? Where is Babylon with all her beautiful hanging gardens? Where are Rome and Carthage and Greece? Where are the nations that have existed since China was standing? They are downfallen and have disappeared but China is today still the same. So you can imagine our great satisfaction. God has preserved China for the future of the world. God has preserved China as far as our wisdom goes, that in the future China should be for the whole world with its great undeveloped resources, the unopened mines, the vast population of industrious, peace-loving, honest people with their ideas of filial piety.

Let Me Correct Some Mistakes

that have been made in the world, and say that it is a mistaken plan to treat China as a heathen nation. China is not a heathen nation, but a non-Christian nation, because China knew God in the time when Abraham was worshipping God with the old sacrificial altar and sacrificed a lamb for a burnt offering. China today is still doing that in the "Forbidden City." If you ever go to China you may still see in the "Forbidden City" that altar at the top of the hill and no idol there; and you can not call heathen worship there where they openly sacrifice; and there they kill the lambs and cows and burn sacrifices. The emperor used to go once a year at five o'clock on the first day of the first month of the year and pray for the forgiveness of the sins of the people and the sins of his own. Here we find the hereditary worship; so the fundamental worship in China is worshipping God. But China needs Christ, because China did not know Christ until the missionaries brought him in.

China worshipped God as the main worship because, while the common people of the Chinese worship all kinds of religion, the state religion is the open offering of burnt sacrifice. They consider Heaven is the seat of God and earth is the footstool of God, and so it is explained in the Bible; so you have our tracing back to the ancient worship of God. China is the product of God. The Chinese are the children of God, so God preserved China. The Lord said, "If you worship me, I will never thrust you out by the hands of the enemy;" so here is China today. Of course, for the future we do not know. But if anybody is ever tempted to misuse this term, they may be notified that China is not a heathen nation. China should be classified as the Jews are classified, to know God. But China is not a Christian nation. We need Christ at this critical period.

Another Common Mistake

has been made by the world in classifying Confucianism as one of the religions of China. Confucianism has no basis of religion. It is just a philosophy of ethics. Confucius himself was but a man. He told everybody he was not a god. His doctrine was just for the living people, with nothing for the spiritual realm or anything touching the soul. His whole philosophy consists of ethics and rules of conduct, while the Con-
fucianists themselves are atheists. They do not believe in any deity or Creator. China only venerated Confucius and with him all their ancestors, from whom all virtue has come to them. But in fact, the scholars, the literati, have no religion. Many times Confucian students asked, "Say, teacher, where do we go to after we are dead?" But Confucius said, "This is divine. I can not understand. I am just a man. Everything after death is divine. I can not explain to you." So Confucius, that educated man, knew about the divine, recognized divine things although he could not explain them himself. Mencius, the great commentator on Confucius' books, who lived nearly four hundred years before Christ, said that there would come illustrious men to explain the truth in five hundred years from then. Many Confucianists and literati have noticed this prophecy of the coming of Christ. So the nation belongs to God and is recognized by Him, and believes there is a Holy Spirit.

The ancient prophets prophesied the coming of the Lord because Judah and Israel were God's nation; and so is China. Mencius prophesied the coming of the Lord Jesus Christ and no one ever noticed those verses until the Christians came, and today you all know what a great change has taken place in China, as it were, in the twinkling of an eye. Did you ever see another such a revolution accomplished in a few weeks? How many years did it take for the French Revolution to accomplish its work? How many years of bloody war did it take to make America a free country? But China today is a republic. In a three weeks' war they, a conservative big nation, accomplished that. Does God still love China as he loved the ancient Israelites? Does God still protect China under his wings and his care?

If We Are Not Prophets We May Prophesy that when the world has used up its resources of coal and fuel then China gradually will open up to supply the whole world. So you see China is prepared for your future generations while you are thinking of your mission work as for this generation. But your future grandsons and great-grandsons are going to enjoy the products of China. The Lord has prepared China to be your future supply. You are sending us missionaries and for your investment in missions you may expect great returns in the future,—returns of one hundred fold, of one thousand fold, because you are sowing the seed in the hearts of the young men that will produce glorious fruit.

Christianity has grown so fast these fifty or sixty years and the lives you have sacrificed during the persecution have already brought a great prosperity to Christ's kingdom. It is said there is always prosperity following persecution. That is very true in China in answer to the Word of God. And today I am here to tell you about this critical period in China. This period is to decide whether China is going to be the leader of the world in peace and righteousness or going to be The Scourge of the World.

You know the yellow race comprises one-quarter of the whole human race. Some have told me almost one-half of that population, and if each one of them could have heard and accepted the Gospel of the Lord Jesus Christ, to be his servant, what a blessing would these carry through the world in the future. You are to deal with this critical period, to decide whether China is to remain Confucianist or atheist and in the future confucianize your sons' sons and your children's children, or turn to Christ and become the evangelists of the Far East. If you are not quick to act now at this critical period, in the future they will overwhelm all the world with their philosophy and atheism.

Let us stop a moment and think what a dangerous situation is in China at present. It is much more critical than we have dreamed of. It is the time of transition from dormancy to activity, it is a being born, or at least, an awakening to new life. China is today
wakened. You know that it is a hard thing for us to wake up in the morning; but a much harder thing is to get up. China today is wakened

But Has Not Got Up Yet.

And as we could be wakened by the noise made by people talking or by the bells ringing, or by bright sunshine thrown into our room, so China has been wakened by Christian light; those sun rays shine in through their window and wake the Chinese up, and the missionaries come with bells of Gospel and China is just beginning to stretch himself and wonder whether he is going to get up with his own strength or have somebody pull him up.

In order to get oneself up, one has to have physical strength of his own. But China has slept so long he can not get up unless he has help that will strengthen his muscles to enable him to get up. The Chinese themselves should be their own evangelists. We have been receiving missionary Gospel teachings for one hundred years. It seems to us the Lord has spoken to us as a people, saying, "I have worked and worked for you a long time and have waited and waited for you to get up and do the work." But no nation could be a strong Christian nation unless its leaders are men of God.

The one that has been born in that land and knows how to sympathize because of being one of them, and to know how to go about to preach the Gospel and knows how to deal with them personally and how to sympathize heart to heart, is the one to reach China and get the people to walk the right way, to follow the Lord Jesus Christ, the only right way.

This way is not so easy to walk as that taught by atheists. They could easily educate them with everything so natural; but that is not the narrow way, the narrow hard way, by which China has to rise and walk there. It can not be done but by their own Chinese selves and with the help of missionaries. The missionaries have been helping them for one hundred
years and it is now time for them to get up.

Now we are talking about a

Chinese Christian Church.

We have one established in Shanghai, and we have some most powerful native evangelists. We have also a Chinese Christian church in Tientsin, and one in Pekin. These are the three leading ones started not long before the revolution, and with this church the Lord has a great purpose. It is the product of missionary effort. It is the fruit from the trees that the missionary has planted there. There is some danger in this movement that it may be led into wrong ways, into their own ways, but I do wish you may pray for China and for the native Chinese Christians to strengthen their faith, to teach them how to go about their great task, how to work correctly with a heart like the Lord Jesus Christ in the footsteps of Jesus Christ, with an open heart to have that Holy Spirit dwell in them.

Since the revolution I realize that there is no hope for China to become a strong nation unless China shall be immediately evangelized. I believe that the Lord is going to work, and he will out of the hard-hearted Chinese men produce great evangelists for their own nation.

The Social Life

Let us now turn to the inner life of China. You all understand how conservatism and shackles of custom and laws confine the women in their houses and keep them in seclusion, secluded from the outside world. Confucianism is oppressive to women. Confucius put down in his favorite teaching that the ignorance of woman is her virtue. That one quotation has blocked the way of Chinese women for ages. Many intelligent parents of Chinese were led not to give the same education to their girls that they would give their boys. Now Christianity has opened the school for girls and boys the same.

Now here is another great danger for our women in China. For four thousand years our women have been like a bird that has been kept in the house in a cage all its life. Now the cage door opens and the bird flies out and it has never been out to see the sun and the beautiful world. Our women have never been out of the cage. Now suddenly the door is opened by the republic. There is great danger for these birds who do not know which way to fly. They may fly in a way that leads to a very terrible fate. We are hoping for Christian women to show our women the right way to virtue and true womanliness. There is no freedom, no liberty, for them, except with the Lord Jesus Christ. America would not be such a great country if it were not for its Christian motherhood, and we feel that there is a great responsibility upon our shoulders and we can not do these things ourselves unless aided by the Divine power. We can not be aided by the Divine power unless we all pray together for that one purpose, so we need the prayers of all Christian people.

It is worth while to pray now, for the present is to decide whether

China is to be a Christian or an Atheist Nation,

whether in the future China shall be a destructive force, a menace to the world, or a great constructive force, a power for good in the world. We Chinese Christians have felt that responsibility and it has caused me to travel so far away to study this wonderful system of medicine, that I may go home to help those poor women with suffering souls and suffering bodies. I hope you all agree with me when I say that if the conversion of China depends on any one power it is the prayers of the United States that will move China.

FOR THOSE WITHOUT THE CAMP

BY W. M. DANNER

American Secretary of Mission to Lepers, Boston

MR. DANNER: People have been asking me about John Early, a man who went out in the government service to the Philippine Islands, came back to
this country and was found to have leprosy. He was finally located in a brick cottage in Washington close to the small-pox pesthouse. After some time they found it would be better to send him to Diamond Point, Washington. He was placed there with a number of other lepers and became a dangerous maniac. He began to recover somewhat, and one day when the guard relaxed their vigilance he left the place without leaving any forwarding mail order. Several weeks later, Mr. John Westwood registered at a hotel at Washington, D. C. He had many distinguishing marks but he lived in that big hotel with diplomats and other prominent people and nobody seemed to object at all. One day Mr. John Westwood got tired of that and telephoned to a newspaper of the city and said, "If you will send a reporter over here Mr. Westwood would like to see him." The reporter came over and when he opened the door said, "John Early, what did you do this for?" He said, "I will tell you what I did it for; so that tomorrow morning you will have a head line four columns wide to scare the people and make them feel the importance of establishing a leper colony."

One of the doctors of the Federal Health Bureau took many of the congressmen and other prominent men down to see John Early, and it looked as though we were going to have a national leper sanatorium in the near future, but the war broke out and we haven’t got it yet. I saw him last Friday. While we were talking with him a great something came at the door; the knock was as much as to say, "If you don’t let me in pretty quick, I will kick the door down." When the door was opened the guard simply pushed in a metal receptacle and the door was closed. That was John Early’s dinner that was placed upon the floor with a kick. He was at liberty to serve the dinner in any style he liked.

He sits there and eats the dinner and cares for those rooms and if people come to talk with him he can talk with them. The light of the sun comes in through a pair of windows. They were afraid he might get away, so they bar the windows. They employ three men to watch him and they work in shifts, and the worst crime against him is the fact that he is possessed of a loathsome disease from which he will never recover, and he contracted it working for the United States Government. Do you think we ought to have a national leper sanitarium? I said, "John, what would you like to have me send you that you can read?" He said, "Anything that you can discover that will provide for a national leper asylum."

As we study the matter I think you will discover some additional reason why there ought to be a national leprosarium to care for all the lepers of the country. It is a matter that concerns the whole world, for lepers are scattered far and near, in China, India, Africa and South America. There are two official leper colonies in our own
country. One of them is on an island about eight miles from New Bedford, Mass. The question is, What can we do to help these lepers? Shall we put in the hands of our missionaries this opportunity to give a lesson of applied Christianity, showing something in our religion that the oriental does not have and thus help to preach the Gospel to every creature?

[The rest of this address was a stereopticon lecture and not reported.]

THREE GENERATIONS OF MISSIONARIES

BY DR. IDA S. SCUDDER

India

Doctor Scudder: Just one hundred years ago a young man was practicing medicine in New York City. He was a very earnest, ardent student, a graduate of Princeton and of the College of Physicians and Surgeons of New York City. His father was very ambitious that this son of his should do great things in the world, and he thought he was going to do them in America. He began practicing medicine in New York City and was making a great financial success of it. One day, on going in to see one of his patients he picked up a little tract entitled, "The Conversion of the World, or the Claims of Six Hundred Million." He read it and thought a great deal about those six hundred million who were without Christ over there in the darkness. He read that over and over again, and had a great struggle making up his mind, but finally after much prayer he decided he must go over there and try to help a few of those six hundred million. He told his father of his decision and his father was so ambitious for that son that he said, "O, no; you must not." But my grandfather, Dr. John Scudder, told him he must go. He talked it over with his wife and though they had one little child, they decided they must answer that call.

His Father Was Still Very Indignant and said, "If you go, I will disinherit you." He was a man of large wealth, a slave-owner of the South, yet the young man insisted that he must go.

Going to the foreign field in that day was a very different question from doing so today. It took them four months on a sailing vessel to get to India. When he said goodbye to his friends, they said, "We never expect to see you again," and the father, Joseph Scudder, was still very rebellious. He had disowned his son, did not want to have anything more to do with him, but his heart yearned over the son in India, so his mother solved the question. He never wrote a letter to the son, but whenever a letter came, the mother would sit down not far from the old gentleman and read the letter aloud to herself so that he would get the message.

There were fourteen children born. In the first three years of their life in India they had lost three children, and those first pioneer years must have been a tremendous test of their faith, but they stood firm. My grandfather studied theology and was ordained as a minister, and went to Ceylon and opened work there.

He Was Regarded as a God because he was a skilful surgeon and physician, and won the people by what seemed to them his wonderful powers.

My grandmother must have been a very remarkable woman and afraid of nothing. It is said that at one time my grandfather was miles away from home and taken very ill and they sent for his wife. She started to him and way out in the jungle where they pitched their tent, after it got dark the wild animals came all about them. The coolies knew there was a village not far away so they all left my grandmother alone with one child in this tent out in the jungle. She had absolute confidence in God's protection and trusted Him.

Ten of her children grew up and of those one died in the theological seminary where he was preparing for mission work. The influence of my grandfather and grandmother on those children was so great, they all returned to India as missionaries. Doctor Scudder,
Dr. Ida Scudder

I have come home from India with a great burden on my heart which I would now like to pass on to you.

No Missionary Medical College in South India

In South India we have no missionary medical college for women. Two years ago I stood alone in a hospital in which we treated over twenty-three thousand cases. Many other women doctors stand alone today. Our Board, seeing the need of another doctor, went through all of our medical colleges and churches asking if there was not a doctor whom they could send over there, because it is almost impossible for one woman to do that vast work alone. In this whole United States we could not find a doctor to go to India to help those dying women. Scotland and England came to our aid, and we now have a Scotch woman and an English woman there in the American hospital because our United States could not send us a doctor. I was almost ashamed of the United States and I am usually proud of it. It has made us realize that we must turn to Indian women to help.

besides doing all his large medical work, felt that the great need of India was the soul need, so he used to preach fourteen sermons a week. When his son died in the theological seminary he added one sermon a day to his work because he said, "Now I must preach one sermon for Samuel;" and that was the kind of man that so left his impress on the children that seven sons and two daughters spent most of their lives in India.

We, of the Third Generation, have a great privilege of standing out there at the battle front. There are about sixteen of us altogether in different parts of the world, but there are many more whom we wish were there. Two of the fourth generation are about ready to go out. We hope that the fourth generation will carry on the work that was begun by my grandfather in the olden days.

I think that a great many of us in looking out over this world are apt to get too small a vision of it. I have been so impressed in this Conference with the world-wide view we are getting here. Certainly every one of us ought to be broader and better for having attended this Conference.

While visiting in Rome the guide took us up a hill and before opening the door into the garden where a church stood, he said, "Stoop down and look through the key-hole." We did, and far off in the distance was a beautiful miniature of Rome and St. Peters. Then he took us to the top of the hill and said, "Now, turn and look." And there lay the great expanse of Rome with all its beautiful buildings and surroundings. And I thought to myself, "This is just the way many of us look at the world." Some are looking through the tiny key-hole and some have

Gone to the Mountain Top with the Master and look out over the sin-sick world with Him. I think this Conference is getting us on the mountain top with the Master. He stands by our side, and we are looking out at this great world which is so weary for the love of Christ.
India. We must build a woman's medical college. China and Korea have their colleges working, but in South India we have only just faced this problem. Now we are getting a greater vision and training women to go out to their own women and of course they will reach them far more readily than we can.

Just before I left India a very advanced Brahman woman of an eminent family came to me. She herself is a widow, but she has not had to be treated as the widows ordinarily are. She said, "I am going to study English while you are at home, and if you get money enough for that college, I am going to be a member of the first class." Just think of it, you who know anything about India, what it would mean to start that college with even one Brahman woman of high standing in it. I am looking for friends at home to build this college for us and we want to build it well. We want an institution that we shall not be ashamed of.

This Sanitarium Has Inspired Me.
I wish we could have a miniature of it in India because it is so needed. Why do we want it so much?

In India there are over one hundred and fifty million women, and two-thirds of those women can not allow a man to enter their doors. Men doctors may not treat them, so they need women physicians. Sometimes you hear of the beauties of Hinduism. I wish I could put you in the midst of that dreadful system and you would soon see there are not many beauties in it. There are some beautiful writings, but they are not lived up to. In the meshes of Caste India is entirely bound and India can never be a strong nation until the Caste system is broken. It will be broken more through medical work than in any other way.

The thing that appeals to Christians most as the fruits of Hinduism is the child-wives of India. A young man, a professor in our college, came to the dispensary and said to me, "I am going to be married." I said, "That is very nice. Whom are you going to marry?" He mentioned a girl in Madras. He was a B. A. graduate of the University of Madras. I happened to say, "How old is she?" He answered, "She is seven," and he was an educated Brahman, of the University in Madras. I said to him, "How can you do such a thing?" He shrugged his shoulders and said, "It is our custom. We can not help it. I must do it." So that is where many of the educated Brahmans of India stand today.

I once went to a wedding, and the little girl came dancing out with her beautiful clothes and was so proud of herself she wanted me to admire her jewels and clothes and was as happy in her innocence as she could be. She was, perhaps, six years old. I glanced across the courtyard and over on the other side I saw a man of over fifty and he was dressed as a bridegroom. The mother was sitting near me and I turned to her and said, "Do you mean to say you have given your beautiful little girl to that old man?" And she said, "What else can I do?"

"It is Our Custom. It is Our Caste."

If that man had died the next day our lovely little girl would have been a widow, and in the orthodox Hindu families of India there is nothing more terrible than the fate of a child widow. Sometimes when you are in one of their houses you see a little wistful face peering through a slight opening in the door. You say to the woman, "Who is that over there?" and at first they do not answer you at all. Then you say again, "Who is that little girl?" and they will say in the greatest scorn, "She is nothing but a widow." She is shut out in the darkness and the shadows, never allowed to know anything beautiful, never allowed anything lovely. She grows up in darkness and sin and she can not help it. Today in India there are three hundred thousand of those little children under ten years of age who are widows and many are suffering in this way. Our medical work is just reaching out to those little widows.

Another class of women who appeal
to us very much are the temple girls. Their lives are often more terrible than the lives of the little widows in India. A mother will make a vow to her god that she will take her child to the temple and offer it there as her offering to her god. I wish you could go into one of those temples and see the darkness. They are magnificent outside but as you pass under the dome you see a priest sitting at the entrance and everybody knows and acknowledges that priest to be a man of the vilest and lowest character, but he presides over that temple and over the people.

"Like Priest, Like People."

We can not blame India for being so bound down when we think of her priesthood, because they are such ignorant, degraded men. That mother will place her beautiful child in the hands of the priest as her offering to her god. When they make a vow to their gods they live up to it. The priest takes the little girl behind the temple walls and there she is brought up in the worst life of sin. No one gets behind the temple walls; but sometimes the little girls come to our hospitals and we love them and give them something of the sunshine of the Christ love in their lives. One of them came to us, a bright, responsive young girl. The mark of sin was stamped all over her face, but there was something better in her heart. Her little life seemed to blossom out in that hospital. After a time she was much better and a woman came from the temple to claim her. She did not want to go back, but there was no help. I stood by her bed and said, "Now remember, if you ever need friends, come to us and we will take you in." She thanked me for it and she said, "Perhaps some day I will come." She went back to the sin of the temple again: she could not get out, and she could not endure that life, so they found her one day in the temple well.

The women of India need our love and sympathy tremendously. Caste is being broken down by our hospitals more than by anything else.

**Overcrowded Hospitals**

One morning a nurse came to me and said, "I have no room and no facilities for any more patients." I went into the ward to see the situation. I found a patient on each bed and a patient under the bed. That was the way Salome had solved the question of where to put her patients in her ward. It was on such a day that an old woman came. She had walked many miles, and I could not turn her out, so I sent for the nurse again and said, "This woman needs help very much and we really must take her in." We purchased a mat and put her on the veranda, but she was very discontented. She said to me, "I came all these miles and you put me down here on the floor on a mat just as I could have done at home." A caste woman in the ward heard this old low caste woman saying this, and she came out, saying, "Let her take my bed and I will come out on the veranda." If any of you realize what caste means you will perhaps realize what it meant for that woman to offer her place to a low caste woman.

One day I saw a tall, fine-looking Mohammedan standing at the door. He brought in his wife,

**A Little Bit of a Girl.**

She could stand under my arm. I could not get a word out of her the first day. At last I persuaded her to come for examination and we found we would have to keep her for a long time. But we could not win her love. We feel in our mission hospitals that love means more to the women almost than the treatment. She would not respond at all. She was one of those little child-mothers and I said to the superintendent of nurses, "What are we going to do to win little Aminabee?" We then thought of a beautiful doll in the storeroom and I took it to her and said, "Aminabee." There was no response. She was lying with her face to the wall. I called her again and said, "I have something for you;" and she turned and when she saw that doll she put out her
little hands, took the doll and just loved it. It never was out of her arms many minutes all the rest of the time she was there. That broke down the barrier. After that she was very affectionate and loving. A few months later she came back to the hospital and as I came out on the inner veranda I heard her little voice say, "O, she is coming." and with that this little girl ran down the veranda and threw herself into my arms, looked up into my face and said, "I have come home."

That is what our hospitals are doing for the little ones of India. When the little girls and women come back to us again they come home. Friends, anything you can do for India or China or any of those great lands without Christ will pay you better than anything else you can do. What investment of funds could bring in greater results than those invested in a medical college for women in South India.

Through such a college, the sufferings of the High Caste women destined to die alone will be relieved; the closely shut in Mohammedan will be reached; the mute appeal of the many thousands of widows will be answered; the temple girls will be reached and rescued, the despised lower classes will be uplifted and the darkest corners of South India will be made bright by the love and skill which the graduates of such a college will take with them. We can not estimate the good it would do, the sufferings that would be relieved.

Who will be the privileged ones to do this for the millions in South India?

Friday Forenoon, 9:30 a. m.

SOCIAL SERVICE AND MISSIONS

REV. JOHN G. BENSON, D.D.
Brazil, Ind.

Doctor Benson: Our subject calls us to a consideration of the fundamentals of Christianity, and, to know these fundamentals as they apply to our home field, is to know them as they apply to the affairs of mankind anywhere in the whole world. The efficacy of the power of Christ is neither diminished nor increased by virtue of mere location. Christ saved the whole world and he is just the same in the distant land as he is at home. The message of social Christianity is simply that there is no part of human life, either in its individual aspect, or in the group aspect, that can not be saved by Christ. His principles are universal, and, when given the opportunity, can save the whole community as well as the individual.

When we look out over the world today there appears to be plenty to produce discouragement. European war, with all its murder and carnage, no doubt distresses us, but we can not be in despair relative to the actual progress of Christianity. There is an abounding faith, even right now, in the power of the Kingdom to solve the perplexities, both spiritual and social, that so grievously disturb the world. The study of the new social emphasis in Christianity today leads to a new faith.

There is Born a New Optimism

and a new spirit and these together reveal strategic methods and opportunities for the approach of the Kingdom of God. Christianity without doubt is taking on such an aggressive spirit as she has not had since the first century. Religion is today finding a new and wider field of application until everything that enters into the life and experience of mankind is under religious influence.

The problem, after all, is to "spiritualize all human efforts and humanize all spiritual efforts." In other words, give universal application to the Kingdom principles. There are always great dangers in such periods of transitions and this time, that we are now in, needs a guiding hand.

Instead of dealing with concrete attempts to apply Christ's teaching to social procedures, we shall consider the fundamentals of the Kingdom.

The Kingdom of God means a social order as well as a spiritual order, and the sooner we get the universal grasp
of the Kingdom principles the sooner will we be saved from the superficial and the sooner will the principles of Christ be identified with right human relations and the Kingdom grounded in human society. Let us not fail to remember that "love to God" implies "love to man" and that it is a concrete thing. The world insists upon Concrete Spiritual Facts.

There is a demand for the Word to be made flesh and dwell among us. Spiritual truths must be incarnated and real life must yield to spiritual analysis, is the insistence of the consciousness of the hour. When this fact is fully realized there will be no danger of social Christianity being taken for a "pink-tea" affair.

A "social consciousness" is present today in all walks of life. The "Social man" thunders from newspaper, platform and pulpit. Education is seeking to find its social moorings. The group sentiment and the group misde-meanors are, today, as never before, putting Christianity to a test. It is well that we know the ancestry of the social individual. That knowledge would right now yield more good than to consider specific forms of social service. One thing that will be discovered is, that the new social passion that characterizes Christianity today, is not, after all, something new. It was the chief feature of the first century. But there is something to note even back of the Apostolic times.

It is remarkable how prevalent the social passion is in the early Jewish life. They legislated on many affairs that some think should be left with the individual today. Wheat-cutting was controlled by law, not for the good of the owner of the field, but for the passer-by who might happen to be in need. The corners were to be left for the poor. The beautiful story of Ruth shows this law in its application. The ancient Jews legislated on the subject of "wages." A workingman was to have his wages every night because a toiler's heart was set on his wage. The Jewish mind identified God with all life, hence this broad social aspect of the early religious customs. It was perfectly legitimate to legislate on such subjects. The Jewish law-maker felt that God was in the natural expression of the universe. No natural phenomenon was witnessed anywhere that the Jew did not connect God with it. He heard God's voice in the thunder, saw his revelation in the flash of lightning, in the drops of rain and the warm sunshine that bathed the beautiful crops of Judea.

God Was in Everything and Was a Vital Part of All Life Expressions.

What else could happen, then, than the social passion that characterized the whole of the early Jewish life? In harmony with this fundamental conception, there grew up a profound sacredness in all relationships. The relation of Jew with Jew was aglow with a fire of enthusiasm out of which came the eternal verities just as it did when Moses, the great Jew, felt his relation with nature about him and saw the bush aglow with fire and heard the voice of God. This is the principle that is coming to all in this day. God is becoming, in the minds of his followers, identified with all life. It is altogether probable that if religion would speak the same message today to the industrial world as it did in ancient times, many of the economic ills would fade away. Rarely in the Old Testament do we read anything about the world to come, or an after-death existence, but it relates to the coming of a reign of Peace here on earth when there would be prosperity and happiness for every Judean family.

Now passing on to the Prophetic period, we will discover a social emphasis. These mighty men of God inherited these characteristics from their forefathers. The dominant note of the preaching of Amos and Micah and others was justice, mercy and truth. "To deal justly, love mercy, and walk humbly with thy God." was the great cry of the social prophets. The early message given the Jewish people was
The Message of Social Righteousness,
and it is not at all strange that the
fruitage would be social righteousness
in the preaching of the prophets.
This background must ever be kept
in mind. If a proper appreciation of
the fundamentals of the Kingdom are
to be had. All the way through the
early life of the Jewish people we find
the ideas of the omnipresence of God,
the sacredness of all life, and the gen­
eral conception of the social conse­
quences of Israel’s sins and the social
hope of a reign of peace. Religion was
purposely social and the Jews thought
of the nation as a great individual and
of a single Jew as being good when he
was properly related to his fellows.

We come to the teaching of Jesus
with the thought of the Jewish life in
mind. It is very true that Jesus did
not propose any social program or
even offer to change the political order
of the day. He asked, “Who made me
a judge or divider over you?” The
chief thing in this connection that
Jesus gave to the world was, as Pea­
body says, “A social horizon.” It
was a look at life from above and there
naturally followed new values which
were social in nature, and these social
values constitute the leaven of the
lump.

When Jesus pronounced the wonder­
ful sentiments relative to the obliga­
tions of the Disciples to Caesar:
“Render therefore unto Caesar the
things which be Caesar’s, and unto God
the things which be God’s,” he produced
a social horizon that was universal. If
we could render, with the thought of
Divine command, our duties unto Caesar,
our social problems would be nil. We
are rapidly finding out that

God and Caesar are Not in Conflict.

Many of the experiences of Jesus, and
the parables he spoke, display no little amount of social interest. Jesus
spoke the sentence that has become the
shibboleth of the age, a religion and a
philosophy. That sentence was, “Love
to God and love to man”—a clear case
of the merging of Caesar’s and God’s
interests.

Jesus, no doubt, was just as inter­
ested in policing Jericho’s road as he
was in having the injured looked after.
Preventive salvation goes right back to
the Saviour of the world. The fact
comes to us today, whether at home or
on the foreign field, that the task of
Christianity is two-fold. Take care of
the injured and bring the beaten and
bruised back to life, and then the
marshaling of forces to make life’s
pathway safe for the foot of man, is
the full expression of the Christ teach­
ing. The task of Christianity is not
only to take care of those who are in­
jured by our social order, or are vic­
tims of anti-social forces, but it is to
put certain forces to moving and
actually build up the social order that
will realize the will of God in the re­
lation of men.

Two or three things constitute the
fundamental principles of social Chris­tianity. If these are thoroughly com­
prehended and espoused, we will pro­
cceed with a program of action that will
be consistent with the teachings of
Jesus. There exists today a new faith
in God. He is now identified with the
world. Although we can not under­
stand all about Him, for his “ways are
past finding out,” yet the great ma­
jority of people proceed on the basis
of the conviction that God is identified
with the world. This ideal grips the
heart of all classes. In this European
conflict there is the faith that God will
bring order out of chaos. We have no
platform speakers today whose single
note is “No God” in the universe.
Theology itself has had a complete
transformation. While the social man
has been produced by an “intellectual
development” and likewise by an “in­
dustrial revolution,” he has also been
produced by a “theological transfor­
mation.”

Strange as it may seem to some of
you,

God Has Appeared in the World of
Theology.

We see God in a bigger and better
fashion than heretofore. The ideal of
the theological world is the imma­
nence of God, God in his world, God.
'a part of its life processes. This principle and the conception of "everywhere" of God is the first fundamental of the social religion. That principle planted in the midst of oriental customs and procedures will in time make a new order.

A further concept in this connection is that this principle is to be acted upon. The omnipresence of the Infinite is to be acted upon. If you note carefully you will see that this principle is being acted upon, however unwittingly by some. The one who aspires to redeem the prisoner approaches that human derelict with the faith that somewhere down deep in the soul is the latent principle of good. He pushes into the life and seeks to build upon the God that is there in that soul. The universal presence of God, or as some insist on calling it, "the good" is the only saving principle of all social hells. The acceptance of this old-time truth is giving us faith in the possibility of taking the whole of life for God. The strongholds of evil can no longer withstand such an impelling truth.

There is a second principle, which is really a resultant of the first. There has come a very strong conviction to the souls of men that

Life and Its Processes Are Sacred.

Furthermore, these life forces can be harnessed, can be controlled and the condition desired can be brought to pass. If God is in his world, if he is identified with life processes, is it not possible for man to unravel the forces that bring about the present conditions, and so to control these forces as to bring about the Kingdom of God. If there is a power to heal and restore in Jericho's hospital, is there not a power to "prevent" along Jericho's road? If God is in Jericho, he must be out along Jericho's road. This is a natural conclusion. If He can heal, he can certainly exercise a power that will prevent the need to be healed. If he has power to bring back life, he certainly has the power to protect life.

On these conclusions the world is moving today and as a result we have Christianity expressing itself in great programs of service to the social life. The social faith today that has been produced by the thought of God in his world, is so tremendous that thousands actually see a new order, one that is the incarnation of the Christ principles, coming down out of the skies. The missionary inspired by this conception can move into the midst of heathen superstition with a sublime optimism that conquers all foes. There is a belief prevalent, that God is in his world, identified with life, and with the world. There is a belief that the social order will yield to analysis, and that the forces which blossom into social products can be captured, and held in control.

There is growing out of what has gone before a third factor which is fundamental in social religion. Owing to the "everywhere" of God, and the resulting sacredness of all life processes, there has come to be a new personality.

There is a Revaluation of the Individual.

The price mark on human beings has changed very materially. Folks are worth more today than ever before. We have a great throng of "marginal-folks," folks who dwell on the edge of our social order, and even these are more valuable than formerly. Christianity now has a word for the "marginal man" or woman. The criminal and the sick man, the crippled and the aged, all are on the marginal line of society, but Christianity has announced a greater value even on these. The light from the Cross shines across the floor of the sick chamber, the cell and the lowly home, and in that light human beings appear of greater worth.

If God is in the world, surely he is in the slum; if he is identified with the world, surely he is in the prison and in the prisoner. This consciousness produces a more valuable individual. It is this very principle of revalued personality that has brought many things to pass in the world of affairs.
The ditch-digger feels today that there is worth for ditch diggers, and we find him looking up to the sky, and in that look he becomes kingly. Thus it is that we hear such strange disturbing statements coming from soap-box orators. It is the revalued personality that has come and it is causing a stir not only among ditch-diggers, but all men of all classes, and new social procedures have resulted. The cosmic personality, the personality that is conscious of infinite connections, is right here in our midst, and that is the occasion for certain social disturbances of late.

The individual has certain universal connections that make him feel that he belongs to the cosmic order, and as this man moves into the social hell, instantly there is disturbed a leaven, which expresses itself along lines of life forces and in a short time produces a change. The dynamic of a cosmic personality is terrific. Thus it is that a single individual can accomplish the seemingly impossible, by completely changing a

Social Hell into a Social Heaven.

There follows in a most natural fashion a most disturbing principle which must be kept in mind in order that the new social passion might be properly understood. God is in his world, therefore life is sacred. The personality is sacred and worth more in the light of such a truth. But the determining factor thus produced is the "orthodoxy of human experience." Jesus meant just that when he said, "I have come that ye might have life." The orthodoxy of the human individual is that of his own experience. It is what he has found out and he acts on what he has experienced.

The human family have for centuries been looking for an infallible guide. Finality is the "pearl of great price" with many. Many years have been consumed in the effort to determine the infallibility of the church as an institution. One institution reserves the right to pronounce anathemas upon such as would doubt her infallibility.

In the progress of the human family, this desire for finality expressed itself in a great effort to determine the infallibility of a single individual. We wrestled with the problem as to whether there was one person on earth who possessed finality of interpretation. Thus the struggle to determine the "infallibility of the Pope" marked the ages. From this, great sections of the human family turned to the Bible. An effort was made to determine the infallibility of the Book. Consequently we heard much of "higher criticism" and "systems of interpretation." Every party that started out with a system of interpretation that would determine the finality of the Scriptures, secured enough scripture to substantiate their view. They unhesitatingly said, "We are right because the Bible says this or that or the other thing." That method of casuistry has brought us to the place where we have a multiplicity of organizations, a multiplicity of infallible guides, consequently there is nothing but social confusion and religion ceases to have a hold on life. But in the development of life, religion is becoming more and more a matter of life experience. It is not so much the orthodoxy of the Church, or of the Pope, or of some single individual's interpretation of the Bible, but it is rather the

Orthodoxy of Human Experience.

We need no proof to see clearly the value of this point. It is in the search of life expression that men are lost. Men go wrong along the path of their life experience and if they are to be brought back it must be along the same path. Religion must become social that it may be hitched up with life forces, if it hopes to grip and hold men steady. Let me suggest that if we were to follow the criminal to his haunt we would find that he traveled to that haunt over the path of life's experience, and if religion is to lift him it must come down out of the clouds and grip the man in his experience. The people seeking the good of recreation go to the theatres or to the solitudes that they
might have life in abundance. If they fall it is not because they intended to fall, but because they were misled in their search for life. Now the program of social service simply brings to the individual a working program of goodness, one that can be experienced and when experienced it becomes binding on life.

With these four factors in mind we see the ancestry of social Christianity. We see why the heart wants a religious expression that is large. The missionary who moves out into the social order of another land with these fundamental conceptions will furnish a moral and religious dynamic that will in time burst the bounds of oriental life and bring forth a new civilization. We must keep away from the notion of carrying on social service for the sake of diversion. If the starting of some method of industrial education is employed in a mission station as an end in itself, failure will soon come. In this kind of a misguided effort nothing but "rice Christians" could possibly be won. Let us get the moorings of the whole subject. Let the fundamentals of social Christianity be thoroughly understood and preached, and specific forms of social service will follow according to need. We do not need a patched-up civilization, but a thoroughly Christianized civilization. The preaching of such a Gospel, the planting of such a germ of truth, whether it be in America or Africa, will, in time, bring about a new order. The cry today is "Christianity or chaos." Let us make it Christianity.

The discussion of this topic was continued by Rev. S. T. Ford, D.D., of Chicago.

Doctor Ford: When I realize what a large part of the world I have been listening to missionaries speak about, it seems to me that you are on a big job. What is there for the minister to do? There must be something for him to do. A funeral that was being held down South was evidently a very important occasion; the deceased was a colored man. He noticed that a little colored boy kept hanging on the door handle all the time and finally he said, "Here, move on, move on. What for you projecting yourself into the pomposities of this great celebrated occasion?" The little boy says, "I move on nothin', I 'se de crepe on de do.'" He had his place and I suppose even a preacher can have his little place in a missionary conference.

As I have listened to Doctor Benson and his outline of the program of social service, I felt after all that it is a very large thing the preacher has to do. I don't know when I have ever enjoyed a missionary conference as much as I have this, while listening to you men and women talk in your plain, straightforward way concerning your problems. I have been sitting at your feet and learning of you. You come here and talk about the things you are doing in order that we may be better prepared to do our work here. It will be a bad thing for the churches if we at home should feel we had nothing to learn, that you were simply coming here to get what you can and to bring back nothing.

You Have Brought Great Things to Us, and as you go up and down through the churches, you are doing a great work. I often wonder if you know how much good you are doing and how the people are hanging on to your word, and how the young people are grasping the missionary problems in an enthusiastic way. We have a large young people's society in our church and there is nothing they like to have and do so much as to talk about things that pertain to you and your fields so far away. You are heroes in the eyes of those people. When I was a child I used to read about Judson and other missionaries, and the missionary still stands out large in my mind. You are teaching us. I wonder if we can teach you anything.

It seems presumptuous for us to undertake to tell missionaries how to do missionary work, but I will venture to tell you something of how we
do things and possibly you may get some helpful suggestions for your work over there. The great purpose of the missionary is to get people to receive Christianity. It is the same thing with us at home, exactly. We have a crowd of people about us who do not go to church and we try to interest them, and you have the same problem. There are some points of attack we have that I feel free to mention. We have the Boy Scouts. We have the Camp-Fire Girls. It would pay every missionary to familiarize himself with the boy scout and the camp-fire girls' literature. You may be able to get the boys and girls about you and interest them in things that will make them feel that you have something for them that is real.

I can appreciate how the new idea of religion you bring them seems to assail all the old conditions and must be a good deal of a shock, either to old or to young. You must make them feel that you have brought them something that will make them happier. When I was a boy I longed for something connected with the church that I would like. I remember when we used to sing about "congregations ne'er break up and Sabbaths never end," and I didn't like such Sabbaths and such congregations.

In our church we have an organization of young women called

The Class Guild.

We teach dressmaking, millinery, applied art, plain sewing. They pay five cents a night as a membership fee. We have as scout master a student from the University of Chicago. Last year a student organized our scout movement and he has already gone as a missionary to China. We have now as our assistant scout master a man who has been a teacher for three years in Japan, and is in the University preparing for medical missionary work in China. We have in the Baptist Training School two deaconesses who come to our church, and nearly every young woman in the training school is assigned to some church work. These students make our churches the clinics in which they see how Christianity can be applied, and learn some lessons that may help them when they go abroad.

I think it would be a splendid thing if theological students studying for the missionary field, and young women who are going would seek to know the very latest methods of applied Christianity in our advanced and efficient churches in order that they will not need to learn those lessons after they get on the field. You have been doing this thing all the while, for medical missions are applied Christianity. That is social service. You have found a great opportunity coming to you in that way. There was a time when there was much question about the right of the missionary to go abroad as a doctor. No one now questions the right of the doctor to practice in the foreign field. You are having the kindergarten methods adopted over there.

But we must beware at home and abroad that social service is simply applied Christianity, and that it is

Not a Substitute for Christianity.

There is peril today in our churches at home. I have seen churches wither and die because they have given their time more to social service than to preaching the everlasting Gospel. I have not forgotten that the prophet's vision of the world conquest was when he saw the angel flying through the heavens with the everlasting Gospel. I have seen churches that are dying for the lack of the Gospel message and preachers are thinking more about the social service that they can render than they are of the application of the Gospel of Jesus Christ who was crucified for us. At home and abroad there is nothing like it. We have felt in the perilous hours through which we have been passing that there is a call for Christianity in the way Americans have not realized and there is a responsiveness on the part of the laymen. I have had laymen come to me saying, "Can't we have cottage prayer meetings?" And we are now organizing cottage prayer meetings. And now
they say, "Can't we have evangelistic services?" They have come to me and said, "Pastor, don't get excited. Stick to the old Gospel, and that is going to win out after all." It is wonderful to have a crowd of people back of you when you are preaching the Gospel of Jesus Christ, the only power that will ever save men in America, England, China or Japan.

**A New Application of an Old Truth**

is always worthy of consideration. A little girl sat on her father's lap one day in line with a mirror. He noticed she kept looking in the mirror and then at him, and finally she said, "Papa, did God make you?" And he said, "Yes, my dear, God made me." Then she said, "Papa, did God make me?" And he said, "Yes." Then she said, "I think God is doing better work now than he used to, isn't he?" That is the spirit of the rising generation, but there is nothing like the old Gospel and nothing like the old mother. You are going, some of you, back to take up the work, and some perhaps for the first time, and some will remain here at home and think of the work you have done and be homesick. Brethren, it is our work and God's work, and if we can make these young people feel because of the joy we have gathered up from thirty or forty years of service that it is worth while, and that Jesus Christ is an everlasting comforter and lives our life, it will not have been in vain and you will not see it as much as they will see it, but they will yet see more, and possibly gain wider views of what Christ and his faith means to the world.

**DISCUSSION**

Rev. A. E. Cook, of India: In Detroit a few years ago at the door of the Helping Hand Mission, there stood a man in nice clothes, and another man came up and looked in who was a very dirty, filthy man. The nice-looking man said, "Come in, come in," and urged him, but he said, "No, no. I am too dirty to go in there." The other man said, "Never mind that. Come in and let Christ clean up inside, and then we will see about cleaning you up outside." He went in. Before the meeting broke up that man was converted. After the meeting they took him upstairs, gave him a bath and the next day found some work for him.

Now which comes first, cleaning up the outside or the inside? I think one of the most important statements here this morning was the one which said, "Do not substitute social work for the conversion or regeneration of the human soul." The first thing to my mind is to clean up the inside. That ought to be kept in mind in all our social work, and the application of Christianity to social life comes second. You remember the account given us last evening of the work among the Crow Indians. The government has been trying for many years to civilize the Indian, and you remember we were told that some of the graduates of the school went back to heathenism and became some of the worst savages among the Indians; and it was not until they were converted and got Jesus Christ into their hearts and lives that they gave up all this heathenism and became civilized farmers and tradesmen. I could tell you many similar experiences in India, where the Government has tried by education, medical work, and industrial work to elevate the people and change their ideas of life, but not until you can change their nature through Jesus Christ and his life can you make them clean up. You might clean up a man outside, give him clean clothes again and again, but until you can change his nature he is the same dirty heathen; but when Jesus Christ has come into his life it is not necessary to clean him up outside again.

Rev. Henry Perry, D.D., of Sivas, Turkey: Our stations in Turkey average a million or over each. The Moslem will not come to hear the Gospel. They like to have us think that they are the kindest people in the world, but it comes out after a while that the Moslem doctrine causes
them really in their hearts to hate us. We have to study ways in which we can get at them. Usually it must be the social way. We can not do it on the basis of religion or on the authority of our commission. In a social way we take such measures as we can to reach them and influence them. One way is to be on good terms with our neighbors and so give them to understand more about our great purposes and how we live. One way is to leave the gate of our compounds open. This is an indication of hospitality to the people outside as they pass by and look in. We have a gate-keeper who welcomes people who seem inclined to come in. This gives us an opportunity to get acquainted not only with neighbors but with others. We improve every opportunity for getting acquainted with our neighbors.

In my early days there, an officer lived near by who seemed to be a person of unusually pleasant manners, who seemed to like to make acquaintances and I often called upon him and he came to see us. When I came home on my first furlough he took pains to write me a letter, to my surprise, simply on account of our friendship. He was a good man, but very firm in his religion. We still hope that a man of so many good points in social life will be a person upon whom the Lord will show the mercy of his grace.

Another way is by ministering to the sick. I remember one case, the leader in a mosque who had cholera and required immediate and continuous attention to save his life. Mrs. Perry and I took the case and the man's life was saved and he always said among the people about that these missionaries saved his life and he and his family were always our firm friends. Then in going through the mountains we make it a practice to be the guests of the Moslems because they are pleased to receive guests. We usually try to accept the hospitality of the head man of the village. I have enjoyed that very much indeed, making friends with Moslems and with Kurds. All over our field are Moslem leaders who have been very faithful, careful and courteous in entertaining us as their guests and bringing about exceedingly pleasant relations.

F. C. Sombiro, M.D., Philippine Islands: It is you who taught us that our mysticism of the Orient, our philosophy, our religion and our practice were vain. It is you who made us realize that if the Orient is to be Christianized it is our job and not yours. I want to appeal to you for our people. You know as well as I do that sin, superstition and ignorance are rampant in the Orient and all dark lands. Many of our oriental students who come to this country to learn of you have gone back without the knowledge of Christ. They have learned profanity and bad habits, but they were not invited to see the real life of the Christian American people. Pray that the oriental students may go home and build homes in which Christ shall reign.

I hope you will use your influence while in this country to urge the Christian people of this country to invite the oriental students to their own homes so that they may see the real conditions of the faith of our Lord. I know also you are praying to hasten the day when our nation may be saved by its youth.

Rev. C. F. Chaney, of Burma: When we go to a mission field and our people make an absolute break with heathenism, they break their entire social order also, and we must give them a new social order. That new social order includes school work, prayer meetings, Christian Endeavor, preaching services, Sunday-schools and Christian service for the outside. That means a complete break between the heathen community and the Christian community. If we could find some way in which the two could meet where Christianity would not be compromised, and where the heathen would feel he could come in although he will not go to a distinctly Christian meeting, if we had some social hour of some sort in which the two could meet, the contact would be good. I think one reason why we in Burma have failed in
that is the great multitudes and the enormous amount of work immediately at hand that occupies our attention. I think we ought to have some sort of intermediary channel through which they can meet. When I go back I am going to follow the example of a brother from India and have an afternoon tea hour at which we can meet the people in a social way.

Dr. Ida S. Scudder: Every one in South India feels that the Indian women must save the women of India if they are to be saved. The important thing is to get at the home life of these people. Our hospitals are doing tremendous good and are reaching out a strong influence.

The last time I returned to India I had an automobile given me. The amount of work it has done in the medical line and the number of villages we have opened up through that motor car has been wonderful. There is one village about twenty-three miles distant which we visit once a week, and everywhere on the roads there were crowds waiting. It was one of the most pathetic of all my experiences to see so many suffering ones waiting.

People would be there on the roadside on stretchers, some of them being brought twenty miles, and they were waiting for the medical automobile. The confidence those people had in the little that we could do was really quite remarkable. I recognized one man who suffered greatly from indigestion as one to whom I had given some powders the week before, and asked him how he was. He said, "I brought a bottle along this week because I thought liquid medicine might do me more good than the other medicine." I asked him how he had taken my medicine. He said, "I tried to swallow it but could not, so I chewed it down." I was really very much surprised that he had had confidence enough to still apply for help.

Another man with the bushiest head of hair I ever saw, brought me a coin. I asked what it was for. He said, "I have heard that you have medicine for everything. This curly hair of mine has been a great trouble and so I have brought this money and I want you to give me some medicine to stop my hair from curling." Our evangelistic band came to me just before I left India and said it was marvelous how that motor car carrying the medicines had opened up all those villages on that road. There was not a single village to which they could not go and preach the Gospel and all the people would come to hear. So, if any one ever offers you a motor car to do work in India, I trust you will take it because it will help you immensely.

"I do wish you would pray for us that we may find somebody to help us in this great work of opening up a Woman's Medical College. You know how much it means and how much good it does. China is away ahead of us in India. I think the mistake that we have made is that we expect the English Government to do so much for us. They are doing a great deal and Sir John Atkinson said to me just before leaving that they were turning more and more to the missionaries for help because, he said, "We realize that you people come out here because you love the people." We are hoping and praying that God will touch some heart who will get a great blessing by giving us a College like that. It is only through the medical work and through the women that we will get at those child-widows and young girls and lift them out of the darkness and away from Caste.

Dr. Emma Martin, of North China: I suppose in all heathenism there is the same great gulf between the Christians and the heathen. We try to create some social relations with them through the medical work, but we can hardly begin to touch the problem. In North China, however, we have a Young Men's Christian Association and a Young Women's Christian Association which are doing a great deal toward bridging the chasm between the people and the Christians, also between the higher and the lower classes by getting them together on national holidays. I have been working for the
last five years in the Cheng-tu province, and there we have no organization of the Y. M. C. A. or Y. W. C. A., but we get together on national holidays and there is a very friendly spirit between the government schools and the Christian school, so that they invite our school to help celebrate on the government holidays, and we invite them to come and help us celebrate our commencement.

We do the best we can to give these women some social life, and their homes are open to us if we had the strength to do the work. When I first went there, fifteen years ago, the homes were closed to us because of prejudice. As we passed along the streets the women in the doors looked at us stolidly. Now they sit on their doorsteps and greet us in the most friendly fashion and ask us to come in and rest and drink tea, and we do it as we have time. But we have so much other work that seems imperative that the social work is much neglected.

Miss Nannie Gaines, of Japan: Our school is the largest mission school in Japan, but not the largest girls' school. I have seen in one body eight hundred girls in the graduate department of the University. On that occasion a native gentleman spoke from the words: “He that loseth his life shall find it.” And I never heard a better Christian sermon although he was not giving a religious address. We do not have any trouble in getting into the social life of Japan; our only trouble is to keep out of it, whether Christian or non-Christian.

We never say “heathen” in Japan. All the missionaries in Japan are treated as officials or as people in high social standing, and we get invitations to all high social functions and some of them are just as stiff as any social function anywhere, and some of them are very pleasant. We all belong to the Red Cross Society, and through this means we meet ladies of every rank. This society has become a great factor of education for the women of Japan. I have heard lectures given to women by the Red Cross Society on every phase of home life from how to wash hair to keep the scalp clean, to the most difficult questions that come up in the household; what to do in emergency cases, bandaging, dietetics, and simple remedies.

In Japan one never sees a household that does not have different antiseptics and bandages ready for instant use. I saw one country school in which a visiting nurse attends the school regularly and looks over the eyes and ears of the children. With an automobile one can visit one or two dozen villages and get a broad welcome everywhere, and have an opportunity to preach the Gospel right then and there. Missionaries just come out are surprised to see the organization of the schools: there is no better organization anywhere.

Just before starting for home I was invited to a banquet of officials to be given in honor of a lady whose name was not given. When the day came a Japanese official said, “I think you would better go to that meeting.” And I suggested that he go instead as there would be other men there. But he insisted so strongly that I go, that I asked one of our teachers to accompany me. She finally consented to do so. As we went in through the gates the soldiers all saluted us, but did not seem surprised to see us. A dapper little military officer welcomed us and ushered me in to the General who presided, and we discussed the subject of girls’ education for a time.

When dinner was announced we went out to the lawn where a large tent was erected and about eight hundred guests were assembled. The table was beautifully decorated and I thought to take the lowest seat. I was not permitted to do this, but finally when I got settled, I was sitting next to the General and I looked over the audience and there was not another lady there besides us. I felt dreadfully embarrassed and thought it was a mistake and said so. The General said, “Oh, no, it is not a mistake.” And as I was not disturbed I concluded that I was the victim of a pleasant surprise.
The dinner proceeded and I began to wonder if I should be called upon to drink to the health of the Emperor, which we finally did with our glasses filled with water. When it came time for the toast, I said what I thought I should say and my companion said she thought it was proper. I told them if I had known I was the only lady invited, I would have hesitated about accepting the invitation, but that they had made it so pleasant that I enjoyed it and thanked them very much. The General said, “We have not had our wives attend these feasts before, but I thank you for opening the way, and hereafter our wives will come with us.”

Rev. J. G. Benson, D.D.: This has been intensely interesting to me. I have always wanted to be a foreign missionary. This whole Conference has been tremendously interesting and the practical forms of social service you folks have spoken of have been very helpful. One point about preaching the Gospel: Giving baths to dirty people is a good Christian thing to do whether they are converted or not. It is a purely Christian activity if you can not do anything more. In some of our communities, there are just as many heathens as there are across the water, and the chasm between social classes is just as wide as anywhere else. In one community my church was mostly composed of women, but I discovered an organization in the community that gathered together for singing purposes, and I moved immediately to capture that thing. I did not say a word to those people about joining the church. It began with three. Some of my church people criticized it. They said, “You ought to preach the old Gospel.” I was preaching it, but I had to establish the point of contact first.

The end of it was I captured the whole crowd of men for that singing-school and out of sixty-four men who came to that blacksmith shop community singing school, sixty-three were converted and joined the church. The social service program depends upon what kind of spirit you are getting into it. It does not matter whether you get the bath or conversion first so as you get the man. In carrying the ideas to foreign fields and planting them in the forms of social life there, new forms will have to come, and if we can carry to them the spirit of brotherhood incarnate in the message of Jesus, and put the spirit of Christian brotherhood into oriental social forms, the time is coming when that love of brotherhood will break up the oriental form and we will have a new brotherhood.
their attention to the other races, and our work in old Armenia has been almost entirely among the Armenians. But recently, on account of the revolution of 1908, they are opening doors among the Turks, so we are now trying to enter these open doors for which we have prayed for many years. The prayer has been answered in a most wonderful way. The doors are wide open. There is opportunity to reach the Mohammedans as never before.

There are 200,000,000 Mohammedans throughout the world, many in India, some in China, some in the East India Islands, many in Turkey, Persia, and Egypt. The condition of the Mohammedan women seems almost worse than that of any others in the world. The chapter in the Koran which treats of women is called “the cow chapter.”

Women Are Mere Chattels

according to the Mohammedans, who claim that women have no souls. They are without hope either in this world or in the world to come. The only hope they have of a hereafter is that by being good servants of their husbands of this world, their husbands may recommend them as servants in the next, and thus they will get an entrance to the next world. And their idea of heaven is only the idea of sensual pleasures.

We have been praying for the opportunity to work among our Mohammedan sisters in order to bring to them some of the joy which has come into our lives through the knowledge of Jesus Christ. One of the best ways is through the medical work. We have an excellent woman physician, Doctor Stapleton. She is not recognized as a practicing physician by the Turkish government, in fact, I think there are only one or two women doctors who have been given permission by the government to practice, but in spite of that she practices, and she has entrance to the homes of the highest families and they all think much of her, and she has been able to bring much comfort, peace and joy to the women’s hearts.

Doctor Underwood was an excellent American physician who spent seven years there, but was obliged to come home on account of his mother’s health. He ministered to the Kurds, Turks, Armenians, Jews and all classes of people there. He held a free clinic twice a week. They count the day from sundown, and one hour after sundown is one o’clock, and an hour or two before that time people would come to see him. In the women’s waiting room we always had a Bible woman who had colored picture rolls, because the attention of these people is gained and held through the eyes, and thus we get it through the ear very often. She would tell the women the story of Jesus Christ, and often the Turkish women asked for a story too, and that was just what she had been waiting for. So she very gladly told them the Bible stories and the story of Jesus Christ and of his coming to the earth for them, and many times those Turkish women, with tears in their eyes, would say, “O, why has someone not told us this story before?” It was such a new, wonderful, blessed message to them that many times after they had been entirely healed of their sickness they would come again and again only to hear the Gospel stories.

Erzroom is Right in the War Zone.

We do not know the condition of the missionaries who are there at the present time. If it had not been for the war, I should be there now, as I was to have sailed in August, but we know our Father cares for the missionaries there. When I return I shall study the Turkish language to be able to reach our Turkish sisters. Let us pray that the workers may be forthcoming so that this work which is greatly needed may be accomplished, because they are asking for schools for Turkish pupils. Turkish pupils are coming to the American schools since the revolution and it means more teachers and more adequate equipment, so let us pray that this present opportunity to bring the Gospel of Jesus Christ to these women may not pass without our using it.
Erzroom is not far from the Trans-Caucasus Russian border. Trebizond, which is now being fired upon by the Russian ships, is the Black Sea port for Erzroom. We go two hundred miles inland over high mountain ranges, in slow-moving vehicles drawn by horses. Erzroom is a walled city. It was taken by the Russians in the Russia-Turkish war in the ’70’s, and when peace was declared some of the other territory was given to Russia, but Erzroom was ceded again to Turkey.

MINING THE LOWER STRATA IN INDIA

BY REV. F. M. WILSON, D.D.
Delhi, India

Doctor Wilson: The position of the lowest strata in India can not be appreciated except by comparison. The Hill of Caste is very high and the roots are very deep. The highest castes have been extremely exalted and the lowest castes greatly depressed, and there are multitudes of castes between. At the opening of mission work in India, it was thought the message of God must first reach those of wealth, culture and education. The missions worked on this plan for a number of years, but with nothing like the success which had been hoped for. After a time the missionaries turned their attention especially to those who were lowly and without friends in the world.

Missionaries have been accused of following the line of least resistance. This is perhaps true, yet it was following the principle of entering the doors that were open. If one were endeavoring to pass through a wall he would be foolish to spend his time trying to get through the solid masonry after a door was opened to him. It was found that there were some of those lowly and poor people who were desirous of learning the Gospel of Christ, so the work began and it has progressed with remarkable rapidity among the lower classes of India.

This movement in India is called the "Mass Movement," but it is not merely the following of example, although this is a great thing in the Orient. It is a deep-seated sense of sin, of its defiling, dwarfing power, and the desire for something better and higher. It began in an evangelistic
campaign and has continued in evangelistic campaigns to the present time. There have been during the past few years literally hundreds of thousands of people brought into the Kingdom of God, and they are today leading different lives than formerly they knew how to live.

The first introduction I had to the evangelistic campaign movement was in a small village in which there had gathered some people for an informal meeting. We were expecting rich blessings and at the first meeting two or three came into the rich fulness of the Spirit of God. Many of the people said, “Rather than work tomorrow when the meetings are going to be on, we will work all night tonight so that we may be free for tomorrow’s meeting.” So I saw them after the meeting, late at night, start out with their implements to the fields and they came back in the morning after daylight, gathered under the tree and the service began. The discourse aimed to impress the fact that sin is the attitude of the heart. It was interpreted into Punjabi, and as the service proceeded, the Spirit of God came down in marvelous power and it seemed as if verily we heard the rushing of a mighty wind again and could see the tongues of fire.

Before I knew what was occurring, the people were

On Their Faces on the Ground,
pleading with God for pardon for their sins. Then the people arose and the Spirit of God had taken possession of them in such a marvelous way that they wanted to tell about it. I asked them to sit down and to speak one at a time. They went on telling their experiences. One man said, “My heart was like the clothes we have worn a long time and which are not fit to be worn any longer. When our clothes are like those we give them to the washerman and he brings them back clean and white. So it was with my heart. It was filthy, unfit to me at all, but now it has come back to me white and pure and clean.”

From this beginning, a marvelous evangelistic period began which lasted over a year, almost unbroken. Following this there came a request from those who had not come in touch with the Gospel at all and who were desirous to come into the kingdom, and these were the lower strata who areworth nothing, but are slaves and are outcasts in every sense of the word. These people were desirous of some such experiences and the multitudes began coming. It was impossible to care for them as they came. Without help and money we could not take more of the people individually, but we told them they would have to get their families with them, so they would get their family instruction at once.

They applied for baptism in such numbers that it was utterly impossible for us to care for them. Later when a family came to us, we said, “We can not give you a teacher. We can not care for you in this way, but we will send you a preacher if your entire part of the village want to be instructed and want baptism.” It was not long after this that the word came from the villages, “We are all eager to become Christians.” So they were instructed and ultimately were received, men, women and children, into the kingdom of God.

From this beginning, in many cases, almost entire villages have applied for baptism and instruction. Last year I baptized 3,129 people and there were more than 50,000 people in that small territory eagerly pleading for baptism. The statistics for the entire Methodist mission in India show that last year 37,000 people of these lower castes were brought into the kingdom of God and at the present time there are more than 152,000 of these people stretching out their hands with appeals for life for themselves and families.

I Wish You Might Realize something of the demands as we go from village to village to have delegations come fifteen or twenty, or even sixty miles to plead with us to go to their villages and give them instruction, and we have to say, “We can’t do
it. We have not the teachers. We can not take you to give you instruction.” Seldom a day passes that we do not have as many as six or eight or ten delegations pleading with us for the light that you and I are enjoying.

There is one very encouraging thing in connection with this movement that ought to appeal to every heart that loves the Lord Jesus Christ. The mere fact of organizing a church in which the missionary shall be the main factor, or in which the preachers and teachers supported by the mission are the main factor, or the only factor doing the work, is not a healthy impression. But here many of the laity are giving of their time, some of them one or two or three days a month and those who are not giving a definite time each month as they go about their business, talk of the Lord Jesus and the salvation which has come to their own hearts. This has had a tremendous influence and as these have given their testimonies in different villages, multitudes have been touched by the elemental teachings of Christianity and are turned toward the light and eager to enter into it.

Naturally these people could not give satisfactory instruction, but about a year ago two hundred of these men, besides women and children, gathered together for a time of study of the Scriptures and for discussing the problem of how to get rid of idolatry which is so prevalent in our communities. After a number of days, we felt we were against a stone wall and there seemed no means of getting around the difficulty, but finally one of these voluntary unpaid workers arose on this side and another on that side and another on the other side and they said, “As long as there are those in our homes or in our villages or among our friends and associates worshipping idols, we are bound to be under temptation.” Their life is bound up with their worship, and they said, “There is one way, Sahib, that we can get rid of it. If you will see that there are teachers and preachers provided for those that we win who desire to become Christians, we will go out and “Win Every Man, Woman and Child of This Whole Community to Christ.”

I knew what that meant. I saw the 3,129 that we had been able to care for out of the 18,000 or more that were waiting and I did not see how it was going to be, but I did not dare to shut the door for them, so I said, “I have a profound confidence in God that he some way will open the door. I have confidence in those whose hearts are in the work to win them and bring them to God.” So we are standing for that. These men have gone out and they are bringing the other thousands and we are facing the problem of caring for these, and in the very near future I believe it will be millions that we must care for. The door is open and the question for the home lands to answer is, “Shall we close the door or enter and accomplish what God has planned there?”

THE PHYSICIAN’S OPPORTUNITY IN CHINA

BY ADRIAN S. TAYLOR, M.D.
Central China

Doctor Taylor: I want to try to show you that the work in China is well worth while. About twelve years ago, a frail young girl from Canada went to a great Chinese city. She had some training as a nurse and for a number of years was the only one in that city that had any medical training at all. Her brother told me that for years she treated an average of one case of attempted suicide every week among the women and girls of Yangchow, China. For five years I was alone as a medical man in this great city of Yangchow of 300,000 people, with a great area of gardens around us, and no other physician within one hundred miles. Last year we treated 20,388 cases and did 268 operations under general anesthetic and 458 under local anesthetic.

There is a marvelous opportunity for a man to give himself to the healing of
human pain and suffering where no one would do it unless he were willing to go. My younger brother is there today standing alone in that great city, and he tells me he had 117 patients in one day, and ended the letter by saying,

"The Life Out Here is Thrilling."

The opportunity for a man to get into China and help institute a great program of hygiene is wide open. Twenty years ago Doctor Logan in Central China, with his Southern wife and trained nurse from Georgia, found a great epidemic of Asiatic cholera in his town. He immediately opened a hospital for the treatment of patients. He was able to treat more than six hundred cases of cholera in a month's time by an injection of hypotonic saline solution in the arm, and he had the satisfaction of seeing his work take effect and before the month was out the backbone of the epidemic was broken. But to me there is even a higher opportunity than that—the opportunity for a man with the spirit of the scientist and the training of an investigator to give himself to the solution of some of the great solvable problems and the great apparently insolvable problems in these fields.

I have instruction to go back to China and take advantage of the great amount of leprosy to try to help solve this great unsolved problem. We who were born in the Southland know what a debt our section owes to Ross, who worked out the question of malarial transmission from patient to patient by the mosquito. He worked for two years in a laboratory in India, even dissecting the salivary glands of the mosquito, and at the end of two years he proved that malaria was carried by one form of mosquito. I do not know Ross personally, but he had the character of sacrifice.

And while we realize this is probably the greatest thing ever discovered in tropical medicine, there are lying out there for us other great problems of the cause of disease to be solved. There is a still greater opportunity for the man who has a genius for teaching. In the University of Nankin I had the privilege for one year to help out in teaching medicine, and I was surprised to find that we could express every idea we had in medicine through the Chinese language, and those Chinese students could understand what we were trying to teach them.

Last Year We Graduated Twelve Christian Men, natives, all of whom gave themselves to medical mission work in China. Every man in the whole school, of his own accord, joined the Christian church. A few days ago I had a letter from the dean of the university saying that they have twenty-five applicants for the medical course, already trained in physics, chemistry, biology and English, enough to make them capable of taking the medical course. But even these opportunities are not great enough to make a man glad to separate himself from home and friends and to live a life as an exile in the midst of an alien people. He must have in his heart the enthusiasm that only a follower of Jesus Christ can have in obedience to our Lord's last command.

The medical man has a marvelous opportunity to do direct evangelistic work not only in the hospital, but by the bedside and in the homes of the people. A letter which came a day or two ago from my young brother, says, "The greatest privilege of my life is to stand up in our chapel every morning before the same crowd of people, forty or fifty convalescent patients, and to teach them the simple Gospel story, and when I realize that most of these men have been served by me personally, and whose lives the hospital has been the means of saving, I appreciate more than ever before the great opportunity to live a life so pure and true that I shall be the means of bringing to their hearts the message that shall transform their souls."

I was asked to see the daughter of the highest official in Yangchow and I went in a sedan chair to a great Chinese home and went through sev-
eral court yards, through the sleeping quarter, and found a young Chinese lady apparently very ill. A superficial examination showed me that she had a large appendical abscess in her right side, and on questioning her mother, I found that for ten days this girl had been treated by so-called native practitioners who had been administering heroic doses of rhubarb and

Using Violent Abdominal Massage.

They had spread this abscess throughout the abdominal cavity. I told the mother there was nothing for her but to undergo an immediate operation at the hospital, so she was brought to the hospital at midnight, and at daylight the next morning she was prepared for an abdominal operation. We allowed the mother to stand by our side in the operating room to see the care we used in preparing for the operation and this revealed, I believe, the love that made us go to China. We bowed our heads in prayer then and she realized that we were not depending on our own strength to save the girl’s life.

When the incision was made the pus spurted under pressure all around the operating room floor and the mother realized that girl’s almost hopeless condition due to the malpractice of her own country’s physician. We put the girl in a private room and gave her special nursing, and at the end of a week we thought she was absolutely out of danger. Then pneumonia set in and day after day she began to get worse and at the end of the second week we saw there was no more hope. One morning the nurse sent word that the girl was dying and I found the mother with the nurse in the room, and a glance showed me the young lady was beyond all human help. I told the mother there was plenty of time for her to take the girl home but the mother said, “No doctor, we appreciate all that you have been able to do and we want her to stay here until the end.” I said, “I am very glad you feel this way about it. We appreciate your confidence and we shall be glad to have her stay right to the end, but there is one more thing I would like to do. I would like to take this Book and read a few words to this girl and try to tell
her a little about the story of Jesus Christ.’

And the mother said, ‘Yes, doctor, I will be glad if you will do it.’

So on my knees, I read from the fourteenth chapter of John, ‘Let not your heart be troubled. You believe in God, believe also in me. In my father’s house there are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.’ And in the quiet of that early morning hour we had the inexpressible joy of having that girl accept Jesus Christ as her own personal Saviour and there came over her face a look of peace, quiet and happiness as she reached out and took the hand of the Saviour and walked down with him through the dark valley and up the heights beyond to enter one of those mansions He had prepared for her.

Usually when we lose a case we lose all our influence and friendship with the family, but in this case a few days after this patient died, the mother brought her other daughter to the hospital with high temperature, and we were unable to tell what was the matter. So we asked her to wait over night and the next day the case was made clear by the girl blossoming out in a case of smallpox. This does not mean much, however, for the Chinese, and we were able to help the girl. The boy was brought in later and today I am the physician for that family and the word comes of the mother’s constant attendance at our church with her friends. When I was asking some of my Chinese friends to build us a hospital this woman brought in a great roll of Mexican dollars as a contribution to our work.

About two or three years ago there came in a poor, decrepit leper for treatment. He had a large abscess in his side. I put on a pair of gloves, used some cocaine and evacuated this abscess. He had lost his foot above the ankle and below his knee the leg was dead to pain. He was very grateful for what was done but I did not have the heart to send him away with that drain in his side, so I put him in our contagious diseases ward and we dressed him until his abscess was healed. When the time came for him to go my heart was moved with pity for the case and I gave way to one of those impulses we have sometimes and gave him a suit of clothes and a pair of sheepskin socks that I used for sleeping outdoors. I gave him a dollar and he went away and passed entirely out of my thoughts.

A month later our evangelist, who does not believe much in medical work, said, ‘Doctor, I had a very strange thing happen today. I was in the country north of Yangchow trying to sell some books and saw a big crowd in a market and going over I saw a one-legged man standing in the crowd preaching the Gospel and he had a fair knowledge of the subject. I asked him where he had learned the story and he said the hospital had been very kind to him and he had learned the Gospel from the Chinese evangelist.’ We found he was really a Christian and he came into the church. I went out to the place where the famine refugees were quartered, to see him. I found a little straw hut and found this leper lying on the ground with the Testament fastened to the top of his hut. He was reading the Gospel story. I felt there was another apology for medical missions. I wish I could make you feel my enthusiasm and joy in being able to share in this great work with such a great opportunity.

RESCUE WORK IN CHINA

BY DR. ESTHER E. ANDERSON

Foochow, China

Doctor Anderson: In East China we have a rescue home for girls, in Shanghai, the Door of Hope, supported by voluntary gifts. We are located in Foochow, fifty-three miles from Shanghai, where we have no rescue work, although we live but five minutes from a road six miles long, and both sides
of it are almost completely brothelized. We find those girls as they come to us in a most miserable condition, and many of them plead to be helped. The vice business is considered legitimate there, so we can seldom get control of the girls, but when we can get access to them we tell them that if they can run away and come to us we will send them to the Door of Hope Mission at Shanghai. We have saved many of those girls and little children. It is lawful to sell girl children to these houses and we rescue some of them.

One little girl was brought to us by a woman who said, "If you can not cure this little girl, I will just kill her, for I haven’t any use for her." We said we would keep her a few days but the authorities would not allow it, and soon we had to give her up. We gave the child a dime to hide in her pocket and told her, "If you can get away, get into a ricksha and come back and we will try to get you to Shanghai." The next morning before six o’clock she walked into our room. She told us she had been sent out to wash some clothes in the canal and she threw the clothes down and ran. We asked, "Who saw you come here?" And she said, "Not a single person saw me. The front gate was open and I ran right in here without anyone seeing me." We could not imagine how she could have done so. We hid her quickly in the attic, got her some breakfast and later took her to the attic of another missionary’s home and kept her there for three days. Then the Bible woman said she would take her to Shanghai.

We warned her, "This child is only ten, and you are liable to be caught for kidnapping."

She said, "Yes, I know, and I know the punishment for it. I have seen them punish for kidnapping." The offender is put into a cage in front of the door from which the child was kidnapped and stands there for three days with her head out of the cage and at the end of the third day the board is pulled out from under her feet and there she hangs.

She said, "I am not afraid to go." I followed her to the station and she succeeded in getting safely away, and the little girl was taken to the children’s home in Shanghai.

One of the first patients we had after we opened our hospital was a woman who was brought to us with severe burns. We dressed her burns and told her she must stay in a few days.

She said, "O, no, I must not stay because the fire devils will injure you if I come in."

I said, "We are not afraid of the fire devils."

She said, "You are not? The fire devils will injure anyone who protects those who were burned out." She decided to remain and came back that afternoon. It was her first experience in a foreign hospital. After looking around she said, "Well, this is heaven." She saw what we were doing, and that most of the patients were charity patients, and that struck her forcibly. She asked, "Why are you doing all this?" We promised to show her. She was eager to learn, and although she could not read she learned rapidly, committing to memory a large number of hymns and scripture lessons. She came back again and again to meetings, and one day she said, "I want some of you to come and preach. I have invited all the neighbors and I want you to tell them the story." We just had to send someone and two volunteers went and had a remarkable meeting.

Within a short time after she became a Christian she had led thirteen of her family and friends to Christ. She has suffered much, for one of her girls was leased out to a bad house, and she ran away and through us was led into the Door of Hope, and the woman was blamed for helping her away, though she knew nothing of it. But because of that suspicion she was imprisoned for nearly four months, although she was entirely innocent. Because of her prison experience she lost her work in a store and she came out with absolutely nothing, so she came as one of our servants, though she
had been used to having servants, and she served us worthily for many months. Finally, she was placed in the Bible school, and we hope she will make a good Bible woman.

REACHING JAPAN THROUGH THE YOUTH AND CHILDREN
BY MISS NANNIE R. GAINES
Hiroshima

Miss Gaines: I have realized while here as never before the different ways of approaching people and that we have to use methods in Japan to reach the people that are different from those used in any other country. It is an old story that medical missions no longer have a place in Japan. In my twenty-seven years in Japan I have seen the medical profession progress so that we now know nothing of cholera or plague or other epidemics such as there were when I first went out. Many think because Japan has progressed in so many ways that there is no longer use for the missionary there; and the question is often asked: Since the system of education in Japan is so complete, why spend so much money on educational missions?

A young Korean, who was very earnest in asking about our schools, said with seriousness in his voice, "Why do you missionaries spend so much money in building schools in Japan when they have their own independent church, their own bishop, their own hospitals, and their own complete system of education, while we in Korea are so poor and need all that?"

I said, "My young brother, do you realize that there are more people in Japan today who have never yet heard the Gospel than the entire population of Korea?"

He looked surprised and said, "Why I haven't thought of that."

I said, "It is true that Korea is much better evangelized than Japan, in spite of the progress of education and the army and navy. China and Japan both owe much to the church, but Korea, having lost almost all that a nation holds dear, and standing without any hope politically, or commercially, as an independent people, has the chance to prove that there is something higher than commercial or political supremacy. Now the question is, Are you able to meet the test? Are you strong enough in Christian love to pray for even these proud Japanese that have oppressed you? This little church of Korea is the center of prayer and sympathy of all the Christian world, but how many people are praying for these Japanese officials? In the sight of God, who needs it most, this little band of Christians on trial or those who are your oppressors? This is the test: 'Love your enemies, bless them that curse you. Pray for them that despitefully use you.' Japan needs your prayers as much as Korea or perhaps more."

He thoughtfully said, "I will do it," and I believe from that day he did so. Our manner of approach in Japan must be very different from that of India, Turkey or China. Early in the reign of the late emperor he sent forth an edict which said, virtually, Let education be so complete in this empire that there will not be an ignorant community in all Japan, and let it extend so there will not be an ignorant member in any community. That educational policy having been carried out for nearly fifty years, we might say his desire has been fulfilled.

Education is compulsory from six to twelve, and boys and girls have equal chances during that age. And even when I first went to Japan, twenty-seven years ago, education was compulsory for four years. At the present time few children stop under eight years, and I believe the percentage of children of school age in school in Japan is as great as anywhere in Europe or America. My last investigation showed it was ninety-eight per cent.

WHY HAVE MISSION SCHOOLS IN JAPAN?

When they were first organized there was not much being done for the young women in Japan. Those who were educated in the mission schools
had great influence in forming high ideals of womanhood for Japan. Many women educated in those early mission schools have led in the great and good things of Japan. I have never found more noble women anywhere than those trained in those mission schools. When I first went there, there was beginning to be a little reaction against so much girls’ education. I remember one of the papers said, “If we educate our girls too much they will become proud and won’t walk beside their husbands and will want to walk with their toes turned out like men instead of turning them in and walking modestly as they ought to do.”

There is a mission for Japanese in San Francisco. A workingman went over from the city where we are located and he dropped into one of these missions, and was really and truly converted. He said, “I must go back and tell this to my poor old mother, back there in Japan, worshipping her idol.” In a testimony at the mission he said, “I must go back to my country and tell this to my people. I have no money and no learning, but I have got Christ in my head and my heart and my bones, and I must go back to preach the Gospel to my people.”

When he reached Hiroshima he asked the missionaries to go with him to his people. They could not go, but sent him to other missionaries who had just arrived who promised to go to his people if they asked for them. In about three days he sent a telegram saying, “Come, my mother is praying.” The missionaries went and found a little home where the old mother and the brothers and sisters of this evangelist gathered and he was instructing them in the Bible and the old mother was praying and those people were soon baptized and that was the beginning of the church in Hiroshima.

When that little church was organized the people began to think of educating their women. One man whose wife became a Christian, sent her to the missionaries for education. Then he tried to organize a school and he called for teachers. When I got there, a class of women and a few girls were gathered. Even that class of twenty-five or thirty women paying their tuition seemed a wonderful opening, and

That Was the Beginning of Our Schools.

It was in a little room between two Buddhist temples and graveyards, not
very pleasant surroundings, but from that has grown the school of the present day which embraces all departments from the kindergarten, primary, high school and teachers' training department. The Sunday-schools conducted by our teachers and girls permeate the entire city. We have kindergartens in different parts of the city where the kindergartners go out from the school daily to teach in the kindergartens. It was said those people were so conservative they had even pledged that they would never allow a Christian to go on that side of the city, but there we have our kindergartens and the little children are learning every day the principles of Christianity and through the mothers' meetings we are reaching out and getting hold of the parents.

We now have every class of society represented in our work. It was easier to get hold of the higher class in Japan than the lower class. Perhaps that is the reason why in our early days in the parliament of Japan the number of representatives who were Christians was so large in proportion to the population that the Buddhists became very much concerned over it, and they said we must elect some of our members to that parliament because the Christian influence is too strong.

I think the presidents of the first three parliaments were all Christians. There is no part of the empire at the present time where our graduates have not gone as teachers or as wives. When I took a trip to Manchuria two years ago, I had just landed when one of the old graduates who was teaching far up in Manchuria met me and she said, "I have been sent by the principal of our schools to escort you up to Changjing, the farthest point of the Manchurian railway."

Among the Consuls, Evangelists and Business Men

I found many of the wives were graduates of our school, and they were doing a noble work. Every year the call for teachers from our training school is far greater than we can supply. They began sending in applications at the beginning of the year, "Please let us have a graduate when they have finished."

Sometimes one girl, the only Christian in her village, helps greatly to take the Gospel to her people; and please remember that though Japan is washed and civilized, still there is many a village and community where as yet the Gospel has never been preached. It is not that the doors are not open, or that there are not opportunities in abundance, but we have not the workers to reach these people.

It is through education that we have been able to reach the Japanese most effectively, and because of the respect they have for their teachers it is possible for the teacher to exert a very great influence in Japan whether the teacher is teaching in the government or a mission school.

The father of one of our little boys was lying in the hospital and the kindergarten teacher came to see him, bringing him flowers and some of the children's work. Then she went to see other patients, and soon the kindergartens came to be known throughout the hospital.

When we wanted to get the regular army to distribute the Scriptures to the soldiers, I went to Kobe with another missionary to try to get permission, but we did not succeed. A few weeks later another of our missionaries applied for permission. One of the officers said, "Who are you?" He said, "I am Mr. Wilson. I am connected with the Girls' School. Don't you know the Girls' School?" He said, "Yes, we have teachers from the Girls' School. Certainly, anybody connected with the Girls' School can go on distributing literature." Thus that work began; and there are many other ways in which the way has been opened through educational work.

It seems to me for some reason God has put Japan in a special place for the uplifting of his kingdom in the Orient. It may not be the way you or I would have it, but if it is God's way we must accept it whether through
education or in whatever way it may be. The question is, Are we doing our part toward evangelizing that country that is bound to influence all the other countries to a greater or less degree whether we say so or not?

SUPERSTITION AMONGST THE YOUTH OF AFRICA

BY MISS NELLIE A. REED
Umzumbi Rail, Natal, South Africa

Miss Reed: Landing at New York City I saw a great sign representing Colgate’s soaps and perfumes. I said, “That is a good beginning for a civilized country.” When a heathen begins to be Christian he says, “Please give me a piece of soap.” I was very proud to see that sign, for strangers coming to our own land may thus know that this is a Christian land. I learned after­ward that Colgate gave one-tenth of his income at the beginning of his busi­ness, and now I understand is giving one-quarter of his income to Christian work, so when we buy Colgate’s soaps and perfumes we are helping along home and foreign mission work.

I have been engaged in a girls’ school in South Africa. Hearing of the big cities of South Africa perhaps you would think there are hardly any heathen there, but there are many of them. We have been gathering in the girls who have their hair done up in mud, their bodies soaked with cocoa­nut oil and covered with red blankets. We have medical work also. I have not heard the medicine mentioned of which we have a great deal.

They Call It Love Medicine.

The young men carry love medicine and throw it on the shoulders of the girls to make them love them. This medicine has a little bit of the heart of a lion in it to give them courage, a little bit of the foot of the rabbit to give them speed, a little bit of the foot of the secretary bird to give keenness of sight. It does not give trouble immediately but after a time they begin to feel the effect of it. The native people will carry loads of fifty or sixty pounds on their heads for long dis­tances for years, but to their minds it is the love medicine that has given them the neuralgia and rheumatism in their shoulders, and they feel so grieved at the Christians to think that we people who have been there so few years do not recognize this custom.

But the young men say, “We could throw water on the girls and it would be just the same.” So the young peo­ple, as they are trained, are getting over some of these ideas that the heathen have held. When a girl re­members that she had the love medi­cine thrown on her even a year or two previously, she will begin to cry hys­terically and perhaps this will continue until eight or nine of them are crying and they act more like a kitten in a fit than anything else I can think of. They will tell their people that the mission­aries have bewitched them. I have run after these girls sometimes for half a mile through the dark to bring them back. We get them down on their knees and have them repeat the name of Jesus. That name alone has the power to drive out these demon-like spirits.

When the Spirit of the Lord Jesus has been planted in the hearts of those people they will shine for him. I am so glad this Gospel of the Lord Jesus is not limited to any climate or peo­ple. Every nation can have it, and they all show forth the virtues of it, just the same in one country as in an­other.

Some of the girls went to the store and bought some strong peppermint lozenges. I ate three of them, and one of the girls ate one and she cried out, “Oh, my spirit is departing, I am be­witched.” I said, “Wait a minute. Now I have eaten three of these and when I get sick then it will be time for you to complain.” I quieted her down and explained how we used this medicine and she finally got over her fright. They need an education to rid them of those ideas and as they get it they do get over them.

The government recognizes the ben-
Two Hundred of Our Young People, Trained Singers, came to this conference and there is no better music in all the world than they can produce when trained. They came from their grass huts with doors two feet high and the earth for the floor. They were seated on the platform with a large pipe-organ. The organist began to play and the poor things were so frightened they said everything turned black before their eyes; and they had a serious time getting started, for they were bewildered as they looked around and saw the beautiful chairs and ceilings with frescoing, the pillars, electric light chandeliers and other wonderful things. It was so beautiful to them and they said, "O, Master, forgive us, but we never knew the hands of man could make such a house as this." They thought it was the next thing to Heaven.

Finally they sang and the first song was, "All Hail the Power of Jesus' Name" in English and so thrilled were the audience that they rose to their feet. They sang three times in English and twice in Zulu. The members of parliament were so pleased with their singing that they appropriated a thousand dollars to send these young people to the next meeting at Cape-town. We are trying to point those Zulu people to the Lamb of God that can take their sins just the same as the sins of the white man.

EXPERIENCES IN INTERIOR CHINA

BY REV. JAS. LAWSON
Of the China Inland Mission

Mr. Lawson: "I am not ashamed of the Gospel of Christ for it is the power of God." And that is what we are experiencing throughout the whole land of China. Fifty years ago the China Inland Mission was formed by Rev. Hudson Taylor. We were the first missionaries to go into the interior of China. I suppose it is more due to the Inland Mission that China is now open than to any other mission laboring in China. When the treaty was signed by two men giving permission to penetrate the interior, one went off right away into the darkest parts of the empire, Turkestan, the borders of Tibet, and Burma. Today you will find the members of the China Inland Mission laboring for the Lord there.

It is really wonderful what God has done in these out-of-the-way places. When I went to China, twenty-six years ago, we were driven from city to city and had no resting-place. I have known inn-keepers to be beaten so that the bones of the thigh were exposed, for entertaining us one night. After some eight or ten years' work we were able to rent little places near hog-pens, no better than many of the hog-pens in this country. We have had these places pulled down over our heads. In one place they took out two ends of the house and one side, and I still sat there. When they got upon the
roof and began to throw down the tiles and boards, then I thought it was time to leave. In another case they burned a house down.

In those early days most of our missionaries in different parts of the empire had to suffer in this way, but these things have mostly come to an end. Today China is really stretching out her hands. There is a cry for education, for hospital work and doctors, but it seems to me that the real thing for China today is the Gospel. The real thing is for men and women filled with the power of the Holy Ghost to go right through that land and make the Gospel known. Hospitals and educational work have not brought us peace here at home, or given us what we desired, and it is only the Gospel of Christ that can satisfy.

Sometimes we are inclined to look down upon the Chinese people and to ask, What is the use of taking the Gospel to them? But they make grand Christians. I heard a minister not long ago say history repeats itself and probably By and By the Chinese Will be Coming to Us,
to America, and to Canada to evangelize us or to stimulate us by holding revival meetings and leading us to the real faith of Jesus Christ. Out there when a man believes in Jesus he has to face the probability of losing his all. His fields are taken away from him; his wife and his children, in some instances, leave him, and very often Christians are persecuted and driven out of their homes, and lose absolutely everything they have. I have known many such cases. Yet you see them witnessing for Jesus and taking a stand for him. It really gives one joy in his heart and the desire to give not only this one life but if one had a dozen lives, to give them all for the salvation of the people of China.

One incident of Chinese faithfulness. There was a little church in the north of China presided over by two ladies who had gathered about them eighty Christians and some inquirers. About sixty or seventy of these Christians gathered in the little chapel at the time of the Boxers. They came to the door and said:

"Let us have these foreign devils."
"What do you want with the foreign ladies?"
"We want to kill them."
"If you want the foreign ladies, you must take them over our dead bodies."
And, do you believe it? every one of those sixty persons who could have saved their lives had they wished to and gone out free, remained there and were killed, and finally the two ladies were killed after them.

Today they are suffering more for Jesus Christ than anyone here can imagine. Many of these persecutions we can not enter into or understand, but they are constantly being subjected to them, to difficulty and trial. I want you to remember the Chinese Christians in prayer. O, let a volume of prayer go up to Almighty God from this Conference and from our homes, and it will do wonders for the church in China. Sometimes I have been out there in difficulties and trials and I have felt a great wave of peace and of joy pass through my being. And I have afterward learned that a meeting was going on then for prayer here in the home land. That will help us more than anything else. Let us have all we can get of science in its place, but we want the power of the Holy Ghost in our hearts and lives, and that will do more than anything else for the salvation of souls.

FORTY-FIVE YEARS IN ASIATIC TURKEY

BY REV. GEO. C. RAYNOLDS, M.D., D.D.

Doctor Raynolds: Forty-five years forms a pretty good proportion of the ordinary span of human life, and one may well be grateful to have been permitted to spend so long a period in work for the Master, all the more when it has been continuous work in the same field. My medical life work began in the U. S. Navy during our Civil War, and one is naturally impressed by
the difference between the war methods and appliances of that far-away period and those in use in the present war. The torpedoes which sunk my vessel, the "Otsego," in the Roanoke River, were very crude and primitive, but they did their work. Methods and appliances of the medical profession then and now show a similar and even a more marked advance, although in one case the object is the extinction of human life, in the other its preservation. The period has also witnessed great advance in the methods and appliances of missionary work.

A short time before I entered the mission field, a delegation was sent out by the American Board to visit its missions and report on methods of work in use and suggest changes which might be desirable. Missionary work was still in its infancy and no science of missionary pedagogy had yet been developed, but missionary boards were groping after it. When the delegation in question rendered its report, it advanced the opinion that direct evangelization was the only legitimate work for missionary societies; that consequently the educational work of the missions should be confined to strictly primary schools, with the addition of station classes for the training of preachers, all to be conducted exclusively in the local vernacular. Its conception of medical work was to provide for the medical care of the missionaries. By the time I joined the East Turkey Mission, experience was calling for some modification of this dictum regarding education. It was beginning to be understood that ignorance was the arch enemy of evangelism, education its most efficient handmaid, and high schools in which the English language at least was added to the vernacular, to broaden the mental horizon of the pupils, were being introduced. In Constantinople the indefatigable Doctor Hamlin had conquered in his efforts to secure a college at that center, and in 1869 when I went to Turkey, the first building on the present site of Robert College was being erected.

During the years since then high schools have multiplied and extended and the college era has well advanced, till now the western sections of Asia Minor, Turkey are fairly well supplied with higher educational institutions. The labor expended at our station, Van, on the farthest eastern boundary of the empire, has brought about such progress in educational lines that a college is demanded even there and on September 19th of the present year, despite the difficulties which the war has interposed, the new college opened its doors and received its first freshman class. It was to secure the funds needed for the endowment of this institution that I left my home a year ago for labor in Europe and America. Before the war placed a temporary embargo on this special effort, $42,000 of the $100,000 asked for was secured and I am confident that ere long the balance will be forthcoming so that this new beacon light of Christian education may increase its brightness till it shall illumine the whole land of Ararat and bring to Turk and Kurd, as well as Armenian, a higher education founded on the Gospel of Jesus Christ, Prince of Peace.

In medical lines, too, a great change has taken place. When I joined the mission my work was laid down for me, to care for the Americans in the four stations of the mission. My residence at first was at Harpoot, the largest station, and of the remaining three stations the nearest was five days' travel away, and each of the others ten or twelve. It was for obstetric cases that I was especially supposed to care and like the best laid plans of mice and men, calculations sometimes went awry, involving perhaps weeks of waiting, or the finding a telegram, when half of a two weeks' journey was accomplished, that my services were no longer needed. During the first three years my headquarters might be said to be in the saddle, giving a yearly average of two thousand miles of horseback travel. After this, when I got located at my own station, the newly occupied city of Van, and another physician had come to attend to the western stations,
I gave a certain portion of the days to general medical work, but much of the time I was alone at the station and had to carry on all the department of the station routine. In 1900 I was delighted to be able to turn over the medical department to a new associate, Doctor Ussher, and content myself with the care of an orphanage of five hundred children, the superintendence of the boys’ school, the looking after outside village work and the finishing up of the industrial relief work which had occupied much time for several years, besides a share in pulpit supply, and the care of the treasury, and so leave Doctor Ussher free to give his time to medical work which has now taken a permanent position and is proving itself a most valuable adjunct to the evangelistic movement. In closing, I will introduce the following excerpt from the last annual report of the medical department of the station, as presented by Dr. Clarence Ussher, Superintendent, and Miss Louise Bond, Superintendent of Nursing:

“The work of the last year has been very interesting, chiefly on account of our relations with the Moslems. During the winter typhus broke out in the military barracks, and twenty-five hundred Turkish and Armenian soldiers lost their lives. At the outbreak of the disease, Doctor Ussher, who has been very successful in his treatment of it, offered to help them, but the Moslem doctors did not accept his offers. Day after day the terrible scourge continued. The doctors and officers also, after a while, fell ill, and, to our great surprise came post-haste to our mission hospital. We were only too glad to help them, and great was our joy over their recovery under our care. Only one case with chronic complications was lost. Two others also succumbed, but these do not count as our loss, as they came to us in a dying condition, living only a few hours after admittance. In the midst of all this, Doctor Ussher was laid up for three weeks on a sick-bed, but this did not prevent his treating his patients skilfully and successfully.

“The Turkish Vali (Governor General) sent an official note of thanks to Doctor Ussher, of which the following is a literal translation:

_In the name of God._

_To Doctor Ussher, Head of the American Hospital,_

_Doctor Effendi: Your humane zeal and care to cure, which was evident to both officers and people on the occasion of the sickness (typhus) epidemic throughout the country, being a cause of gratitude, in the name of the vilayet we express our thanks, Doctor Effendi._

_Vali, Tahsin._

8 March, Year 1330.

“The spiritual work in the hospital, especially among the increasing number of Moslems, has been very cheering. Some of the officers who came to us with typhus are called ‘Protes’ (Protestants) by their companions because they are so ardent in reading and recommending the Bible. It has been encouraging to see the change of character in men and women after about a week in the hospital, and we have reason to believe that many have found their Saviour. One man, a rabid revolutionist and agnostic, ridiculed everything religious and blasphemed Christ, till I gave him a Bible open at the Sermon on the Mount, with a few passages marked in John and Isaiah. The next time I came around he was so absorbed in the book he could hardly notice me, and asked to stay three days longer in the hospital at his own charges so that he might have time to read it. He said, ‘I have heard a good deal about the Bible but I did not know it was like this.’ Another man asked to have the Bible laid on his breast open at the twenty-third psalm, and passed away repeating over and over, ‘The Lord is my Shepherd.’ Two Moslems declared their faith in Christ as the Son of God and the Saviour from sin.

“Special mention should be made of the efficient way in which Miss Bond and the nurses conducted the hospital and cared for many typhus patients while Doctor Ussher was confined to
his bed with an injured spine for three weeks."

**SUMMARY OF STATISTICS**

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<td>Patients outside of hospital and dispensary</td>
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**EIGHTH AND FINAL MEETING**

Friday Evening, November 20

**THE STRATEGY OF MEDICAL MISSIONS**

BY JAMES H. FRANKLIN, D.D.
Foreign Missions Secretary of the Baptist Board

Doctor Franklin: The value to the world of foreign mission work of non-partisan character can not be questioned by thoughtful students of present-day conditions. Soon after the return to America from China and Japan of one of its editors, Dr. Hamilton Wright Mabie, the *Outlook* said in a long editorial:

"So the missionary has ceased to be primarily the man of an emergency, and become the familiar friend who gives himself to his neighbors in all great or humble ways of living, the physician who not only cures disease, but shows how to avoid it, the teacher who opens paths of knowledge that lead to higher usefulness and wider knowledge of life, the pastor to whom the bodies and souls of his people are alike sacred, the statesman who quietly lays the foundations of a nobler society. The missionary movement is today the greatest unifying power at work among men; it is defining a universal standard of morals, teaching and illustrating a practice of the Gospel of love which steadily gains ground in the face of skepticism and cynicism, and is silently working a revolution in the feelings and thoughts of men in race relations. The missionary movement has become the very highest

statesmanship; it is the one adequate expression of that spiritual internationalism which was long the dream of the prophets, but is fast becoming an inspiring fact in the life of the world."

We Need a Fresh Understanding of the real purpose of missionary effort. We are not at work in foreign lands chiefly to make converts to our own faith, nor even largely for the sake of increasing our own numbers. We are there that men may have life and may have it more abundantly. We have discovered that man must worship; that he becomes like the god he worships; that he becomes righteous as he learns to worship the Son of Righteousness.

Christ revealed God to men through his life. "The life was the light of men." He wrote no books. He left no formal system of theological statement. He lived and labored and loved in such manner that men who knew Him best exclaimed, "Immanuel—God with us." Before He left the world, He whose life was the divinely appointed "light of men," declared to his disciples, "Ye are the light of the world." The meaning is clear. The marvelous and mystery of the incarnation with all its grace and glory is to be perpetuated in the lives of the disciples. "Christ liveth in me." "As the Father hath sent me, even so send I you." Christ is to re-live his life in us, if we will allow it, and thus use us as the medium of revealing himself to the world. Since this is true, the field of medical missions offers us a marvelous opportunity for exemplifying the spirit of Christ.

Usually men must see Christ living in the life of some one before the oral message is understood. "What you are speaks so loud I can not hear what you say."

Christianity is a Life, and Not a Set of Opinions; therefore it must be lived before men to be appreciated. Medical missions interpret Christ into a tongue which all can understand. Many of our theo-
logical troubles are due to our attempt to sum up religion in words when Christ intended it should be put into life and expressed through life. An African savage whose years had been spent near the equator could not believe the missionary's story of the streams being converted into ice in the colder regions, so that men might walk from shore to shore. "I can not believe that," he said, "but, Missa, I can believe you." An old Chinese woman was treated in one of our hospitals. Weeks later when she was found in her home and asked if she knew the true God, she replied, "No, I do not know the true God, but I do know the doctor in the Christian hospital." The medical missionary's life of loving service was the highest suggestion of what she thought God must be like. In Japan I found the following editorial in a daily paper:

"Christianity as a body, when confronted with the demand for an explanation of the atrocities committed by Christian peoples in the name of Christianity, promptly replies that such actions are totally at variance with the teachings of the Christian religion. No doubt this reply is true, but the crux of the question is efficiency, and no matter what the spiritual or physical specific may be if in mundane practice it fails to operate in an ameliorative manner upon the majority of those who swallow it, independent observers are bound to draw conclusions not wholly flattering to the spiritual or physical physician who prescribed it, and the spiritual or physical apothecary who made up the prescription."

Medical Missions Enable Us to Demonstrate

that our service is disinterested. And how much we do need to prove this! Unfortunately, a service which involves so much sacrifice on the part of those who are rendering it does not always appear disinterested. Too often it appears as an attempt to extend our beliefs for the sake of their extension. Too often it appears as an attempt to win adherents to our cause. Perhaps no one has a better opportunity than the medical missionary to prove that we are prompted by love and that we are glad to serve and ask nothing save the joy of having served; to give everything and ask nothing in return save the joy of having given. If we were only willing to pursue such a policy always and in every place we should find men asking by what power and in whose name such help is given to the lame who lie at the gateway to the temple, and multitudes would seek the Christ as of old when the disciples first of all said, "Such as we have give we unto you." It is true in foreign mission work that he who saves his life loses it; but he who loses it finds it.

"What is up your sleeve?" is the inquiry of many who behold our efforts. "What is back of this?" Nothing is more important than that those we serve see that Christ is back of it, and no semi-selfish desire to advance our own cause.

Medical Missions are Strategic

for the reason that they offer a superb opportunity to demonstrate that our service is disinterested.

Medical missions furnish the various Christian bodies a natural and an easy opportunity for co-operation. We need to present a united front to those whom we would serve. At an interdenominational conference in Canton, China, which I attended, a manly medical missionary said: "I plead for a united front. Recently I was the twelfth physician sent for by a Chinese who was ill, the eleven others being native doctors. Each doctor had given the sick man a different prescription, and he did not know which to take. I make a plea for a united front." A Chinese evangelist in the same conference added: "In my city there are five different translations of the Bible and the differences make a great deal of trouble." He, too, had made a plea for co-operation. A missionary in the same meeting said: "The church is the manifestation of Christ among men, and we of the West should be ashamed..."
to present the holy Church of Christ to the Chinese as broken."

Since the several bodies of Christians often have studied and now teach the same materia medica, administer quinine that is equally bitter, and use knives that are equally painful, they do not find differences in the practice of medicine which will prevent co-operation. It is a natural starting point for co-operative effort. Having learned the value of co-operation here further steps are taken more easily. Through association in a most practical form of service we come to know each other better and to understand each other's views more thoroughly. This leads to increased respect and confidence. God has not given a monopoly of truth to any body of people.

His Kingdom is Greater than Any One Denomination

and greater than all denominations. We need to stand loyally for our distinctive doctrines, but our loyalty needs to be tempered with humility and love and a consciousness that others are as sincerely seeking the truth as we ourselves and are as earnestly and devoutly walking in the light they have.

We should not compromise our convictions, but we do need to "comprehend with all saints" the height and the depth and the length and the breadth of the love of God. Through the easy co-operation in medical missions we have opportunity to understand one another better and to grow in that understanding of one another which is essential to Christian unity that we all so earnestly crave. We may have unity of spirit, though uniformity may be neither possible nor desirable. There may be general agreement, or unity of purpose, despite our diversity of opinions on many matters.

We are in Agreement as to Our Purpose—

"that they may have life"—and we are sure that life is found in Him on whom we are agreed as Saviour of the world rather than in our differences. Men are not saved through our differences but through Him to whom we look. It is our great mission to release Christ—yes release Him and let him speak for himself to men everywhere. It is quite safe to trust Christ among any people. He speaks to men of Asia as well as to men in America. "He is the light that enlighteth every man." It is quite safe to trust Him to speak to the Asiatic soul. He came out of the Orient and the oriental interpretation of his life, words and death must enrich our conception of Him. After the great Phillips Brooks visited Japan he declared that what we need to do is to take Christ to Japan and leave him there with the Japanese.

We must give ourselves afresh to a program which is prompted by a spirit of brotherhood, for we can not patronize those whom we would help, and we must remember ever that what God hath cleansed we should not call common or unclean. In the realization of all these ideals medical missions offer one of the highest forms of strategy.
The Battle Creek Sanitarium

RATES TO MISSIONARIES

Beginning January 1, 1915, the rate to foreign missionaries of all evangelical denominations who are home on furlough and are in need of medical care and treatment will be as follows:

BOARD AND ROOM
For the first four weeks, per week.................$ 6.00
including the entrance examination, which covers physical examination, urinary, fecal and blood analyses, blood-pressure and strength test.
For the second four weeks, per week........... 9.00
For the third four weeks, per week.......... 12.00
If further treatment be considered expedient, special arrangements will be made.
The above rates include, in addition to the board and room, the regular treatment, consisting of morning spray, one treatment daily in bathroom, treatment daily in mechanotherapy department (Sabbath excepted), use of gymnasium for physical development under competent instructors, and physician's counsel.
In those cases in which special examinations and extra treatments are necessary, a charge will be made at one-half the regular rate.

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 $25.00 will be made to cover ward fees and the anesthetic.

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

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

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

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

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

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

BOARD OF TRUSTEES.
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