Mission Work in Portuguese East Africa
BISHOP JOSEPH C. HARTZELL

A Lesson in Black and White
REV. RAYMOND L. BUSH

The Crisis in China
REV. W. J. LOCKE

FEBRUARY, 1914
Battle Creek, Michigan
"The toxic nature of any substance should be considered as well as its antiseptic power. The best antiseptic is undoubtedly that which is the least harmful to man in the dose required for asepsis." — M. Dujardin Beaumetz.

Listerine is a saturated solution of boric acid, reinforced by the antiseptic properties of balsamic essences and ozoniferous oils; it is composed of the antiseptic constituents of thyme, eucalyptus, baptisia, gaultheria and mentha; especially prepared boric and benzoic acids, rectified spirit, and water. Listerine is a trustworthy, non-poisonous antiseptic, well adapted for internal use, and to make and maintain surgical cleanliness in the antiseptic treatment of all parts of the human body.

The inhibitory action of Listerine has been clearly defined; it prevents the various fermentations, preserves animal tissues, and inhibits the activity, growth and motion of low forms of vegetable life. Owing to these properties, combined with its non-poisonous effect upon the human system, it has immense advantages over carbolic acid, in that it may be administered internally, as well as used with freedom, either by injection, lotion or spray, in the natural cavities of the body, such as the ears, nose, mouth, throat, rectum, vagina, urethra and bladder.

A 25c bottle of Listerine (the largest package that may be mailed) will be supplied gratis to medical missionaries in the foreign fields, upon initial application to the manufacturers.

LAMBERT PHARMACAL CO.
Locust and Twenty-first Streets ST. LOUIS, MO., U. S. A.

"Sterilex" Record Syringes

The "Sterilex" Record Hypodermic Syringes bear a world-wide reputation for accuracy and precision. They are made entirely from glass and metal, and have no packing or washers or other perishable materials in their construction.

"STERILEX" Record 20 minim or 1 cc. Hypodermic Syringe, as illustration, in case, permitting the carrying of the syringe in antiseptic solution.

7/6 each or $1.85 each

Special discount to missionaries.

Our illustrated 500 page catalogue free on application.

JAMES L. HATRICK & CO., LTD.
70 & 72 St. John St.
Clerkenwell, London, E. C.
EDITORIAL NOTES

The article in this number prepared from an address by Rev. W. J. Locke, on the China crisis, will be read with especial interest. Mr. Locke has labored for eighteen years in China, latterly in the Hunan Province, under the auspices of the Northern Presbyterian Board. He is at present working in the campaign for volunteers and money for the China propaganda. He spent only a few days at the Sanitarium and from his address it will be readily seen that he is a most ardent and effectual advocate of the interests of China of which he has an adequate appreciation.

The Sanitarium has been privileged to entertain for a short time Rev. James G. Snedecor, LL.D., secretary of the Southern Presbyterian Home Missions Board for the Negroses, and his estimable wife. This Society is carrying on a great work in behalf of the people to whose interest it is devoted. This work consists in the preparation of teachers and preachers at Stillman Institute, located at Tuscaloosa, Ala., and in extension work throughout the South in establishing churches and schools among the colored people.

Many regrets have been expressed and many more felt at the necessary postponement of the Medical Missionary Conference this winter. It would have been entirely practicable to have postponed it for a week and thus have utilized the preparatory work already done. But the time following that set for the Conference for two or three weeks was occupied by the Race Betterment Conference and then the winter patronage of the Sanitarium becomes so large as to make it impracticable to entertain the Conference.
Later in the winter and spring other meetings interfere, and so it seems expedient to lay this meeting over until next autumn. It is probable that the time will be selected in November. We shall consider it a great favor if those interested would make suggestions as to the most favorable time to be chosen.

The desirability of celebrating a century of peace between our nation and Great Britain and especially our nearest neighbor, Canada, since the close of the war of 1812, is being considered, and possibly it would be a very proper thing to do. It is certainly a most notable thing to which Dr. McDonald of the Toronto Globe is calling attention, that along a border line extending for several thousands of miles between Canada and the Alaskan border and the United States there is not a single fort, or a battleship, or even a soldier stationed. This is evidently the fruit of the Gospel. This is a cause for grateful appreciation, and, as Secretary of State Bryan claims, we can well afford to spend at least the cost of one battleship in celebrating the peaceful and fraternal relations, and in perpetuating the same, existing between the two nations, each of which recognize the principles of the Prince of Peace.

At the same time that we are congratulating ourselves on the reign of peace along our outward borders our country is in deep distress over an internal struggle that is gnawing at the very vitals of our peace and prosperity. In the northern portion of Michigan there is going on a war of the most distressing and virulent character. Suffering untold is being brought upon innocent women and children, and the most marked heroism is being exhibited by those engaged in a mortal struggle for the recognition of the rights of labor to share in the rewards of their toil. For many weary months this struggle has gone on, wringing the hearts and blighting the homes of hundreds of our humbler citizens. In Colorado, the same scenes are being enacted, involving more widespread deprivation because the product that is interrupted is more necessary in the depth of winter than is the copper of Northern Michigan. In Indianapolis blood has been shed and violence has been exerted in the struggles of laboring men for what they regard as the recognition of what pertains to them as the producers of wealth. And so from one part of our country to another these outbursts of unrest and dissatisfaction are disturbing the peace of which we are wont to boast. And the future discloses no peaceful solution of a struggle that is becoming each year more and more intense as the rich become more rich and the poor become more poor. The gulf is widening, animosities are not being healed by the force of arms and legal processes. For comfort we must look beyond these turmoils and beyond the reign of selfish greed to the coming of Him whose right it is to reign, when universal love shall take the place of universal selfishness.

Wm. Edgar Geil, the celebrated traveler, tells of the pigmies of the African interior with whom he succeeded in becoming quite familiar, and of a neighboring tribe of giants. He relates that the pigmies live almost solely upon the flesh of monkeys, while the giants are exclusively vegetarian in their diet. This distinction is in harmony with the general rule of African life. The gigantic elephant, the bison, the giraffe, the rhinoceros, the hippopotamus are all vegetarians, while the flesh-eating animals are inferior in size and endurance.
THE STUDENT VOLUNTEER MISSIONARY MOVEMENT

The most significant movement of our remarkable times is the impulse to evangelize the world which is taking hold of the church of Christ. The time has fully come in the divine plan for this consummation as a preparation for the coming of Christ and his kingdom. The most hopeful class to enlist in any great movement is the great body of students in our higher schools. It was therefore a very fruitful thought that took possession of Mr. John R. Mott and his associates a few years ago to raise the call,—"The Evangelization of the World in this Generation,"—and to carry this call to the student world. It can not be said that the student body have received this call en masse, but it is true that it has taken hold of a large number of young men and young women who are ready to heed it and to enter heartily into this opportunity, one of the greatest and noblest that have presented themselves to the church, and one of the very last to be presented.

This movement of students to the missionary opportunity finds impressive expression once in four years when those who have volunteered and those who are vitally interested in the movement are called to a representative convention. These conventions do not embrace all the students who are in touch with the volunteer movement, but only the representatives of such. The seventh of these quadrennial gatherings has recently been held in Kansas City when over 5,000 delegates representing 750 schools of higher learning came together, and for five days listened to the most inspiring messages of experience and exhortation from men who stand in the front ranks of the forces that are working for the immediate evangelization of the world. At every meeting of this convention the great hall accommodating 8,000 people was crowded and usually entrance was necessarily denied to hundreds and thousands who sought admission. The sight of that great throng composed very largely of young men and young women of superior intelligence and virile powers devoted to the propagation of the kingdom of our Lord was a most inspiring and thrilling one.

A grand testimonial to the power of this movement is seen in the fact that during its life there have actually sailed for foreign mission fields 5,882 volunteer students. During the last quadrennial period 1,400 have sailed, and the prospect is bright for many more accessions in the near future.

It was a source of very great encouragement to these candidates for missionary sacrifice and rewards to listen to the appeals of those who have distinguished themselves in this great war on the field, and others who at home are leading the thought and activities of the Christian forces. Prominent among these speakers was Wm. J. Bryan, our distinguished statesman, who stands before the world with a record for great ability, of pure philanthropy, of sincere advocacy of that which is noble and good. To listen to such a man with such a broad view of human affairs giving voice to a simple but genuine faith in the Bible, in the Gospel and in its propaganda, can but inspire the hearts of all Christians with courage and faith in the ultimate triumph of our glorious cause.

It is not the purpose of this article to present even an epitome of this remarkable meeting or a list of the speakers, some of whom had come many leagues over sea and land to attend this meeting. The greatest encouragement comes from the thought that these great gatherings
are but representative of the far broader and deeper impulse that is seizing the people of God at this time to finish the work of the Gospel and cut it short in righteousness.

Secretary Bryan paid a high tribute to the devotion of the leaders in this movement when he told his vast audience that Doctor Mott had been selected by President Wilson out of all this nation as the proper man to represent this nation as ambassador to China, and both the President and the speaker had unitedly pleaded with him to accept the position because it was highly important that our nation and our religion should be presented before China at this time by one who had an adequate appreciation of both the dignity of our nation and the sacredness of our religion. But Doctor Mott felt compelled to decline such a magnificent call because he could not seem to desert the work given him of God.

THE RACE BETTERMENT CONFERENCE

On the initiative of a number of leading scientific philanthropists the idea of calling a conference upon matters that are most closely related to the betterment of the human race was given practical form in the call of such a conference to convene at the Battle Creek Sanitarium on the 8th of January to continue for five days. The men most closely responsible for the suggestion of such a conference were Rev. Newell Dwight Hillis, D.D., of Brooklyn; Prof. Irving Fisher, of Yale; Jacob Riis, "New York's best citizen," and Dr. J. H. Kellogg, of Battle Creek. The call was issued and invitations sent forth to men and women eminent for their devotion to the best interests of humanity, and the response was certainly very enthusiastic and satisfactory.

Not all who were invited could attend the meeting, of course, but from all classes there came a unanimous response of approval of the movement, for it has become sufficiently evident to all thinking people that the condition of the human race is in great need of betterment—in such great need, indeed, that if something does not intervene to stop the downward tendencies the apparent results of a few more generations of degeneracy will prove the undoing of the inhabitants of the earth. Disease, deterioration, weakness and imbecility, together with social and moral tendencies, threaten very seriously the integrity of human society; and men who stop to contemplate the future see clearly the great necessity of taking measures at once to arrest the tendency downward. And they realize that the only effectual means to be used is the reformation of the individual habits and customs that are prevalent today.

This being the first gathering of the kind ever to be held, and the occasion being unique and somewhat technical, it was not anticipated that the attendance would be very large, but in this the promoters have been agreeably surprised. No event that has occurred in our little city has ever attracted the serious attention of our community as this has done. Not only so, but the press of the country has ever attracted the serious attention of our community as this has done. Not only so, but the press of the country have perceived the great and wide-spread interest, and even anxiety, that exists in the public mind over these things, and the conference has been given wide publicity.

Every meeting of the occasion was crowded, the large gymnasium of the Sanitarium being over-taxed to accommodate the people who wished to come, many of whom could not obtain entrance. Pastors and college men from over the
State and neighboring States came to obtain the information to be gained in such a gathering. The addresses were replete with vital information and suggestion. Different speakers took various views of the situation and as to the remedies most likely to prove effectual, but pessimism found no advocates, though the gravity of the present and coming crisis was perceived by every one who spoke.

The following were among the leaders of thought and activities who addressed the conference: Rev. Newell Dwight Hillis, Dr. Stephen Smith, Hon. Jacob Riis, Judge Lindsey, Victor C. Vaughn, M.D., S. A. Knopf, M.D., Dean W. T. Sumner, Dr. Winfield S. Hall, Dr. D. A. Sargent, of Harvard, Melvill Dewey, and a score of others, men and women of note in the scientific, social and altruistic world.

The Conference was well supplemented by an elaborate exhibition including charts, statistics, practical examples and illustrations, accompanied by moving pictures and museum specimens which fully elucidated and exemplified the need of proper measures in hygiene for the protection of life both in the infant and the adult. This exhibit was contributed to by the State departments of health and pure foods, as well as by local authorities and the research departments of the Sanitarium. It attracted very wide attention and afforded many impressive lessons on proper conditions of living.

The enthusiasm, local and far-wide, which was aroused by this meeting was certainly remarkable and bespeaks the alertness with which people are watching those developments in the scientific world that relate to their physical well-being. This universal seeking for continued light and knowledge on the part of the people made it evident that there is a loud call for making these occasions continuous in their annual recurrence. And the abundant and unqualified success which has attended this initial meeting gives great promise as to the important significance of those which are to follow. For the good of the multitudes who could not be present to obtain the benefit of this conference the proceedings, including a careful reproduction of all the addresses, will be prepared and sent to all who desire to share in the great benefits of this wonderful occasion.

"BACK TO THE BIBLE"

The first of the year, occupying an entire illuminated page in the editorial section of Collier's Weekly, was placed the following beautiful sentiment under the above heading. Appearing as it did in one of the leading journals of our country, it should attract general attention as indicating that our leading men have not altogether lost sight of the true landmarks that have guided past generations who have traveled the road of progress. It is a comfort to everyone who is still cherishing the Bible as a safe and reliable guide in all things. Interwoven into the ornamental margin at the head of the page was the following passage from Isaiah 51: 6:

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

"Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us that we sin because our grandfather sinned, and because our home is situated in the wrong block. These are clever
words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life:— the boy far away from the faces of his home and far gone in shame—such true stories of lowly devotion breaking through into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the 'Turn again, my daughters,' is as wistful as when it breathed through the alien corn. What richer consolation are we hungry for that we turn from Judea? Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?"

THE HINDERED CHRIST

The Lord Christ wanted a tongue one day
To speak a word of cheer
To a heart that was weary and worn and sad
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, oh an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows;
I busied my hands with a worthless play,
And my willful feet went a crooked way.

And the dear Lord Christ—was His work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish to-day
I had let the Lord Christ have His way.

Alice J. Nichols.
THE PROCESS AND SOME OF THE FAILURES OF DIGESTION

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

The digestive apparatus is a succession of laboratories. The mouth, the stomach, the small intestine and the colon, the pancreas and the liver are adjacent accessory digestive organs. These organs have for their purpose the conversion of food into material which makes it possible for it to be absorbed and converted into blood.

Twenty-five years ago we did not know much about digestion. Doctor Beaumont one hundred years ago had made some study of the stomach of Alexis St. Martin, and discovered some very interesting things which recently have been confirmed by observations made by Cannon by means of the X-ray. Doctor Beaumont was a country doctor and it was supposed he had not made very scientific observations, but the evidence and the test observations made by Doctor Cannon at Harvard University by means of the X-ray experiments made upon dogs, cats and human beings have shown that Beaumont was a thoroughly scientific observer and the facts which he gave out bore the closest scrutiny of modern scientific research.

The most of what we really know about digestion has been discovered by Pawlow within the last twenty years. Prof. Pawlow is a Russian. He went to Germany and studied physiology, then he went home to St. Petersburg and established a laboratory and his first study was the stomach. And one of the things he did which no one else had done before was to divide the stomach of a dog into two parts. The little stomach was about one-tenth as large as the big stomach and the little stomach he experimented on, and let the dog have the use of the big stomach; so the dog was not materially disturbed by his operation and he could carry on his work just the same as before. The two stomachs were entirely distinct from each other and had no connection, yet both experienced the same sensations, both secreted the same fluids, though only the large one received any food. Now when the dog took food into his stomach the gastric juice began to pour out and mix with the food, and at the same time pure, unmixed gastric juice poured out into the little stomach and out through a hole in the skin into a little flask; so the gastric juice could be obtained in a pure state and studied.

Prof. Pawlow found that different kinds of food required different kinds of gastric juice. One of the most interesting things which he found was that as soon as food enters the mouth the stomach begins to pour out gastric juice. If a person has not enough gastric juice, then it is very important that he should do something to encourage the production of gastric juice, and the thing above all others he can do is to chew, and particularly, chew something that has a pronounced flavor in it.

It is customary here to make A Critical Examination of the Stomach in order to get more thorough effects and more efficient and complete results from our treatment. The patient whose stomach is diseased, at first, perhaps, takes a test meal, consisting of a little bread and some water in the morning, and it is taken up at the end of an hour with the stomach tube. Thus we get the results of an hour’s work of the stomach upon the food and find what kind of gastric juice has been made. A study of it shows whether there is acid enough, or too little, or too much, whether there is pepsin enough, or too little, or too much. It tells also about the salivary digestion and the influence of the salivary digestion which begins in the mouth and continues in the stomach for an hour or an hour and a half after the food is swallowed. Some stomachs are found to have no hydrochloric acid at all, and when there is no hydrochloric acid then it is plain that meat can not be digested or disinfected in the stomach, so if the man
happens to eat an oyster with typhoid germs in it or drink some infected water, he is an easy victim to the disease. In order that we may understand digestion properly we have to know

What Goes On in the Intestine below the stomach as well as in the stomach itself. And in order to get a clear understanding of that it is necessary to take another test meal. This test meal does not show what kind of gastric juice is made in the stomach, but it shows how the stomach and the intestine and the colon act upon the food. This test meal consists of some food with bismuth in it. The bismuth being impervious to the X-ray the Roentgenologist will make an observation and see the stomach at work. He can see the food moving around in the stomach, and slipping out through the pylorus, then passing down through the small intestine, and by and by it gets down to the colon.

The intestine has an intelligence of its own. The way it works in manipulating the food is marvelous. This is shown in the way the intestine manages a pin or some other foreign body that gets into it. Suppose a child swallows a stick pin; you imagine it is going to pierce the abdominal wall, penetrate the aorta or the kidney or some other vital part and kill the baby right away; but it doesn't happen that way at all. The bowel immediately begins to thicken up so the pin can not get through, the intestine pushes the pin into a perpendicular position, and works at it until that pin is going down stream, head foremost, and all is well. Doctor Roger, of Paris, made a lot of experiments upon animals by putting pins and nails into their intestines, and that is the way it happened every single time. The intestine that has the power to manipulate a foreign body in this way, also has the power to manipulate the food, and the manipulation of the food is an exceedingly important part of the work of digestion.

When food enters the stomach there is preparatory work done there that can not be done anywhere else. The food is then carried to the gate keeper, the pylorus, to be inspected, and if it is in the right condition it is passed through the gate. Then the bile begins its work, the pancreatic juice does its work, and the intestinal juice does its work, all while the food is passing down through the twenty-two feet of small intestine until it finally reaches the colon. The nutritive elements of the food have been digested and absorbed and there is only

One Thing Left For the Colon to Do.

The undigested food material and the indigestible material, the bile and the pancreatic juice, and all the poisons they contain, and the mucous secreted all along the intestinal tract, are all mixed together and it all passes into the colon. The colon has only to absorb the surplus water from these unusable residues and waste materials, then to discharge them from the body. If anything fails in all this operation, there is trouble; and there may be failure.

If this unusable material lies in the colon too long, the very same thing happens that happens to waste material from the dinner table when it lies in the garbage can too long. Suppose instead of having the garbage can emptied every day, you should let it remain in a corner of the dining room, think what the situation would be. The dining room would be absolutely impossible, you could not eat your meals there. The odors from that ancient garbage can in the dining room would not only spoil your appetite for dinner, they would be a menace to the health of the household. That is what is the matter with a lot of you. You have a stale garbage can in your dining room. A mass of this waste material is lying in the colon fermenting, decomposing, forming gases and poisons which are passing into your blood and rising up into your brain, making you drowsy, stupid, sleepy, irritable, pessimistic, melancholy, and you have no appetite. You have a bad taste in your mouth, a bad flavor in your breath, and you wonder what is the matter. The real trouble is there is something rotten. It is not so far away as Denmark either, it is right close by in your own interior, and it is this rottenness that is develop-
ing there in the colon that almost everybody is suffering from.

**It is a New Idea**

to the majority of people apparently, and they think it is very strange that they have not heard about it before. Why, the advertising columns of the newspapers are filled with it. Every newspaper is filled with advertisements about medicines to move the bowels. Car-loads and train-loads of bowel-moving medicines are sold and swallowed every year. There is no other medicine so much sold and used as medicines to move the bowels. Think also of the quantities of laxative mineral waters, Apollinaris, Hunyadi, seltzer and all sorts of waters shipped all over the world. See how people flock by the millions to Carlsbad and Marienbad, Baden-Baden, Hot Springs, French Lick Springs and every sort of mineral spring where they have water that has a taste of the sea and a smell of perdition in it. People go because they find that these awful waters agitate the intestine in such a way as to get a kind of house-cleaning, and they feel better.

When a patient went to an old-fashioned doctor the very first thing was to give his patient an “opening purge.” That was the beginning of his program because the doctor found from experience that that is what is the matter with everybody, so it is no new doctrine at all. It has been rather overlooked in recent years. It has been left to the patent medicine vendors, to the mineral spring barkers, if you please, to persuade people to take laxative medicines until the bowels get so they will not move even with these laxatives and the average chronic patient has gotten to where he has tried every one of these things and they do not do any good at all.

Neglect of these very important things and allowing the colon to get into this horrible condition fills the body with poisons. The poisons come through the blood-vessels to the liver and the little cells take the poisons out and send them back through the bile duct, and in that way the blood is purified and the life is maintained. But soon the liver becomes impaired and can no longer do its work and then the body develops diseases of various sorts—arteriosclerosis, rheumatism, gout, Brights’ disease and a long list of chronic and deadly ills.

**MISSION WORK IN PORTUGUESE EAST AFRICA**

**BISHOP JOSEPH C. HARTZELL**

Our territory in this field lies between the Limpopo and Sabi Rivers, which flow into the Indian Ocean, near the 25th and 21st parallels of south latitude, a distance north and south of about 250 miles, and extending in land to the Transvaal border about 200 miles. By mutual agreement as to territory and co-operation, we join the Wesleyan Methodists on the South and the American Congregational Board on the north. In this large territory are a multitude of native heathen, whose numbers are rapidly increasing.

The Church of England has some work in this field, but it is limited in extent and its representatives are quite exclusive. In reply to an invitation from our Superintendent, Mr. Terrill, to send a fraternal messenger to our District Conference, the Arch-Diaconate wrote declining the request. The final reason was thus stated:

“Fourth—in charity I say it—at present there is this difficulty to any close agreement: that in the view of our church both you and your bishop have a defective call to this ministry.”

The Free Methodists also have some work in this territory. Our relations with them are cordial, and a plan for a “Union Native Training School” is being discussed. Neither of these organizations have touched but a small part of this large and needy field.

**Historic Ground**

This is historic ground. The Eastern shores of Africa from Suez to Inhambano, five thousand miles, are now and have been for centuries, the Western edge of the Eastern world. Today, East Africa promises to be to the over-flowing populations of Southern Asia what
America has been to Europe. From the eighth to the end of the fifteenth century, seven hundred years, Mohammedanism dominated the shores of all East Africa. The Indian Ocean was an intercontinental highway, where only the ships and commerce of Moslems were known. In 1498 came Vasco da Gama with his tiny vessels sailing up the coast, past Inhambano to Mosambique and East to India, opening an ocean highway from Europe to the wealth of the East. Then followed Portuguese colonies with Roman Catholic Governors, people and priests. One of these last, Gonsalvos Silvera, one of the noblest of his class, founded at Inhambano the first Christian mission in East Africa, and later going into the interior, he converted the native King of the Monomotopa Empire. Later he was denounced by Mohammedan Arabs to the King as a spy and wizard. The King had him put to death, making him the first Christian martyr in South Africa.

Today, the Portuguese Republic rules along a thousand miles of East African coast, and is battling with both Jesuit and Moslem for freedom of religious thought and education for the masses. Moslem Indians and Arabs control nearly all the trade among the native Africans, who make up more than nine-tenths of the population. Every trading place is a center of propaganda, and besides Moslem schools are maintained. Over four centuries of Roman Catholic Missions have utterly failed to give moral tone to even a small proportion of the native masses.

The Call of American Methodism

Into this field American Methodism was providentially led. Dr. E. H. Richards was the first appointed, and to him we are indebted for years of successful work in organization and translation of the Scriptures and other necessary literature into native tongues. We have been woefully handicapped for want of workers and money. From the Board at New York, the annual appropriations have reached four thousand dollars only the last two years. A company of noble friends have stood by this field, and from them eight thousand dollars to twelve thousand dollars a year has been received in special gifts.

A New Epoch

The closing months of 1913 mark a new epoch of hope, efficiency and assured advance in our work in Portuguese East Africa. Mr. and Mrs. Terrill have returned from their furlough, renewed in health and greatly strengthened in their use of the Portuguese language by several months study and practise in Portugal. Mr. P. W. Keys and wife are at home in Kansas gaining new life and vigor and will return to continue their splendid service. Mr. J. D. Pointer and wife are on the field as new workers and have demonstrated their fine abilities and excellent spirit. The many prayers that God would give us a physician, have been answered in the person of Dr. C. J. Stauffacher and wife. During the first few weeks of his service, his abilities as a skilled and sympathetic physician were fully demonstrated in several serious cases, both among missionaries and natives. Mr. Persson and wife are back.
CONTRIBUTIONS AND SELECTIONS

from furlough in Sweden, new people in body and spirit. With enlarged equipment in type, a larger press and facilities for book-making, the Inham-bano Mission Press under his direction will multiply its usefulness. Miss B. Jorkland, after several months in the higher altitude of Rhodesia, will have charge of the dispensary at Kambini. Mr. R. L. Bush, who left for furlough after a very serious illness, it is sincerely hoped will return to continue his excellent work.

And then that goodly company of seventy native teachers and evangelists! Each has charge of one or more stations, which means as many week-day and Sunday Schools and many evangelistic tours to neighboring kraals each week. It required several days for some of these men to reach the recent District Conference. We began with a Love Feast, which, because I conducted, was called the Bishop’s Love Feast. Over four hundred filled our large native Church at Kambini and more than fifty testified briefly and clearly of their spiritual life and consecration to their work.

New Properties

Substantial additions have been made in property. Two dormitories are being erected, one for girls at Gikuki, and one for boys at Kambini, costing $1,200 each. Mr. Terril was able to secure and pay for twelve acres of land with a good brick building, adjoining our land at Gikuki. Here we now have a central dispensary, where the doctor, as Medical Director, will do his chief work. Now we need five thousand dollars for a hospital. The need is pathetic and urgent beyond words to express.

We have secured a freehold title to twelve hundred acres of good land in the interior, at Kambini, where our Bodine Training School for boys is located. Mr. W. A. Foot, of Michigan, and Mr. A. K. Rowan, of New Jersey, gave the money to secure this and also to largely equip the farm. Here our central industrial school will grow and a native Christian town develop.

A Forward Movement

A forward movement is planned, by which the Superintendent of the Lim-popo District can be settled at a strategic center, and one or two other important places occupied northward towards the Sabi. Here are large fields waiting for the evangelical touch and uplift of the Church of God. Already the blighting influences of trade, including gin and rum, are among the people. But we must wait for the money and workers.

A Few Statistics

In this field we have a well organized and effective group of twelve missionaries, and a native force of seventy, with seventy-six other native helpers. Our Mission Press is months behind in its work in filling orders for Christian literature. We have sixty-seven elementary schools, with 1,599 people; and sixty Sunday Schools with 1,956 scholars.

Self-help grows. It has been unanimously decided to raise two cents a week for each full member and one cent for every probationer among the natives and several of the missionaries are giving one-tenth of their income.

A LESSON IN BLACK AND WHITE

REV. RAYMOND L. BUSH

[This is an abstract of a stereopticon lecture delivered in the Sanitarium parlor, and the cuts presented herewith are a portion of the views with which the address was illustrated.]

You have all obtained more or less knowledge of the continent of Africa. It is about four times as large as the United States and contains 167,000,000 people. The people may be divided into three general classes, the Anglo-Saxons, who have gone to Africa from Europe and America as officials or traders or perhaps home-seekers and missionaries; the Arabs who abound in the north portions of the country, and the Negroes who predominate in numbers south of the Equator. There are also three great systems of religion: Christianity, represented by the missionaries and their followers, Paganism with its awful superstitions, Mohammedanism with its aggressive forces. It is at present the greatest
A Baptism Scene.  Mr Bush and Former Cannibal

Grinding Corn  A Case of Leprosy

Dr. and Mrs. Stauffacher, Formerly of the Sanitarium (center)
field of missionary endeavor on earth. I know of no other place that offers such opportunities to any God-sent missionary as Africa offers today.

Africa has been called "the open sore of the world" and such it is. The great mass of the people are in just as dense darkness and ignorance as they have ever been. As you see them depicted upon the screen, I ask you to note the difference between "the heathen in his blindness" and those who have received the light of life. The transformation that has taken place is in some measure indicated by the change in the outward circumstances and appearance and the countenances of the people.

The chief presented in the picture is one of the most important in all South Africa. He practices witch-craft and is

A Celebrated Witch Doctor

throughout that whole region. I called on him after journeying some 700 miles. We started with oxen but the oxen died one by one until we were obliged to abandon our course and walk, and most of the journey was performed on foot. My companion was taken ill and went back to the coast and I was obliged to proceed alone. I reached this man's place in the night but he was very glad to see me and gave me a cordial welcome and invited me into his hut. These huts are made of sod with grass roofs. The entrance is through a very low and narrow opening. I had been traveling for days through the rain and mud and was very weary and fagged out and glad to accept the proffered hospitality.

Stooping down I entered the hut with him. By the light of his fire I saw on one side two pigs tied by their legs, near them a couple of calves and coop with fowls. On the opposite side were a couple of dogs, and by their side his eight wives and eight or ten children. Pointing to a vacancy on the ground floor, he said, "You may sleep here." I thanked him and was soon sound asleep. Had it not been raining, I should have chosen to sleep outside. After some time the pigs began to squeal and the calves began to bleat, the roosters began to crow and then I concluded it was time to get up.

I remained with this chief a couple of days and he called his people together for a religious service. There I had

One of the Greatest Meetings

of all my experience. I was obliged to keep a watchman on the outside of the hut so that I could get sufficient time to rest. After preaching and teaching until midnight I would retire and then they came and implored me to tell them more. They are very childlike and simple and act impulsively.

In Africa it is regarded as an unnatural thing for twins to be born as it is thought that the spirits of their ancestors always take the opportunity to manifest themselves through the extra child and cause trouble; consequently, one of the children must be killed. An old woman is chosen to do this work and she receives chickens and goats as pay for her trouble. The children are frequently taken into the woods and left to starve to death. Passing through the forests one will often see these children tied to trees or find the skeletons of those who have died in this manner.

The people in that part of the country usually subsist on Kaffir corn ground by hand. This meal is made into a porridge and eaten with or without salt and it is known as "mealies." They decide when a child has had enough food by the hardness of his stomach and it is thought to be the proper thing to compel a child to eat until his stomach is hard and distended.

Cattle are used in certain parts of South Africa, where they can raise cattle, as a means of transportation. The native boys cut a hole through the nose of the animal, put a cord through and ride the cattle all over the country. It is usual among the Zulus to burn the grass off the land once a year because the decayed old grass causes fever, and when the plains are being burned field rats rush to the huts of the people, oftentimes in swarms. This is

A Great Time For the Boys,

who kill the rats, skin them and roast them upon a stick over the fire and eat them with the keenest relish. I have
seen boys eat a dozen or more of these rats at a time.

Slavery is by no means extinct in Africa. Wives are a subject of barter. The number of wives a man possesses is the standard of his wealth and he will have as many as he can purchase. The cost depends upon the quality of the women. A chief’s daughter may cost twenty to fifty head of cattle but for an ordinary woman they will pay five or six cattle or perhaps a hundred goats. If they do not have either the goats or the cattle, they go to the Transvaal and earn money enough to buy a wife. These women perform all the labor and a man who has wives enough to support him need not work. There is a more or less elaborate marriage ceremony following the purchase of a woman. She is usually forbidden to look on the face of the man she is to marry and consequently wears a veil until after the ceremony.

They are very fond of umbrellas and also of bead-work and invest in them as freely as their means will permit. The different sexes do not dance together. The women dance with women and the men dance with men, and I would recommend this custom even in our civilized countries. The music to which they dance is usually furnished by four or five girls standing around beating an ox-hide which has been rendered tense over some sort of frame.

As soon as a young woman is engaged to be married, she “does up her hair,” and after she is married the mass is extended to considerable length. Red clay is mixed with animal fat and rubbed into the hair until this long column is formed. It is mingled with grass or other fibers in order to make it stand and then carefully dried.

The Women Act as Carriers

as well as the men. In passing through the interior of Africa it is necessary to have everything carried upon the heads of natives. The usual load for a woman is about sixty pounds, while for a man it is forty pounds. My last trip extended for 400 miles. I rode on a donkey. Most of the time my feet were dragging in the sand or in the water. We had fifteen to twenty-five carriers, and we gave them from eight to sixteen cents a day. Often the carriers will get ill or become discouraged and without warning throw their boxes down and leave you to get along as best you can. On one occasion after walking for five hours I missed one of my boxes of food. I applied to the head carrier. “O, that is all right, it will be here soon;” and after we had been in camp a short time the woman came
along with the box and I learned that she had stopped to give birth to a child on the way without losing a day of her labor on a nine weeks' trip. The men are very reluctant to work if they can avoid it.

During this trip I slept under the trees and held meetings in the various villages through which we passed. It rained nearly every day for three months. The valleys became flooded and we were obliged to sleep on the hillsides. I had a small 5 x 7 tent and during the night I would slip down the side of the hill and find myself partially out from under the tent in the morning. This process was repeated so often that my skin was worn through by repeated sliding but I had a good time preaching to the people.

The year before I left there was a Dreadful Famine over the country. Food was very difficult to obtain. I paid $14.50 for one hundred and sixty pounds of corn. I have buried as many as sixteen people—famine victims—before breakfast. The people became too weak to bury their dead. It was certainly a hard and disagreeable task and I could only bury them several in a grave without any coffin or winding sheet.

In that country I have gone four days without water and have at different times paid as high as twenty cents for a drink. Tribal fights are very common. It does not take much of an injury to stir up war and it may be only imaginary. The men practice fighting among themselves and are ready to paint themselves up and start off on the warpath against a neighboring tribe on the slightest provocation. One who gets the good will of the people can do almost anything he wishes with them, but they will do almost anything to get revenge on one who has their ill will. I saved one of their captives at the peril of my life. They were torturing the man to death and had wounded him in many places when I intervened. Afterwards I was told it was a wonder that I was not killed and indeed the arrows and spears did fly about me in dangerous proximity.

Leprosy is a great affliction in many parts of the country and the victims of this disease often have a horrible appearance. In the British territory they have made provision for segregating the lepers, but where I have been in Portuguese territory no attention is paid to them. People will eat with their fingers out of the same dish with lepers. Doctor Stauffacher who has recently gone into...
that country from this institution with his wife, has built a little hut and is taking care of a number of lepers at the present time. There are twenty-five of them under my care whom the mission feeds and supports.

The young men there must pass through a terrible ordeal, known as

The Circumcision Dance,

before they can be regarded as entitled to the consideration of real manhood. They cover their faces with reeds and grass and are not allowed to look into the face of anyone for weeks. They paint their bodies with white clay and they are subjected to the most terrible and trying cruelties. The pain and suffering often becomes unbearable and many of the heathen are either killed or maimed for life in this awful ordeal.

The African fever constitutes one of the great perils of that country. I have been stricken with it twenty-one times, and twice have been given up for as good as dead. The last time I should have been dead except for the timely arrival of Doctor Stauffacher.

I have walked some three hundred miles in rain and mud and tall grass without any roads; oftentimes we had to cut a passage through the jungle through which we might crawl on our hands and knees. The carriers had great trouble to get their boxes through and the only way they could be made to keep up was through their fear of lions. Along toward night they would probably hear a lion or two roar and you may depend upon it they would be right along with you after that. One afternoon three of my carriers decided that they would not try to keep up with the caravan, they would take life easier. At night we waited for them a long time, until I saw a big lion passing along in their direction, and one of the natives said, "They will be up here in about a minute," and sure enough, within fifteen minutes they came, and their appearance indicated that they had been "coming some." We were obliged to gather together at night in a small huddle and have our women keep a fire of brushwood all night around the camp for protection.

We have now sixty-seven schools in our field, two main stations and sixty-five outstations. The Bible is being taught in all the schools and God is blessing the work wonderfully. We have in our territory

3,000,000 People and Nine Missionaries

and yet someone says, "I do not believe in foreign missions." It is to us not only a matter of whether the natives will be saved or not if we do not take the Gospel to them, but whether we will be saved if we do not do as God has commanded us to do.

In our churches we try to teach the people the principles of right living and to recognize virtue and self-denial. If a man uses tobacco he must sit in the front of the congregation near the preacher on the floor where there are no seats. If he is detected in doing anything that is contrary to the teachings of the Bible he is not allowed to sit on a seat in church. If that were adopted in this country we might have to carry out most of our pews, but I can testify of those people that when once converted they are conscientious and closely discriminate between right and wrong.

It is a false idea that all one has to do in a foreign field is to say, "I am a missionary" and that the natives will come flocking to him. That is not so. The devil is the same in the foreign field that he is here. People who are laboring for Christ find that it is hard work. Let no one think that a missionary has an easy place, working on a salary of $40.00 a month and paying his own traveling expenses. Out there butter costs seventy cents a pound, kerosene oil, seventy cents a gallon, and clothing is very expensive. I paid $17.50 for a pair of shoes to keep my feet off the ground.

An influential native who attended one of our churches and observed the changes that Christianity had wrought in the people exclaimed, "If that is what God can do for the white man and for the black man, I want to know about God." He came back and was converted and I traveled with that man for a year and a half teaching and preaching.

I hope you will not regard this talk
and these pictures simply as an entertainment. Let it be a lesson in simple black and white. You can clearly discern the contrast between those who sit in the darkness of heathenism and those whom the Gospel has touched. We who live in this land have everything that God can give us while in other lands souls are dying without hope. They have never had a chance to know Christ. Many, many times I have had people follow me and say, "Why did you not come out to
us sooner?" and when I came away they wept and begged for me not to leave them.


THE CRISIS IN CHINA

REV. W. J. LOCKE

[Address given in the Sanitarium Parlor.]

I esteem it a very great pleasure and privilege to be allowed to speak this afternoon in this parlor whose walls have echoed the voices of some of the greatest missionaries that have graced the world with their presence and glorified God by their works. I want to speak to you about China, and I want still more to speak of the Lord Jesus Christ, and when I speak to you of China I am speaking to you of the China that Christ died for, that needs Him more than anything else in the world, the China of which the poet might have written when he wrote these words,

"I know of a land that is sunk in shame,
Of hearts that grow sick and tire;
And I know of a Name, a Name, a Name,
That can set that land on fire.
Its sound is a brand, its letters a flame,
I know of a Name, a Name, a Name
That can set that land on fire.

In speaking of China, I believe that I am speaking of the greatest crisis which confronts the world and the church today. As great an authority on political matters as Doctor Dillon has said, in speaking of the Chinese revolution, "This is the greatest fact in a thousand years. It is made great by the number of people involved and the possibilities of the future which are conjured up before our imagination by the awakening of this mighty race." And if this man, who is so great an authority on political matters, speaking of it politically, declares that it is the greatest fact in a thousand years, may not those of us who have studied it from a Christian standpoint be considered to be speaking conservatively when we say that we believe it is the greatest fact in church history since Christ was crucified or since the day of Pentecost, because not since the day of Calvary or the day of Pentecost has there been so large a number of our fellow beings

Not Only Willing to Hear the Gospel,
but openly crying for it, unconsciously of course, but crying for it while they cry to us in the United States for the very best things in our civilization. Thus the "greatest fact" becomes the greatest challenge to the Church.

When a crisis arose in the life of a Highland chief of my native land, he was accustomed to take branches of the yew tree and make of them a rude cross. After burning the ends of the cross in fire and dipping it in blood, he would hand this cross to the swiftest runner in the clan and give him the name of the meeting place, and bid him speed over mountain and glen until every man who owned allegiance to that chief had heard the message and seen that fiery cross held aloft on the spear of the messenger. Then every shepherd tending his flocks, every man from his homestead or shop, buckled on his sword and shield and rushed to the meeting place to uphold the good name of the chief and to stand in the forefront of the battle and die if need be. In this great crisis the Lord has been sending men to and fro throughout this land and others on a special mission to awaken the church to her responsibility in this hour of the world's need.

When I speak of the crisis in China I am not forgetting that there is a crisis in every other country in the present hour, not forgetting that the greatest students of the time are willing to say that never in the world's history has there been a time when the world was crying out as now. Never has there been a time when the need has been greater, when the opportunity for supplying the need has been greater, and when the responsibility for supplying it has been greater than at the present hour, and so these men are going about at the present time seeking if possible to arouse the church to a fresh vision of the cross and a renewed interest in this great work, seeking to hold aloft again the cross and to cry aloud again the command to go forward and win the world to Jesus Christ.

I have at least three reasons for believing in the possibility of evangelizing China and I wish to place these three reasons before you. When the Board of
Foreign Missions sends us to China and other lands it is with a definite commission to establish self-supporting, self-propagating and self-governing churches among the Chinese and then leaving them to complete the work of evangelizing China themselves. It would be absolutely preposterous to suppose that a nation of 435,000,000 of people like the Chinese nation could be evangelized through the efforts of an alien race.

The reasons I spoke of are these:

First. The natural resources of the country.

Second. The nature of the people inhabiting the country.

Third. The evidences of divine grace. "God visiting the Gentiles to take out of them a people for his name."

Now as to the Natural Resources

Of course we need money to carry on any cause in any land. So far as my reading and experience go, there is no land so wealthy as the United States. In spite of all that is said about tainted money, and predatory wealth, the members of Christ's church in this land possess the greater proportion of this money. I once heard a speaker say, that one church in New York could evangelize the world, so far as the money was concerned, with the money that they could put in banks after they had satisfied every reasonable want. China is rich, rich as we are in natural resources. They have coal fields as rich as those in America. Shansi Province, it is said, contains enough coal to furnish the world for 3,000 years. I happened to be reading some commercial reports not long ago and read this report on an iron mine located in Central China. "Iron ore of the best quality exposed on the surface, 500,000,000 tons." That ore is where it can be carried fifty-six miles by water to a rolling mill where it will be made into steel rails as good as they make in Pittsburgh, or Krupp guns as good as they make in Germany, or rifles as good as are made in the United States. Silver, gold, lead, arsenic, antimony, copper, tin, and all the riches and wealth God has placed in any land are abundant. But from someone the query comes back, Why don't they use it? They will use it. Someone says, The Chinese are not energetic enough. They are. When the edict went forth that the queues were to be cut off it was "heads or tails" for the men. They could have one but could not have both. The edict went forth to build schools and those buildings went up like mushrooms.

The First Edict for Total Prohibition of Opium

was issued in 1906 and today it can be truthfully said that over 90 per cent of the opium evil has been done away with. There is a point for the Women's Christian Temperance Union and the Anti-Saloon League. When a Chinaman tackles a thing, he tackles it with a man's grasp. I know a man who tried in my own city to smoke opium in the face of the edict against it and he was shot the next morn-
ing at daylight, not twenty rods from my front door.

This mighty nation has been standing there with its eyes blinded and with its hands bound by superstition. They were afraid of devils and so could not open mines or build railways, but now in the very nick of time, when the finger of God points the hour, these people stand with the scales taken from their eyes and the shackles struck from their hands and feet, ready to enrich themselves. Do you think that when God distributes the riches of China he is going to forget his church? No, indeed, when God divides the wealth, the church of China will have her share.

I wish to say that the Chinese are probably the most prolific and the most virile nation on the face of the earth at the present moment. That fact has its share in bringing on the crisis. Here is a nation which has lain quiescent for a millennium suddenly aroused and crying for its own, demanding a first place by the right of might. What are you going to do with 435,000,000 of the most virile people on the face of the earth when they cry for their birthright? These young students are crying out for first place. The awakening began with the Japanese-Russian war, when Asia awoke to the fact that the Asiatic could meet the European on a battle field and vanquish him. Race solidarity came to the minds of these young students with a rush and they awoke to a new national consciousness and a new-born patriotism. When we say that to neglect the present opportunity of putting the impress of Christianity on the new-born nation may and probably would mean disaster to ourselves in the future, men laugh, but it is the handwriting on the wall.

This is the Rhythm of History

Remember Egypt, who ruled the world and looked upon the rest of mankind with contempt. Remember Assyria and Babylonia, how they swept over the nations, "Kings of the west lands, kings of the world." Where are they now? The barbarians swept over them, and we dig the records of their perished glory from the sands in which they are buried. And Persia, whose king was the "King of kings and Lord of lords," who marched her armies from horizon to horizon and swept the world. Where is she today? Who knows anything about Persia? I stood on the platform with a Persian and he wept as he realized that his country was practically unknown. Greece—beautiful, poetic, artistic and refined. She laughed at the world and then the barbarians rode over her. Rome, who dragged the kings of earth at her chariot wheels; Rome, where everything was wealth and wisdom and power; she laughed and drank and sang, and our painted ancestors swept like an ocean over her. Speak of a Roman now and we have a man with a hand-organ and monkey, a Dago!

Do not believe there is no menace in the East for us. There may be no yellow peril in the sense it is sometimes spoken of, but if we do not counteract it there will be a greater peril for us than the march of 5,000,000 armed Chinese. It will be a peril unless we obey the divine call. Are we better than Greece, Assyria, Babylonia, Rome and Persia who have preceded us? Only as we have seen the Heavenly vision and obeyed the call.

I do not believe that revelation is confined to one book by any means. God has pointed the way through all time, through his prophets. No doubt the prophets of Babylonia and Rome and Greece and the other nations, pointed the way and the people refused, and God's mighty hand swept them aside and the march of the nations has gone on leaving them behind. He may do the same with us.

We and our children will face this mighty nation of which I speak in one of two ways. We shall face a nation atheistic, agnostic, cold and hard, a military machine—a power that will sweep the world, backed by Japan, or we shall face the Chinese made sweet and loving and gracious by the Gospel of Jesus Christ, swinging into line 435,000,000 strong, leaders of Asia linked with us in the bonds of a new brotherhood, to lead the world into a new era which will make war impossible and hasten the
crowning of the King whose right it is to reign.

I am speaking in the presence of missionaries from Japan, but I think I have good authority for saying that there was a time when the missionaries of the older missions of Japan came to the United States and said, “If you will help us now we can take Japan for Christ.” They had a prophetic vision and Christlike faith. I believe they could have taken that land that lay open as a flower lies open to the kiss of the sun. What did the church do? It did not get together on the problem. Every little denomination had to have its separate school work. The days of co-operation had not come, and no church alone could face the vast opportunity. And what is the situation now? It is a fact that there are 5,000 students in Tokio University and of these last year 6 were Confucianists, 60 Christians, 300 Buddhists, 1,000 atheists, 3,600 agnostics on their own confession. What do you think of that?

The Emperor of Japan stood with tears in his eyes, realizing the religionless condition of his subjects. But Japan is coming back after all these years, coming back where she is willing to listen again. Think of all the wasted years when we might have brought Japan into faith! So it is in China today. Christ can be given his rightful place of leadership there if only the church will back the missionaries.

The Chinese are courageous. During the revolution in China, I came to a city and wanted to see what was going on. I found the foreigners had been ordered away but I had interests there so I stopped. I found a line of men guarding the river bank. They had been standing there all night. They were the high school boys of the city. There they stood in that long, silent line, ready to die for their country. At the battle of Hankow there was a company of young students and men from the shops gathered together and formed into a company. At their head was a young student. These young students, ordered to charge a battery of machines guns, swept forward to certain death for the flag that meant liberty to them.

And then the Chinese are a sympathetic race. I know a missionary whose wife had died, and he was passing through deep waters. A Chinese Christian wrote to him: “My brother, the cup which is given you is too bitter. I would to God that I could drink it for you.” Is there anything finer in Christian literature than these words?

The Chinese are a grateful race.

I know a man who stood one day outside the wall of a school where an American woman who had charge had died. It was an unwholesome building. This man stood there in the sunset praying that money might be given to erect a building that would not be a menace to the life of the next American woman who might give herself to the work, and that would not be a menace to the morals, if not the lives of the girls who came there to school. As he prayed word was flashed across the wires that money had been given to build a school to be a memorial to the life of the woman who had given her life for the girls of that place. And the heart of the man rejoiced, but he was made more glad the following morning when a horny-handed, scarred old Chinese looked into the face of the missionary and said, “I have heard the news and I have no money to give but I want to be a partaker in service. I have my pick and my basket and I want to build a section of the boundary wall in memory of her who taught me to love God.”

With material of that kind I say, we seek to build the church in China and by the grace of God we do not build in vain.

Years ago a “blue-eyed barbarian” was preaching on the streets of a Chinese village and a Chinese walked up and looked into his face, blue eyes into black eyes,

And David loved Jonathan.

He was cast off by his father, driven from home by his wife and denied by his own children and he went through the greatest persecution. He became a preacher of the Gospel. One day he
preached his last sermon. There he stood in his old mud chapel with the light of God on his face speaking to the people about a God they had never heard of and a love their language had no word for. He preached and went home to die and he said to his wife who had become a lovely Christian—"I want you to bring the people in to see my exodus." They never speak of dying there; animals die, but people never die in China. He spoke to them lovingly and tenderly about Jesus Christ, and as the sun went down over the camphor trees the spirit of this man went to God. One of the most splendid Christians that this land ever gave to China looked across that grave and said, "Under that yellow clay lies the body of one who did more to make me believe in immortality and the love of God than any other man I ever met."

God has given the church in China a pastor named Ting Li Mei, born in Shantung, son of a farmer. Educated in the Presbyterian College of Shantung, he became a pastor. In 1900 Ting was beaten by the Boxers and left for dead. In telling his experiences he said, "Yet I was brought back to life and to life abundant." That man is preaching throughout China today, calling the young men in schools and colleges to serve Christ. I have seen Chinese moved as I have seldom seen an audience in this land. Where did he get the power? By the way of sacrifice, as it has been through all the ages. There is no royal road to power. There is only one road and that is the road to Calvary. There was no way that Ting Li Mei could learn to preach, but one.

Here in a mud brick building covered with thatch sits a little American woman and before her are fifty or so Chinese peasant women. Suddenly came the cry, "The Boxers Are Coming!"

These women sat silent and the little American woman bowed her head for a moment in prayer and then she stood up and looked them in the face. She was responsible, you know, for the doctrine which they had adopted and for which they were to die—and she said to them, "Who here will be willing to die for Jesus Christ?" Away in the back of the room an old woman stood up. It was not very hard for her—she was eighty years old and already standing on the threshold of the other world. "I am ready to die for my Lord." And one by one down that line of the peasant mothers of China there passed the glorious confession—"I am willing to die for my Lord." Do you think that sons born of mothers like that will not some day take the standard of Christ and plant it in the forefront of the battle? As your own Rauchenbusch has said, in speaking of the world vision, the movement of God at the present time, that only the blind spiritually and mentally can fail to see, is running still and strong and deep through the nations:

"I confess that my faith falters in the very act of professing it. The possibilities are so vast, so splendid, so far reaching, so contradictory of all historical precedents that my hope may be doomed to failure. The American churches may write one more chapter in the long biography of the disappointed Christ, which our sons shall read with shame and our enemies with scorn. But for the present the East is aflame with the day of Jehovah and a thousand voices are calling. If failure comes may it find our sword broken at the hilt."

And so I leave with you the vision of the land—the home of the future Chinese church, a land flowing with milk and honey—and the vision of her millions of splendid men, women and children, standing in the gray dawn of the new day. The morning light is breaking. I have tried to show you here and there a face lifted above the common level and aglow with the morning light. The hand of God has pushed wide the door; the leader of the host stands on the threshold beckoning us to enter in and possess the land.

Doctor Livingstone, when about to start for Central Africa said, "I will place no value on anything I have or may possess except in its relation to the Kingdom of Christ."
THE SECOND COMING OF CHRIST

REV. WILLIAM A. SUNDAY, D. D.

[Portions of an address at Winona Lake Bible Conference, Aug. 1913, reported in "Winona Echoes."]

This is not my subject, the Lord is responsible for it: if He had not revealed it I would not have to preach it. I feel myself bereft of words when I speak on this subject. I never heard but one sermon on it in all my life, and then the preacher apologized for preaching it.

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." I. Thess. 4:17.

That meeting is the greatest meeting the Bible tells us anything about. There have been some wonderful meetings in the history of this world. That was a wonderful meeting held by the children of Israel on the shores of the Red Sea after Pharaoh and his hosts had been overwhelmed in the waters, and Miriam led the hosts of God in shouting glory for their deliverance. That was a wonderful meeting at the foot of Mt. Sinai when the law was given to Moses in the midst of crashing thunder and flashing lightning. That was a wonderful meeting on Mt. Carmel when Elijah, the Tishbite, defeated the prophets of Baal and stood for the immutable truth of the omnipotent God. That was a wonderful meeting on the Day of Pentecost when the Holy Spirit was poured out and 3,000 came under the power of God, convicted under Peter’s preaching and crying out, "What must we do to be saved from our iniquities?" No meeting ever held anywhere can compare with that meeting in the air when the Lord shall come to make up his jewels. That meeting is the one for which all other meetings have been preparing, and all that has been done has been in preparation for that meeting which is scheduled yet to take place in the air. From Adam mankind has been

Marching Up a Grand Stairway, step by step, towards that meeting in the air. The call of Abraham was one step; Jacob and his twelve sons was another step; Joseph ruling in Egypt was another step; the deliverance under Moses was another step; the conquest of Canaan under Joshua was still another, and so on, every event in sacred history has been in preparation for the meeting which is to take place in the air: for this purpose Jesus Christ suffered on the cross, for this he rose from the dead, for this the Holy Spirit came at Pentecost, for this the church was organized, for this missionaries have gone to the ends of the earth and held up the bleeding Lamb, Jesus Christ, as God’s ultimatum for sin and man’s only hope for redemption: all has been in preparation for the meeting so graphically described in Thessalonians: ‘For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.’

We are not told when Jesus Christ will come, but he is coming sure and we are told to watch for it. Yet the church of God today shows as little concern about the return of Jesus Christ as his disciples did about his going away, they are about as indifferent seemingly and it is hard to get them to realize it: but this is only in accord with what Peter says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Jesus not only foretold his going away but his return, and charged His followers concerning it, saying, "Watch, therefore, for ye know not the hour when the Son of man cometh." Every time you partake of the communion and lift the cup to your lips you do show forth the Lord’s death till he comes. Yet, the church of God shows mighty little concern about it. You cannot partake of the communion without making acknowledgment of it, yet some of you can not remember of ever hearing a sermon on this subject. It seems to me it is
fitting and proper to give a sermon at the close of this Bible conference on that subject.

**Phophecies All Fulfilled**

There is no prophecy that I can find that remains yet to be fulfilled but the return of the Lord. Jesus said, "This Gospel of the kingdom shall be preached in all the world for a witness unto the nations and then shall the end come." The second coming of Christ is the emphatic doctrine of the New Testament: it is referred to 382 times in the New Testament, yet there are a good many church members who have never heard a sermon on that subject. They do not think it of enough importance to look into because they have heard so little about it. The church makes a lot of baptism and sanctification, yet in all Paul's epistles baptism is only referred to thirteen times while the coming of the Lord is referred to over fifty times: that shows which Paul considered the most important. That doctrine has been the pole-star of the church in all ages of the world, and in none less than today. A good many preachers have said to me, "It is nothing to me, I have no interest in it at all." Would you travel on a train where the conductor never read his orders? Would you sail in a ship whose captain never looked at the chart? You may call it rubbish; Peter, James and John called it the blessed hope. As Anna and Simeon watched for the first coming, so we are commanded to watch for the second. But some say, "I am a Christian and am all right": not unless you obey the command to watch and pray as well as the other commands in the Bible. I do not think anything else will keep the church of God right and keep her moored to the eternal truth, and keep you true in your experience, as to expect the Lord to return at any moment. The expectation that the bank examiner will drop in any minute has kept many a cashier from being a thief; otherwise he might have juggled with it as a cat does with a mouse, or as a cyclone does with a straw-stack. I have no doubt the greatest work God has ever done he is doing now in preparing, perfecting and purifying the church, which is the bride, the body of Christ. Yet a great many people say that the millennium will come first, and Christ will return at the end of the millennium. What you say has nothing to do with the facts, or what you may think. I can not understand why anybody wants to put theories up against the revelation of God. A good many people have missed the train because they thought they could stroll along any time, when the schedule said "8:15."

**The Millennium**

There is not a word in the Bible that says the millennium must come first. No word can we find that authorizes the looking for the millennium first. There can be no millennium until Jesus comes. There can no millennium begin until Satan is bound, and he will not be bound until the Lord returns. It is the presence of Jesus Christ that makes the millennium. How can there be a millennium when He is not here yet? You might as well talk about daylight not coming until after the sun goes down. The sun coming up brings the daylight. There is nothing more certain than that the glory of God shall cover the earth, but it will be after Jesus comes. Some have the idea that the world will grow better and better until the millennium and everybody be converted, and Jesus return at the close of that. The Bible does not teach any such thing. The Bible says that the world shall grow worse and worse, lawlessness, vice and crime shall increase, as well as adultery, divorce, graft, communism, nihilism, anarchy, all this new-thoughtism, ethicalism, unitarianism, universalism, Christian Science and all that tommyrot.

As it was in the days of Noah so shall it be in the days of the coming of the Son of man. They ate, they drank, they were married; they hit the booze and went down the line in those days just the same as now: but the flood came just the same. I read a sermon the other day by a preacher: he said, "The millennium is to be brought about by the increase of knowledge and culture and discovery and invention, the wireless telegraph, air-ships, gasoline, electricity, radium and liquid air,"—it is all hot air! Don't you imagine that those things
have more to do with the millennium than the coming of Jesus Christ; it is pure nonsense. It is the personal reign of Christ that brings the millennium, it is the presence of the Lord.

Those who have been the greatest blessing to this world have been the people with this hope and who preached it. The Word of God was neutralized and stultified by the traditions of the people when Jesus came, and He found that they were teaching the traditions of men rather than the commandments of God, and He said, "You make the commandments of God of none effect by your miserable traditions, you make them paramount to what God has revealed." And that is the trouble today; instead of going to the Bible to find out we go to books, and all the preaching that a great many preachers preach takes its color from the gloss of the rabbis rather than from what the Word of God declares. The fact that Jesus Christ was not recognized by the high up authorities in his day shows how dangerous it is to accept traditions in preference to the commandments, to accept theories rather than what God teaches. Too many masters in Israel are in the dark as Nicodemus was of old. It is not what doctor so and so, and professor this or that, thinks or says, it is what the Word of God declares. The safest pilot is not the man who wears the biggest hat, but the man who knows the channel best.

Some people say they will never see death: I believe the Christian ought not to be looking for death;

**Instead of Expecting the Hearse**

to back up in front of the house we ought to be looking for the Lord and expecting his return and to be caught up in the air. We may pass into the grave and have to be resurrected, but no matter! That means that we will have bodies which will remain forever young. We will have no gray hairs, no wrinkled brows, no feebleness, all these will have passed away. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible"—that is, no longer subject to decay or to change—"and we shall be changed." It will come in the twinkling of an eye. Everything that has occurred in the history of the world, and that is occurring, is in preparation for that moment which is to take place in the history of the church of Jesus Christ. It means that some will give up in that moment their old age and be young forever; it means that some will go from beds of pain upon which they have been prostrated for years; it means that some will go from squalor and want to eternal life and joy; it means that some will go from burdens from which they expected never to be released until death came.

How the angels will rejoice when the great event takes place! When you see how the devil has his way in our time, when you see how he stands with his heels upon the neck of virtue, when you see how hell and iniquity and graft and licentiousness seem to sit enthroned while virtue and truth lie wounded and bleeding and helpless by the wayside, it would seem it would never come; but you can not tell by appearances. One hour before the tidal wave swept over Galveston they did not expect it; ten minutes before the earthquake hit San Francisco they did not expect it; President Taft touched a key and started acres of machinery in Seattle; five minutes before there was no evidence on the Pacific coast that he was at the key, but after he touched it the people were singing their hymns and thundering their welcome.

All the Signs,

I think, point to this great event. What are they? First, the radical tendency in our day to depart from the Christian faith: there has never been a time when there have been more schisms and ologies and tommyrot spouting and spewing out from the so-called orthodox pulpit—just pure devilism! I am an optimist, pure and simple, I am no pessimist, but there is on every side a radical tendency to depart from the Christian faith. Second, prophecies fulfilled. The Gospel has been preached as a witness to all nations: that is the purpose of this dispensation;
it is the purpose of God Almighty in this dispensation that the Gospel shall be preached. Third, throughout the world we have the expectancy of true believers that He will come. Fourth, the revival among the Jews, their return to Jerusalem; I have read that portions of the material which are going into the construction of the new temple are on the ground, and with our present methods of constructing buildings they will not need the time to construct it that the temple of old required. Fifth, political unrest, extreme views on questions of government. Sixth, the concentration of the wealth of the world in the hands of a few: twelve men control the wealth of the United States, twelve men can put Uncle Sam out of business tomorrow; twelve men can start a panic in this country in twenty-four hours; twelve men hold the wealth of this country.

It means that we are going to be with Him and reign with Him for a thousand years. It means the devil will be cast out. It means there will be no saloons. It means there will be no brothels. It means there will be no gambling hells. It means there will be no murder. It means there will be no lying. It means there will be no thieving. It means there will be no white slavery. It means there will be no panders. It means there will be no lust. It means there will be no lying. It means there will be no thieving. It means there will be no man sticking a gun under your nose on the public highway. It means there will be no white slavery. It means there will be no panders. It means there will be no lust. It means we are going to reign with Christ. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." There is no misunderstanding who he is, the Lord

Calls Him by All His Names There.

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished"—that refers to the wicked sinners in their graves—"This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

It means that you are going to meet those who have gone on before you. Dry your tears, mother! How well you remember when the white hearse came. You are to meet your dear one. It means that that widow who has bleached her hands by working over the wash tub to have the money on the first of the month for the landlord, will cease her labor and meet her dear one. It means that wives will be united with their husbands and husbands with wives. It means that families which have been separated for years will be united. No doubt God will have infinite surprises for us. Paul says that he heard and saw things not lawful for human ears to hear and human eyes to see. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The Lord is coming; get ready, our guest is coming, we are going to meet Him, the prepared church, the prepared ministers; get ready! Our battle-ship fleet left the harbor of New York and started to circumnavigate the world, with Fighting Bob Evans on the flag-ship. She sailed south, went around the Horn, up to Santiago, San Pedro and San Francisco, then across the Pacific to Australia, the Philippines, Japan, Hong-kong, the Indian Ocean, the Red Sea, the Suez Canal, the Mediterranean Sea, past Gibraltar, across the Atlantic, sailed into the Harbor of New York and cast anchor to the minute on her schedule. Nothing like it had ever been known in the history of nations or of navigation. To the very minute they put the anchor
over the side of the flag-ship Connecticut and dipped their colors and fired a salute. The Lord is working on a schedule and to the minute. The Lord will come. When? I do not know. Let us be ready!

Some time ago I was romping and playing with the children and I grew tired and lay down to rest; half asleep and half awake I dreamt.

I Dreamt I Had Gone to a Far-Off Land.

It was not Persia although oriental splendor and greatness was there. It was not India although the coral seas were there. It was not Ceylon although the beauty and perfume of that renowned and far-famed island paradise were there. It was not Italy although the soft dreamy haze of the blue Italian skies bent above me. I saw the sun in all his regal splendor and I said, "When will the sun set and it grow dark?" and they said, "It never grows dark here, there is no night here:" and I watched the people attired in holiday garments and with their faces lighted up in halos of glory, and I said, "When will the working men in overalls come up from looking into the furnace heat or from pounding the anvil to earn bread for the wife and children?" And they said, "We toil not, neither do we spin, in this land there remains a rest for the people of God." I started out to the suburbs of the great city. I asked, "Where do you take the dead? Where is the graveyard? Where do you inter the dead of this city?" I looked at the hills and I saw the towers and spires and minarets, but I did not see the marble slab nor a mausoleum nor a grass-covered mound with a widow weeping by its side. I said, "Where are the undertakers who embalm the dead? Where are the hearses that follow them to the grave? Where is the crape which flutters from the door-knob, and where is the band that plays Saul's Dead March?" They said, "There is no death here." I said, "Where are the hospitals where you take the sick, and where are the doctors with scalpel and trocar, and where are the nurses with their opiates to soothe and mollify pain?" And they said, "We never grow sick in this land, we have no hearses, we never telephone for the doctor or undertaker."

I said, "Where do the poor live, and where are they?" They said, "There is no penury, no want in this land; we never cry for bread, no one ever lives below the hunger line." I said, "Where are the people who are sorrowful because of death and grief?" They said, "We shed no tears in this land; the hillsides are not marred with the spade, for we dig no graves: the frost never comes, the waters never freeze, for it never chills in this land, and the leaves of the trees are for the healing of the nations." I was puzzled. I looked and heard the water rippling against the jewelled beach, and I saw boats with sails of silk and oars silver-tipped and the prows of pure gold: I heard the laughter of those on deck; and I saw jungles of roses and banks of violets. I saw a dappled fawn with a child by its side, and a tigress lounging in a copse of magnolia. I saw great gardens of beauty. I saw it all, and a great crowd that no man can number came and worshipped, and I looked a moment and then I knew that time was no more, eternity had dawned, and I cried out, "Are all here? Are all here?" and they shouted back, "All are here." And the towers and the spires and the minarets caroled to me, "Welcome home!" and with the throng washed in the blood of the Lamb that waved the palms of victory I sat down to the feast and joined in the song, shouting "Home! home at last!"

TUBERCULOSIS SANATORIUM IN THE LEBANON.

MARY PIERSON EDDY, M. D.

Eight years ago, having discovered in the course of general practice the great need of a refuge for patients suffering from tuberculosis, many of whom were obliged to leave their own home from the great dread of tuberculosis felt by their families or neighbors, I determined to open a home for such sufferers. I began six years ago with two beds only. The second year we had eight patients, the third year about eighteen and from that
time on we have been gaining much in experience as well as adding to the number of patients until this summer we had about thirty-five or more in the house with about ten nurses and helpers to look after them.

The original house which we purchased was at the height of 4,000 feet above sea level, situated in the centre of the beautiful Vale of Hammana surrounded by a rampart of mountains yet 3,000 feet higher.

This spot is made famous by the visit and writings of Lamartine, the poet, during his famous "Travels in the East." The original building we still use, but the 19,000 square metres of pine-forests surrounding it at that time have been more than doubled. As you look across the valley that one house is now the centre of a beehive settlement of shacks, metal-screen houses, white and green tents and pavilions for recreation, as well as the lately added kitchens, bath-rooms and laundry so necessary to such an establishment. Our greatest need up till last year was water. We had a good spring, but for our growing family it was manifestly insufficient. One year ago in October we were able to secure "The land flowing with springs," which we had waited patiently six years to purchase. This water is now brought directly into the Sanatorium grounds and will in a year or so cause the whole place to become, as a friend said, "a veritable paradise in this desert of sand and pines."

The greatest benefit we look for is that with this advent of water the occupation we needed most for the patients is secured. Not only must the garden-walks be regularly cleared up every morning, but seeds planted, flowers picked, the beds tended, while the interest and pleasure thus awakened will be a large factor in contributing to the outdoor life and health-helping life of the Sanatorium.

We found it needful, after having begun this summer home for two years, to build a house near Beirut for a winter home; and to this winter home, on the beautiful Bay of Juneh, we move the patients who remain with us for the winter the first of November, where they remain until we are ready to go back again to the mountains with the spring flowers in April.

The stories that this brief sketch might tell of the homeless, helpless ones cared for, who were gathered out of streams, caves, dried bed-streams or fields, would be too long to relate. It is much happier to have those who have come to us as nurses or college students or business men and who have been able to return helped and ready to help others, tell you what the Sanatorium life has done for them. Our patients having come this year from places as far north as Albania and as far south as the Soudan, you can well see that the countries between these two extremes furnish patients from many races and religions. Often ten languages are being spoken by those living with us at one time.

We are in great need of more free beds. These cost for the third-class £2 4 a year; the second class 90 Frs. a month, while the first class pay 6 to 10 Frs. a day according to rooms chosen. We have no endowment; this has been a work wholly voluntarily undertaken, because of the urgent necessity existing in the country, no other such Sanatorium being found in Turkey. Everything is supplied as in America, paper napkins, sputum cups and bags. For the disposal of all things used in the Hospital by the patients we use incinerators and guard in every way ourselves and our helpers from the danger which would otherwise be met with in caring for so many, in so many cases, ignorant people, heedless heretofore of the simplest rules of hygienic living. We look forward to many more coming forward to help us in this our great task and we earnestly hope that my earnest effort may be helped by your sympathy and prayers.

—The Orient.

REPORT OF THE WEST CENTRAL AFRICAN MISSION

REV. H. A. NEIPP

The most important event of the mission for the year 1912, was the convening of the Annual Meeting at the proposed site of the Institute, at Ndondi, on July
11 to July 15, with an unusual number of missionaries present, the one dominant note being, "Forward."

The days of small things are merging into those of greater proportions, in spite of the fact that the great changes in social conditions have caused confusion in the minds of many adherents as well as church members and a reverting on the part of some to old heathen customs, while still others have added to these the vices of so-called civilization, making their last state far worse than the first. Also the world-wide mania to "get rich quick," which has caused strikes for higher wages, leaving of stations to work for the Portuguese with the result that nine-tenths of them return to the station in a humbler frame of mind, wiser in experience and poorer in purse. All of this indicates the awakening of mind and desire to imitate the great world of which they know so little.

Evangelistic Work

The regular evangelistic work upon the stations and by the churches has been maintained in nearly every instance with the usual fidelity. The weekly visiting of outlying districts both by men and women for the purpose of acquainting the people with the word of God and assisting those Christians who are living among their heathen relatives, has been a feature of prayerful interest and encouragement. One instance may be mentioned. A church member, a mere boy, who was sent off the station for disobedience, travelled all around the country preaching. Through his influence his mother, an aunt and a witch doctor were converted, the latter coming to the station and giving up his charms. This lad has started a center of Christian influence in his own village. Surely it is not always the learned or the mighty who are used of God.

Educational Work

It is in this department that the greatest advance is being aimed at. Attempts at school grading have been made, training classes started, a small tuition fee is to be tried, and a general paying of all assistant teachers. The girls' boarding school has received a new impetus through Miss Arnott's efforts. A site has been chosen for this school and Mrs. Read, formerly of the mission, has been invited to become its head, with Mrs. Webster as matron. After careful investigation and exploration by the committee, Messrs. Bell and Neipp, a site has been chosen for the Institute and the matter of land grants has been presented to the Portuguese Government.

At Bailundu a new school building has been erected without appropriation from the Board, part of the cost being contributed by the native community in labor and money.

Ocileso is also putting up a fine new school building. The Ciyaka people have built a schoolhouse very willingly wholly at their own expense. The pressing need is for text books and the anticipation is that these will soon be furnished, as various members of the mission are now at work on them. The teaching of Portuguese is a regular feature of the schools.

Out-Stations

While various members of the mission have visited the numerous out-stations during the year, it is still a matter of regret that these visits can not be more frequent owing to lack of men. While it is true that these leaders are not educated as they should be, surely it is true that the Gospel is not winning its way through persuasive words of man's wisdom. But when one sees the bright faces, the ready response to the bell's call, the earnest attention given to God's word, the reaching after the better things of life, one is encouraged to send out others, even though their education is not up to the mark, so long as they can persuade men and women to live godly lives. It seems a sad commentary that at the oldest station some of its best men would forego the advantages of education, etc., for their families and remove to distant villages to get their children away from the evil influences and close proximity of the white traders. But perhaps this is God's way of leavening the whole lump.
One Case in Point

A bright lad of some sixteen years, a helper in the kindergarten, began frequenting the wine shops and associating with those who were dragging him down. His father removed to his native village, opened a school and began out-station work. And while he was no teacher himself, his wife is a fine helper and their son is his assistant, reading the Scriptures for his father, leading the singing, teaching in the school, a manly, earnest, helpful boy.

Interest is growing in all of these older out-stations, numbers so increasing that school buildings are quite inadequate for the crowds, while new out-stations are opening up and many more might be opened if heed could be given to the constant requests for schools. We must emphasize the fact that these out-station teachers do not receive the encouragement and help which they so richly deserve and so sorely need. Nor can they, so long as the mission is so poorly equipped with men. A "circuit rider," one whose business it would be to visit regularly these most important branches of the work, would find full scope for his powers. Here are the recruiting grounds for the present churches. Multitudes of people are hearing the message which they never would hear if dependent directly upon the missionary, hence the fact is patent that native evangelists, poorly prepared as they are, should receive the very best which the missionaries can give them.

Portuguese traders and their followers have on the whole given little cause for complaint during the year except quite recently near Cisamba, and earlier in the year a couple of Kamundongo out-station teachers met with persecutions, which consumed not a little of Doctor Hollenbeck's time in adjusting the matter at the fort.

Medical Work

The medical department might well be considered the feeder for the evangelistic work, as very many who come under Christian influence would never have heard the Gospel message or have given heed to it but for the fact of needing physical relief. A broken bone has been the means of bringing whole families to a station. The healing of an old ulcer resulted in the conversion of three brothers, fine young men who now have charge of a growing out-station, supporting themselves chiefly with their sewing machine. An old man relieved of a chronic malady passed on the word to a man who had spent his all on witch doctors, appeasing of spirits, repairing graves of ancestors, etc., for the relief of a daughter, all in vain. She returned to her home rejoicing in restored health. The gratitude of the father was seen in his desire to cast in his lot with the teachers and requesting a school for his children. Removing of cataracts not only restored the physical vision of a man long blind, but opened the spiritual vision as well. The cases could be multiplied to fill a book. Cisamba is now handicapped by the departure of its physicians for their furloughs, while Ciyaika has been strengthened by the arrival of Doctor Moffatt who is building up a large and greatly needed medical practice.

Industrial Work

In this department as well as in others there is insufficient help to make it a complete success. Notwithstanding, each station carries on enough industrial work to supply its own needs, and more is anticipated in the near future. The making of tile, burning bricks, the use of stone and cement for permanent homes are coming in use where these materials are obtainable. With the coming of the railroad many possibilities are in view.

Literary and Press Work

Doctor Stover has revised the Gospels of Matthew and Mark which have been printed. The Gospel of John is now in the hands of the revision committee. The Epistle to the Romans is ready for this committee. The mission press, worn out and broken, still does duty in a grudging way causing heartaches and backaches. However, the Umbundu-English and English-Umbundu vocabulary, the revised Matthew and Mark and a primer have been printed, a total of 584,000 pages, falling far short of what the Mission needs. Bailundu press also is in an
CONTRIBUTIONS AND SELECTIONS

63

Among the looked-for results of the Annual Conference for both men and women are the co-operation of the native Christian heads of families with the missionaries for the betterment of home surroundings for the women; improved kitchen and sleeping accommodations and tools to work with, to encourage them to greater cleanliness even as the labor and desire of the men have been improved and broadened by their use of better and different tools; to gather into boarding schools boys and girls, where they will be more directly under the control of the teachers, and be prepared for the higher education to be given at the Institute and general boarding school; to weed out those who have had fair trial and have failed; to gather in fresh young blood which will respond to teaching.

While these are some of the ways by which we propose to move forward, our vision still reaches out to the regions on every side whose borders are still untouched, where there are souls as precious, minds as open, and desires as keen for the dawning of day in the lives of those who have never had a chance. The question is, are we going to give them that chance? And if we do not, at whose door will be the guilt?

Above all, as individuals and as a mission, we as well as the native churches need and desire a new baptism of God’s Holy Spirit, without which our vision and our aims will be futile.

Returns and Recruits

The Mission rejoices in the return of Mr. (now Dr.) and Mrs. Moffatt after an absence of nearly six years. Also in the return of Mr. and Mrs. Neipp, Miss Campbell and the Misses Melville from their furloughs, in the addition of Mr. Cattell and the anticipation of soon being able to welcome Mr. and Mrs. Tucker and Doctor Stoker.

AT THE “ALL PERVADING-LOVE” HOSPITAL

FLORENCE E. GOOCH

Chang Nai-nai, of Hankow, China, had a sick child. When a Christian neighbor urged her to take the little one to “The Foreigners’ Hospital,” she replied, indignantly:

“What? Take my only child there? Every one says that the foreigners will take out her heart and gouge out her eyes to make their medicine! I will never go there!”

“All rumors, nothing but rumors,” said the neighbor. “Don’t you know that the hospital is called ‘The Hospital of All-pervading Love’? They have a clever English lady doctor, a matron, and fifteen Chinese nurses, and they all have loving hearts. If you take your little girl there, she will soon be quite well.”

But the mother preferred to take her child to a native quack, who guaranteed to cure her on payment of an exorbitant sum. When his quackery proved to be unavailing, Chang Nai-nai, in desperation, came to the “All-pervading Love Hospital.” Afraid to leave her child with the dreaded foreigners, she was allowed to remain in the ward day and night, and to her great joy, she soon found that the child was recovering.

While Chang Nai-nai thus lived in the hospital she not only noticed the methods of the doctor and nurses and the loving attention which they gave to all patients, but she was also present daily at morning and evening prayer, and listened to the simple expositions of the Scriptures and the clear Gospel teaching. The Christian hymns attracted her, and she learned to repeat several before she left the hospital on the restoration of her little girl. When that day came, she felt sure that the Good Physician who had healed the child’s body was able also to cure her sin-sick soul, and she resolved to attend the “Hall of Glad Tidings,” and to learn more of the “Jesus doctrine.”

After some time of instruction and probation, she was baptized, and has ever since been a Christian—a very imperfect Christian, perhaps, according to Euro-
pean standards of conduct, but still a real Christian in her strong belief and sincere worship. The child so cured and since educated in a Christian boarding-school, hopes to return to the hospital next year to be trained as a nurse.

Some months ago, when the leader of the class to which Chang Nai-nai belongs was leaving China on furlough, she brought a little farewell token, and said:

"'Little Elder Sister, I bring you this, not because it is pretty, and because I love you, but because it has a meaning.'"

The little gift was unwrapped from the scarlet tissue paper, and glittered in the lamp light—a gilt ornament, a cross, hanging from the Chinese character "Fuh." "Do you see the meaning? 'Fuh' is 'Happiness.' 'Happiness through the Cross.' Please take this to remember me, and remember that all my happiness has been through the Cross.'"

Chang Nai-nai had no merely formal belief in the Cross, for she spoke of Christ's death on the Cross, using a quaint Chinese idiom, and saying, "Jesus for us has on the Cross eaten so much bitterness that we might obtain happiness." What a rebuke the little gift brought! "Jesus for me has eaten so much bitterness!" What have I done for Him?

Chang Nai-nai knows not only the joy of salvation through the Cross, but the joy of bearing the Cross in witness and in persecution. She is a type of many Chinese women who would say to us, "All our happiness has been through the Cross. Do you know what our lives have been? When we are born we are not wanted, for we are disappointed hopes, and not precious, as the boys are! A little later our feet are bound, and who shall express the suffering? When we are quite young we are betrothed to unknown husbands, and on our marriage we begin lives of drudgery and slavery in the cruel service of mothers-in-law! But your Christian religion tells us of Jesus, who loves even Chinese women. All our happiness has been through His Cross."

And what are we doing at home that our Chinese sisters may all share in this joy? Are we eating any bitterness with Jesus, or are we denying ourselves the greatest happiness in the world because it is "the joy of the Cross"? To give money, to give oneself, to give one's son or daughter to the foreign field is but to copy Jesus, 'who for the joy that was set before Him endured the Cross, despising the shame and is set down at the right hand of God.'—The Missionary Review of the World.

KEEP AT YOUR WORK

Has God given you work to do? Then keep at it. Men may ask you to surrender your work to other hands. Keep at your work. Persons may wish to co-operate until they co-operate everything out of your hands and into their own. Keep at your work. Men may threaten to hinder if you do not come under their rule—let them hinder, you keep at your work. Many a good man has allowed his work to be taken from his hands and wrecked by incompetent men who never could or would begin such work themselves, but seem on the watch to capture and control what others have begun. Let the man of God beware in season. Let him receive his work and his charge from his Master, and let him do the work God has given him until that Master bids him rest from his labors. Let others object, suggest, propose or oppose, if they will, but "Thou, 0 man of God, keep at thy work."—The Christian.
The Battle Creek Sanitarium

RATES TO MISSIONARIES

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

BOARD AND ROOM

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

For the second four weeks, per week ........ 9.00
For the third four weeks, per week ........ 12.00

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

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

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

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

CHARGE FOR NURSING

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

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

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

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

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

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

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

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

BOARD OF TRUSTEES.
TRADE MARK

‘TABLOID’ BRAND

MEDICAL EQUIPMENTS

For the Mission Field

Represent the latest stage in the evolution of the medical outfit for Mission-field dispensing.

The illustration above shows No. 254, ‘Tabloid’ Medicine Chest. A climate-proof case of stout japanned metal; contains sixteen 1½ oz. glass-stoppered bottles and seven 4 dr. phials of ‘Tabloid’ and ‘Soloid’ products, instruments, bandages, dressings, plasters, etc. Measurements: 9 x 6½ x 6½in. Weight, complete, about 12 lb. Fitted with strap and lock.

Note the great economy of space effected

Size of a tube containing min. 30 cf Cinchona

'Tabloid' Medical Equipments, refills and full particulars supplied by the principal Druggists.

BURROUGHS WELLCOME & CO., LONDON (ENG.)

NEW YORK: 35, 37 & 39, WEST THIRTY-THIRD STREET

MONTREAL: 103-109, CORINTH BUILDING

All Rights Reserved