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E. H. HUGHES, A. S. PARKER, Ticket Agent, Ticket Agent,
Chicago, Ill. Battle Creek.
A Suggestive Experience.

Some weeks ago the writer was addressing an audience of thirty or forty Armenian Christians gathered in an upper room in a somewhat remote portion of the city of Constantinople, Turkey, close by the old wall built by Constantine the Great. The theme was "The Body as a Temple of the Divine Spirit," and our duty to preserve it in health as well as to care for it in disease. The audience had been gathered not only from all parts of the old cities of Stamboul and Galatia, but also from Nicomedia and many other surrounding villages, some of those who had come from a considerable distance having been waiting for two or three weeks for the arrival of a Christian physician. All were eager with questions respecting the proper care of the body,—how to relate themselves to the divine order of being so as to be able to accomplish the greatest good for themselves and their fellow men.

The reader can hardly picture the writer's surprise when he saw quietly slipping into the back part of the room two Turkish ladies, closely veiled, one wearing a black veil, the other white, who had ventured out of the seclusion of the harem and had so far disregarded the rules of Turkish custom as to come alone to a public meeting, and that a meeting composed wholly of Armenians. At the close of the meeting I was shown into an adjacent room, where the sick and suffering were brought one by one, and there their cases were attended to by the aid of an intelligent interpreter. Among the first to come in seeking advice were the two Turkish women referred to. Somewhat hesitatingly they uncovered their closely veiled faces and told their stories of suffering, listening eagerly while the necessary advice and prescription were being given. On leaving, the older, who was the mother of the other, expressed most profuse thanks for the kindness shown them, and promised to carry out faithfully the directions concerning baths, diet, and other measures of treatment.

An intelligent Armenian gentleman who knew of the incident expressed the greatest surprise that these Turkish women should have had the courage to seek advice under such circumstances. It was evident that the influence which brought them was the desire to be relieved of chronic ailments and the confidence they felt in a Christian physician.

Thus far, Christian missions have made little or no progress in Turkey in winning proselytes from the Mohammedan faith, but from this experience I have become convinced that a properly directed medical missionary effort would result in winning the confidence of a great number. The Turkish people are intelligent, courteous, amiable, very dignified, and serious, and the time must certainly come when the gospel door will be more widely opened to them than it is at the present time. There is perhaps no class of women in the world more to be pitied than the women of Turkey. Shut up in their harems, almost completely isolated from the world, without education, they have few resources for worldly enjoyment, and are instructed from infancy to believe that they are merely animals, like the beasts of the field, possessed of no soul, and without hope of a life beyond the grave. Their sad faces wear a look of hopelessness and mental and moral apathy, the natural outgrowth of absolute dejection and despair. In consequence of the horror inspired by the terrible
atrocities committed against the Armenians during the last few years, are we not inclined to overlook our moral obligations to the Turk as well as to other misguided human beings? Turkish women at least are in every way worthy of our sincere sympathy, and their condition is one which calls for our deepest commiseration. We sincerely hope that the time is not far distant when the hearts of a multitude of our Christian women will be stirred to carry the gospel through the means of trained missionary physicians and nurses to the millions of despairing mothers and daughters who by the cruel religion of Mahomet are consigned to a joyless, shut-in life in this world and to a hopeless hereafter.

A Medical Missionary Conference.

In harmony with plans previously arranged, the recent graduates of the American Medical Missionary College, numbering twenty-four, together with a few other missionary physicians, convened during the first week of July in an encampment at Gull Lake, a delightful isolated spot some seventeen miles from Battle Creek, where it is proposed to spend three weeks in studying missionary fields and methods, and the openings and calls for work in the various missionary lines.

The sessions began July 9, and thus far have been exceedingly profitable and interesting occasions. A portion of the day is spent in physical recreation, rowing, rambling through the woods, swimming, and in other wholesome out-of-door exercises. Many of the company have become exceedingly reduced in physical energy by the close attention given to study and the arduous work required in preparing for their examinations. The four years required to attain the present standard of proficiency in medical study is the most severe tax of any preparation for professional work. When to this is added, as in the case of the graduates of the American Medical Missionary College, the study of missionary work in various lines, and the labor and exposures incident to actual missionary work in a great disease- and vice-ridden city, the mental and physical strain becomes so great that only persons of strong physique and those who adhere closely to hygienic rules can avoid complete physical collapse.

Both the faculty of the American Medical Missionary College and the students feel exceedingly grateful to a kind Providence for the measure of health and strength which has been granted for the arduous work of the four years just completed, and the present conference is intended to be a sitting-down together to study mission work, individual duty, and to seek a more thorough consecration to the work of God and humanity.

The prayers of those interested in mission work should go out for this conference, that it may prove of great profit and blessing to those who engage in it, and that it may result in glorious success.

In Which Is the Sacrifice?

There is a feeling in the minds of many with regard to mission work that there is a tremendous sacrifice involved, and that gifted, educated people are throwing themselves away in going to some neglected mission field. We wonder how much greater is the risk, how much more exacting the sacrifice, than is daily made in behalf of far less worthy objects. There have been missions in Alaska quietly pursuing their work for years,—a mere handful of people shut away most of the year from communication with home, and enduring what seems to us who are comfortably housed and fed, like intolerable privations. Few people care to place themselves in such circumstances even to save souls, and concerning those who do go the old question is asked, "To what purpose is this waste?" "These gifts and graces might have been made to go farther at home." But at the rumor of gold in the Klondike, men rushed by hundreds and thousands in the face of perils equal to all that the missionary to Alaska has ever known, not even waiting to count the cost. Families are left, discomfort and privation are endured, life even is sacrificed, and it is but a matter of course. There is gold — possibly — behind it for a few, but what of it if the others fail and perish?

People shudder at the thought of contact with the barbarians of Africa and the deadly diseases lurking there, when they think of it from the missionary's side; but explorers and scientists venture boldly in to add something to the world's knowledge in scientific lines, and are applauded and encouraged. Men recklessly throw away their lives in the mines of Australia or South Africa, and there is no outcry; but if a man goes into any of these places at Christ's bidding to seek souls, it is often called folly.

If one tenth of the enthusiasm and persevering effort had been put into Alaskan missions that a twelvemonth witnessed in the Klondike craze, who can measure the result to Alaska? That would have
meant one thousand missionaries, approximately, taking their lives in their hands, ready to endure privation and suffering to almost any extent if they might only gain the end in view. The beauty of it all would be that while in the one case only a few won the gold, and thousands upon thousands made utter failures, in the other the reward to each faithful worker would have been sure.

There are 34,880 men and women holding British medical diplomas. Of this number, 268, or about three fourths of one per cent., are missionaries. But there are 6,291 residents abroad, more than twelve per cent., and of these, 2,500 are in the naval, military, and Indian services, running as much risk healthwise from their location — and most of them greater risk from other causes — as the average missionary. Yet the ranks of the foreign service are readily recruited.

It has been estimated that more American soldiers died of disease in the late war than all the American missionaries now in foreign lands, yet the mission of the former was to destroy and that of the latter to save life. When shall we as Christians see things in their true perspective?

The Nurses’ Training-Class in Chicago.

Those who are acquainted with the plan of the Nurses’ Training-School at Battle Creek know that it provides for three months of what is known as field work, or actual practise in missionary work, in seeking personally to save that which is lost. For several years, ever since our mission work has been carried on, members of the Nurses’ Training-Class have been connected with it, usually after having taken part of their training here. When the last class was organized, it was suggested that a portion of them begin their work in Chicago at once.

A visitor to Chicago will see in a ten-minutes’ walk on some of its streets more definite evidences of iniquity than he would be apt to find displayed outwardly in New York City in a month. In view of this it seemed almost a risky procedure to invite one half of our newly organized spring class of nurses to take up their training there and at the same time to search for jewels in this mass of humanity. Yet the local committee in Chicago felt that the Lord had impressed them to make just such a call, and accordingly the Training-School faculty invited Brother Sadler to come to Battle Creek, and present the various openings in Chicago for just such a class of workers. Then the class was asked to make it a subject of prayer, and at the next meeting forty-five volunteers handed in their names, and the medical missionary board gave their hearty approval. Mrs. Allison, Mrs. Paulson, and I were asked to go with them and assist in organizing the work and in the instruction and training of the students.

Personally, I can truly say that these few weeks have been the sweetest and richest in my life, as I have seen God’s providence go before these young people, giving them wonderful openings to reach human souls. One may spend days, and even weeks, in reading of the wonderful experiences that others are having in soul saving, but it sinks into insignificance when compared to the thrill of joy and satisfaction that takes possession of one when he has had an opportunity for himself to lead a hungry, thirsty soul to the Fountain of living waters; and this is what these young people have experienced.

Every morning at 8 : 30 we all meet for either an experience meeting or a study as to how to bring men to Christ, and some four to five workers will be on their feet at once, anxious to tell about the wonderful experiences of the previous day; how the Lord has, in a marked manner, led them to some needy soul; how they thank the Lord that he directed them to Chicago to receive the richest opportunities of their lives. The time from 9 a. m. to 3 p. m. is occupied in various lines of work in the city. Perhaps a corps of from six to ten will start out, after a season of earnest prayer, with twenty-five or thirty Life Boats on their arms, and proceed to the residence part of the city, going from house to house to sell the papers. They nearly always come back with empty arms, but with hearts full of thanksgiving for the kind reception which they everywhere receive, and interesting recitals of openings which this work has given them in the way of establishing mothers’ meetings, cottage meetings, etc. As there is a commission on all papers sold, this helps materially in the support of the workers.

Another company will go with some more experienced person, to help organize mothers’ clubs, children’s meetings, etc.

Already a dozen or more are nursing in different parts of the city, putting in practise what they have already learned, their faithfulness and untiring efforts to make their patients comfortable in both mind and body contributing largely to make up for what they
lack in training. This also opens up another avenue for support.

Others are assisting in the Workingmen's Home, health-food store, etc., and a section of the class are detailed every evening for work in the Life Boat Mission, where the miracles of grace which they see evening after evening can not help but encourage them and confirm in their minds the conviction that the days of miracles are not past.

On their way to Chicago the class decided that they would put all their earnings into a common fund, and do all in their power to support themselves, so they should be under no expense to the Sanitarium; and we are glad to say that the Lord has so blessed the work that all expenses for room and board have been promptly met week by week. A spirit of harmony and union prevails, and when one seems to be getting discouraged, there is an earnest effort on the part of all the others to help him. The afternoons from four to six are occupied in definite class work, as the same lines of work are pursued here that the remainder of the class are enjoying in Battle Creek; namely, Bible study and missionary methods, physiology, physical culture, cooking, nursing, and simple treatments.

When the class has spent a month or two more here, it is expected that the majority of them will return to the Battle Creek Sanitarium and give place to others. With such a live missionary spirit in their hearts, they will infuse warmth into every one who may seem to be getting discouraged or luke-warm in the way.

David Paulson, M. D.

World-Wide Notes.

In the Heart of South America.

Rev. Emilio Ollson, a correspondent of the Christian and Missionary Alliance, gives in a recent issue of that journal an account of a trip he is taking across Brazil on mule-back, into Bolivia. He started from Curcumba, and after ninety-two days of travel, covering about twelve hundred miles through country never before visited by a Protestant missionary, through great forests and pampas, among wild beasts and savage Indians, under burning suns, beset by insects, wading swamps and encountering hairbreadth escapes, reached Trinidad del Mozo, in Bolivia. He has received valuable information about the various tribes and how to reach them, and in several has become acquainted with Indians who can act as interpreters for missionaries, and is prepared to advise any worker who is moved to go to the Indians in Bolivia. He estimates the savage Indians of Bolivia at about one million. Some of these he describes as living in true savage state, wholly unevangelized, and among whom even the Catholic priests have not been able to plant missions. These tribes are several in number, and diverse in language. Mr. Ollson has since returned to America for a few months.

Bolivia.

Some of the dangers of mission fields are shown by correspondents of the South American Messenger in Bolivia, where a revolution was in progress. On one page is the account of a brutal massacre authorized by a priest in Chickabama. A band of one hundred and twenty revolutionist soldiers were planning to attack the town, but being overcome by the natives, were shut up in the village church. In the morning the priest, after celebrating the so-called "mass of agony," allowed the Indians to take out the victims two by two and deliberately murder them by different tortures. Seventeen out of the hundred and twenty escaped death by having been absent from the company when it was captured.

On another page are published letters, both anonymous and from the local priest at Cartago, abounding in vile and murderous threats against a little company of missionaries.

A page or two farther, more horrors of the revolution are recorded. At San Pedro "the Indians are killing the whites wherever they find them, and practising great cruelties, having bored holes in the heads of their victims and sucked the brains out while they were yet alive. Some sixteen whites are said to have been killed. These same Indians are those who have been Christianized by the Romish priests for the past three centuries; but such cruelties as they have been practising show that as yet not a ray of Christ's love has entered their darkened minds. At present it is impossible to enter that country, but there is hope that the war will soon end."

Capture of King Mwanga.

News is received of the capture of Mwanga, late king of Uganda, and Kabarega, king of Unyoro, who have been in rebellion against British authority in Central Africa. Mwanga has caused much
trouble, being treacherous and cruel. It was he who caused the death of Bishop Hannington. The capture of the two who have kept these provinces in unrest for the last three years gives reason to hope for more quiet times there.

Turkish Cleanliness.

A missionary in Turkey, writing from Yetessiah, says: "It is not a beautiful city; the streets are narrow and dirty, and the people ditto. They seem in general to be afraid of water, but when they do decide to use it, such an amount as they do use! It is astonishing how much they can use, and how little effect it has on their general appearance. They go to bath, the Turkish bath, and steam and scald and soak themselves till one would think they would never get dirty again, but in a little time they are as bad as ever."

Turkey.

The troubles in the Turkish Empire are far from over, it appears from recent reports. We hear of never-ending perplexities arising from the confiscation by the government of Armenian property, now that there is some prospect of the return of the exiled Armenians from the Caucasus. A letter from a student in the school of the American Board at Mardin was seized and opened by the authorities, incorrectly translated, and several arrests were ordered, including that of a missionary of the Board. Suffering increases, in spite of the earnest efforts that have been made to prevent it. The orphanages are full, and more are clamoring for admission.

A Prison Paper.

The Charities Review tells of a sixteen-page monthly paper, the Prison Forum, just started by the prison inmates of Greater New York. With the exception of three pages, the journal is composed by prisoners. The editor is a one-year man who gained journalistic experience in the Elmira reformatory.

Open Doors.

The Gospel in All Lands for June contains an article on the attitude of governments to Christian missions, from a report given before the conference in New York City last January. The report includes also the personal relations of missionaries to the government, extent of protection which may be expected, attitude of the governments toward native Christians, holding of property by foreign missionaries, and other points which bear upon mission work.

The countries mentioned are Japan, Korea, China, Siam, India, Persia, Syria, Africa, and several of the countries of South and Central America. In none of these countries does the government, as such, take a hostile attitude toward missions. If such a disposition is manifested, it is purely personal on the part of the officials. In several the attitude is decidedly friendly, and in all of them as much protection at least as is given to the natives is accorded to missionaries and mission property. Property can be purchased and held in some of the countries with as little trouble as here, and in all it can be secured by more or less of legal transaction. For the most part, missionaries or mission property may not, as such, claim special privileges, but as residents under the protection of the flags of their several countries.

Of course these rights and privileges vary in degree in different countries. In India, for example, the missionary seems to be as untrammled in his work by government as in England or America. Brazil considers Protestant Christianity as an advantage, and favors it accordingly. Some other of the Catholic states of South America and those countries under Moslem rule are only nominally tolerant, and Protestant missions have a hard way to make against popular sentiment.

The general impression left by the report is that there are few doors closed to the gospel. Some are wide open, so far as governments are concerned. In nearly every country, missions are a possibility. "The fields are white." If Christ could say this of the world in his day, what can he not say now? No field is without its difficulties to a foreigner, and no one should think of entering a field without giving it thorough study in all its phases. The preparation, physical and intellectual, and the political phase must not be overlooked, but should receive careful attention. The spiritual preparation, it need not be said, is imperative. The Lord helps us in spite of our blunders, many times, but he will not give success in soul winning to those who have not heart preparation. With the requisite preparation, what need to hesitate before any of the doors leading into the kingdom of darkness? Where are the reapers?

E. H. W.
The American Medical Missionary College.

Medical colleges of all grades are sufficiently numerous in this country to turn out each year hundreds of young men and some women with the title of M. D., these also of various grades of excellence and efficiency. Missionary training-schools there are also, though fewer by far in number. A combination of the two in one, however, is unique. Such a combination is made in the American Medical Missionary College, a medical college where the professors and instructors are active, working Christians, and to which no student is admitted unless he declares his purpose to use his medical knowledge, when gained, directly for missionary ends. With this in view, Bible study, study of missions, and practical mission work hold a place in the curriculum along with the scientific studies and laboratory work of the busy four years of the course. The practical work has an ample field in connection with the missions and dispensary work in Chicago, as well as in Battle Creek, and the actual personal experience in leading men and women to Christ while caring for their sick bodies is a most valuable one to the students.

The work of the school is divided between the Battle Creek Sanitarium, the College class rooms and laboratories, and the Chicago Training-School, dispensary, hospitals, and lecture-rooms. Most of the last year is spent in Chicago.

The college graduated last month its first class, and, being the first class, it was naturally an interesting and important occasion to the school.

The Class-Day Exercises took place in Battle Creek, June 18, and were quite characteristic of the College. A group of chairs was gathered on the College lawn, opposite the Sanitarium, and here, under the whispering trees, in the shadow of the walls within which so much of the work had been done, a few invited guests joined with the class in the exercises.

Mrs. Maria Loughborough, class secretary, announced the numbers of the program, which opened with "Let the Lower Lights be Burning." Mr. Paul Ellwanger offered prayer, and the class president, Mr. A. Q. Shryock, spoke as follows:—

Classmates and Friends:—

Our meeting together to-day is in many respects a remarkable occasion. It is, I believe, the first class-day program ever rendered by a senior class of medical students all of whom had dedicated their lives to missionary work, and are willing to go to any field whither the Lord may call them.

As we look back over these four years of ceaseless toil, now almost ended, I am sure that not one of us feels that his coming here was a happen-so or a mistake. I think we all feel and know that the Lord had a plan for each one of us, and in the work done during these four years we have been carrying out that plan. There are no happen-so's in the work of God. Plans were laid at the beginning of the ages for just such a work to come into existence at just such a time, and we consider ourselves highly favored of God in having a part in it,—in being members of the first graduating class of the A. M. M. C.

The medical missionary work is decidedly the work for this time. There is no other work whereby the souls of men in all the walks of life may be so easily reached, and we well know from our brief experience and from the instructions of the Spirit of God that the entering wedge to the hearts of many people is medical missionary work,—a work so complete in itself that it reaches out to the entire man, physical, mental, and spiritual. During these four years we have learned many lessons of faith. Ours has been pioneer work in every sense of the word. Year by year we have followed on as the Lord has led, and we praise God for the privilege of walking by faith. We know he has been our leader, and to our kind faculty as under-shepherds we can but feebly express our feelings of appreciation and our heartfelt gratitude for the valuable instruction given. We sincerely thank them for the kind consideration and Christian good-will with which they have met our many questionings.

It seems to me that our experience may in some respects be compared to that of the children of Israel in the wilderness. But the Lord was very gracious, and finally brought them through to the promised land. So now, after four years' wandering in the vast wilderness of medical science, we have at last come to the Jordan of our experience, and while passing over into the promised land,—a land not of milk and honey, but perchance of sleepless nights and hard work,—we pause for a few moments on its threshold. As in the olden time they were commanded to take stones from the bed of the Jordan and to place them on the borderland as a memorial, so now we deem it especially fitting that we should at this time unveil to the world a stone bearing the class motto:—"Let us follow Him." I am sure that it is the earnest desire of every member of the class to follow Him very closely,—to follow him as long as these words remain engraved in this stone, and then when all things earthly are dissolved, when
even this lasting monument of stone shall cease to exist and the Saviour shall come, we shall be so glad for the precious privilege of following "the Lamb whithersoever he goeth."

Behind the speaker, at some little distance, stood what appeared at the beginning of the exercises to be a veiled monument. The draping had now been removed and revealed a huge stone, monumental in shape, its surface finished only by the action of the storm and sunshine of centuries, and bearing the letters cut in the stone, "A. M. M. C., '99," and below this the class motto, "Let us follow Him."

A quartet of students sang "Like as a Father."

The class history was pleasantly recounted by Miss Lillian Boyer. From this recital it appears that the United States were widely represented in the class, from the Atlantic to the Pacific, and from Canada to the Gulf, as follows: 

Thomas John Allen, Arkansas; Alice Jane Conway, Texas; Isaac Alexander Dunlap, Washington; Sanford Palmer Stillman Edwards, Massachusetts; Paul Ellwanger, Maryland; Otis Madison Hayward, Alabama; John Ferdinand Morse, Minnesota; Louise Patterson, Canada; Calvin Oliver Prince, New Hampshire; Alfred Quimby Shryock, Oregon; Frank Jesse Otis, Leroy J. Otis, Evelene Helman, California; Carrie S. Staines, William Ray Simmons, James Waite Erkenbeck, Michigan; Lillian B. Boyer, John Edwin Froom, Emma Mae Hall, Maria Stewart Loughborough, Illinois; William Lawrence Gardner, Eva May Gardner, Henry August Habenicht, Amelia Averne Zipf, Iowa.

The explanation of the purpose of the class stone was given more fully by Mr. John F. Morse. He said:

The thoughts which I present this afternoon have occurred to me in thinking of a quotation which I have heard several times in connection with this occasion. It is, "What mean ye by these stones?") I find the words first used in connection with the memorial of twelve stones set up by the twelve tribes by God's direction just after crossing Jordan. When the children should ask their fathers in time to come, "What mean ye by these stones?" they were to answer that the waters of Jordan were cut off before the ark of the covenant of the Lord as it passed over Jordan. "And," the Lord concluded, "these stones shall be a memorial to you forever."

This afternoon the question comes to us, "What mean ye by these stones?" Who are "ye"? And the graven stone replies, "Class of '99 of the A. M. M. C." Our homes are scattered from the rugged peaks of Maine to green-walled Maryland and away to the western Golden Gate; all the way from pleasant Canadian groves to the fertile Texas plains. We came here to study for a few short years that wonderful temple made without hands, and to learn, by allowing the Great Architect to mold our own characters, how to comfort others with "the comfort wherewith we ourselves are comforted of God." And this has been an active missionary experience, for the true "regions beyond" are in our own lives.

By change of emphasis the question is, "What mean ye by these stones?" Ruskin says, "It is not possible for a Christian man to walk across so much as a rood of the natural earth, with mind unagitated and rightly poised, without receiving strength and hope from some
stone, flower, or leaf, or sound; nor without a sense of bliss falling upon him out of the sky." So may this stone inspire hope and trust in all who may pass by; and may the memory of it remind us that if in the soul-temple the ark of the covenant is cherished, the torrent of obstacles — Jordan, deep though it may be — shall be cut off when our feet have reached the water's edge.

When the message to “pass over” comes to each of us, as we stand before the river of new and untried experiences, how shall we make our choice between personal preference and pleasure, and the higher call of divinely appointed duty? Shall our feet falter as we near the brink? or will lofty purpose prevail? Shall we, if met by the temptation of earthly gain or glory, be like the priests of Israel whose feet stood firm in the midst of Jordan?

We are at the parting of the ways, and we have this reminder that the promise of God standeth sure: "I will never leave thee nor forsake thee." And, going, we claim anew the precious word, "Lo, I am with thee all the days, even unto the end of the world." Of the tasks that have been, and the duties yet to come, let us remember that, as Mrs. Browning so beautifully says, "A poor man served by thee shall make thee rich; a sick man helped by thee shall make thee strong; thou shalt be served thyself by every sense of service which thou renderest." And yet the reward of all successful labor is an ever-recurring call to higher service. Each passing moment comes to us with a mobility greater than that of water or the impalpable ether — anything we choose may be attempted in it. The instant it is past it becomes more dense than the flinty adamant. Not even a sculptor's chisel can efface a single line nor add a mark thereto.

How shall we use our present moment? One author makes the following suggestion:

"As we meet and touch each day
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry;"

"The contact of the soil and seed,
Each giving to the other's need,
Each helping on the other's best,
And blessing such as well as blest."

Then, the significance of "stones." In ages past, the stone-built altar always presupposed a sacrifice. May this stone be an emblem of our complete consecration, daily growing broader and deeper. It is a symbol of the debt we owe to others for light received. For future times the promise is, "Thou shalt be in league with the stones of the field;" and "his place of defense shall be the munitions of rocks." "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

May our lives be so spirit-filled that at last we may stand among those who receive a "white stone, and in the stone a new name written." Classmates and fellow students, "Let us follow Him."

The class sang together “All for Jesus,” as the last number of the program. The music was all excellent. The practise of the class together the last four years rendered them quite independent of other help for the occasion. At the close of the exercises, the students grouped themselves about the memorial stone, and a class photograph was taken.

THE BACCALAUREATE SERMON.

During the week the class returned to Chicago. On Sabbath the baccalaureate sermon was preached by Elder Mc Coy, chaplain of the Sanitarium, from Matt. 7:24-29. We regret that we can not give the excellent discourse in full:

True education is the development of the God-given powers of the human soul. The largest measure of these powers is found only in the heart's connection with the Light and Life of the world. This is the higher education.

The ideal man of the world — the Great Teacher — left the heavenly courts that he might rescue man from sin and ignorance. The only begotten Son of God clothed his divinity with humanity, and came to our world as a teacher, an instructor, to reveal truth in contrast with error. He said of himself, “For this cause came I into the world, that I should bear witness unto the truth.” The people wondered at his words; there was a power and sweetness in his speech, a freshness and tenderness in his manner, that arrested the attention and convinced the hearer. His logic was so forceful and convincing as to confound his enemies. The honest hearted were drawn toward him and melted by his tenderness, while the dishonest were aroused to madness and desperation.

He was the True Light, shining amid the moral darkness of superstition and error. At his anointing, a voice from heaven proclaimed, “This is my beloved Son, in whom I am well pleased.” This was repeated at the transfiguration, with the injunction, “Hear ye him.”

The Great Teacher was the embodiment of all truth. “Professedly high and learned men may be fools in the sight of God, and if so, the statements of their doctrines, however they may please and charm the senses, and though they be handed down from age to age and rocked in the cradle of popular faith, are a delusion and a falsehood if not found in the inspired lessons of Christ.” He is the source of all wisdom. “In his humanity the glory of heavenly illumination fell directly upon him, and from him to the world, to be
BACCAULAUREATE SERMON.

reflected back by all who receive and believe on him, mingled with the perfection and the luster of his own character."

The Bible, the light of revelation, is the source of all knowledge, the text-book of true education. What the world needs the most to-day is that knowledge which only the Word of God imparts. The world, now, as in the apostolic age, is seeking blindly to the god of this world, ignorant of the true and living God. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts."

Many suppose the heathen world became wicked because it lapsed into ignorance. Not so, it became wicked and disobedient, and spurned the counsel of God, and then lapsed into ignorance and idolatry. The nations now in the grossest ignorance were once the most enlightened nations of the earth.

Christ, the Great Teacher, uttered no non-essentials; only the clearest truths passed from his lips; while to-day, as in all ages of the world, much of human reasoning and teaching is made up largely of assertions and untruths, or a mixture of truth and error with the latter largely in the ascendency. Men discourse eloquently and learnedly to-day, and seek to establish their sayings by quotations from supposed intellectual giants of past ages, but fail to connect with the true Source of all wisdom. Holy Writ tells us that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We greatly err in supposing knowledge to be wisdom. Many persons have much knowledge, but lack wisdom; while, on the other hand, some who have had limited knowledge, have displayed much wisdom. "Wisdom is the principal thing, and with all thy getting, get wisdom."

The wise man has said, "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God; for the Lord giveth wisdom; out of his mouth cometh knowledge and understanding."

The Bible, which is the highest authority and which should outrank all other text-books, is relegated to the rear; in fact, is treated as of doubtful authority, and that, too, in some of the greatest colleges and universities of the world. I recall an instance of my own observation, which is to the point. A few years since, in company with a friend in one of our large cities, I was passing the entrance of one of the most renowned colleges of America. We thought to enter and view the buildings and beautiful grounds, and asked permission of the gate-man to enter. I was politely informed that I was welcome to enter, provided I was not a minister of the gospel. The generous man who had richly endowed the college had also provided against the influence of Christian teachers. And yet a thousand young men are receiving free education at this institution! Under such restrictions, rigidly enforced, how much of the light of the gospel, suppose you, will be imparted to its students?

Over and above all the sciences within the realm of human or angelic intelligence, beyond and above the highest ambitions and proudest inventions of men or devils, stands the science of human redemption. All other sciences sink into insignificance in comparison with this. Devised even before the fall of man, it is the occupation of Christ and all the heavenly host, and that which will occupy the minds and hearts of the redeemed during the endless cycles of eternity. "This scheme of restoring the moral image of God in debased humanity, entered into every purpose of the life and character of Christ." O, shall we not be greatly interested in the science of human redemption, and give it our first consideration and highest and noblest thought?

What should be the chief purpose and object of education? I answer, "To inculcate a love for humanity and a desire to bring it to a higher level." This was the work of our Master, and the men and women of all ages who have lived for the good of humanity and followed in the footsteps of the Great Teacher have been the salt of the earth.

Such men were not great in their own estimation, nor did they stand upon their dignity alone, but they imitated the Master in humility. The marked characteristics of the Nazarene were his meekness and humility. He has reminded us of the source of our strength in the words, "Without me ye can do nothing." Men have failed to profit by these words and have been swallowed up by the lust of ambition. When in difficulty, philosophers and the great men of earth have appealed in vain to the knowledge of men. The living God has been left out of the count, whereas he is the necessity everywhere.

We see a wonderful and forcible illustration of the power and wisdom that God is willing to impart unto men if they but trust him, in the history of Daniel, the Hebrew captive, and the faithful three. It is not difficult to see in these captives in a strange land that meek and quiet spirit of the Master, so wonderfully wrought into the history of Daniel and his companions; and how at the peril of their lives they still trusted in Him, and were taught by him. These young men were faithful to the God-given principles taught them by godly parents, and God used them as teachers of kings and princes.

"Learn of me," says Christ, "for I am meek and lowly in heart." Read 2 Tim. 3:14-17. It is a noble thing to teach,—it is a blessed thing to learn. 2 Tim. 4:1-2, etc.

While these principles are fully applicable to all moral
and religious truth, they are equally applicable to the teaching and practise of the healing art. "Confusion in education has come because the wisdom and knowledge of God have not been honored and exalted by the religious world. The pure in heart see God in every provision, in every phase of true education. They vibrate at the first approach of light which radiates from the throne of God. Communications from heaven are made to those who will catch the first gleams of spiritual knowledge." Those engaged in the study of medical science are not exceptions to this rule.

Christ's work was to restore man to his original state, to heal him through divine power from the wounds and bruises made by sin, physical as well as moral. Our Lord Jesus Christ was the great medical missionary. In the work of his ministry, we see that the physical necessities of humanity received first attention, and this we learn was requisite to wholeness, which is holiness. In fact, the religious world has believed that the bodies of men are not included in the plan of salvation, but are rather a hindrance to our moral well-being. This idea is at variance with the Scriptures. Read Rom. 12:1.

"Men and women can be much more useful as medical missionaries than as missionaries without the medical education." This has been wonderfully confirmed by the experience of missionary physicians in every missionary field at home and abroad. This double ministration was one secret of the Master's success, and let me assure these medical students before me to-day, that your efficiency as missionaries will be increased tenfold by reason of your medical training.

The physician's power is more than quadrupled by the power of the Christian religion in addition to his medical skill. The godly physician, working with tenderest sympathy coupled with prayer and backed by the power of Heaven,—the great Physician,—is sure of success. Such a missionary carries with him healing power and the consolation of heaven.

From the light of Scripture, observation, and historical statistics, there is abundant evidence that the ills and weaknesses of the human race for six thousand years are many times multiplied upon us of this generation. Human life is precarious. We are living in perilous times, and with the increasing tide of wickedness seen everywhere we see the rapid increase of disease and death. But God has not left us to grope in the dark; amid the corruption and darkness of this sin-cursed earth, light has sprung up, and God has remembered his people. A warning message is sounding, and the eternal principles of righteousness are being proclaimed. The gospel in its primitive purity is the power of God unto salvation,—salvation from physical as well as moral pollution. The message for this time will develop a people prepared for translation. Read Zeph. 2:1-3.

We, as a people, for years have believed and taught that a people would be prepared, without spot or wrinkle, to be translated at Christ's coming. Thirty years ago such conditions as now surround us were not dreamed of. Then we had but few Christian physicians, and no trained nurses, not a missionary in a foreign field, not a college on the continent; and yet, strange to say, this people firmly believed that the message in the keeping of the few weak, unlearned, and unknown laborers, would yet go to all the world, and some of them would live to see all this accomplished. What a wonderful attestation to the power of God's word, and his love for a perishing world is this realization of their faith! What a wonderful incentive to these medical students here to-day, and to workers everywhere, to press to the work until the message is heard in every land and by every people!

Within a few years there has been a mighty upheaval in the lines of medical missionary work. The American Medical Missionary College has been launched, and we have the first-fruits of this enterprise before us to-day. I want to give thanks to Almighty God for all this, and may there be an annual crop of live medical missionaries, filled with a missionary spirit to work and to do until the Master comes.

Allow me to say to these my friends present to-day, who have just closed their college training, and are assuming the more responsible role of life, Satan is disappointed that he has not already succeeded in your ruin by the subtle poison of sensuality or selfish ambition. Be on your guard; he will not leave any temptation untried. There are many wrecks of human ambition strewed along time's highway.

May we hope that as you start in your professional course so auspiciously, you will also conserve the Christian graces, and ever hold in highest esteem and veneration the sacred principles taught you by your Alma Mater. And may the fond hope of friends and instructors, who have watched your course with the tenderest solicitude, desirous always that you may each adorn your chosen profession with a loyalty to the heaven-born principles so faithfully taught you, be realized.

Let us all hope and pray that the Spirit of the living God may burn into your souls the pure principles of the gospel of Christ, and may this be your highest ambition, that your love for suffering humanity may abound as in the life of your Saviour, and as you minister to the sick, and bind up their wounds, pouring in the oil and wine, remember that he said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

THE COMMENCEMENT EXERCISES were held in Willard Hall, Chicago, the evening of June 27. The platform was prettily draped with the national colors, and decorated with potted plants and palms, carnations and roses. Prof. Edwin
Barnes, of the Battle Creek College, furnished the music, and Elder Mc Coy offered the opening prayer. The address of the evening was given by the president of the College, who had but just reached our shores from a trip in the East, and who had hastened on to be present at this first public appearance of the A. M. M. C. We give the address elsewhere in these columns.

In presenting the diplomas, Dr. Kellogg said:

This knowledge which has been acquired from the study of books is good; it is interesting, and you have shown proficiency in it. But I beg you to think for a moment, as you are standing here, whether there may not be one thing yet which needs to be done. Take a critical look down into the innermost sanctuary of your heart, and see if there is any self that has not been turned out, if there is any ambition unworthy of a missionary physician that has not been extirpated.

The thing that is needed most of all by the missionary physician is a great love, a great sympathy, a great pity, for his fellow men, and I earnestly ask that God may put more of that love and pity and sympathy into our hearts. Suppose all the sobs of the world, all the groans of our fellow men, all the sighs of sorrowing hearts, were bound into one great sob, one great sigh, and were to come rolling in upon our ears just now, what an outburst of agony there would be! Let us try to hear it, and get that sound into our hearts, that we may never forget it. Humanity is sick; the world is sad; and your mission is to go out into the world, and make sunshine for sad people, lift up the fallen, and put on his feet again the man who has stumbled and fallen low— to be Good Samaritans in humanity for sacrifice. You have taken your stand upon principles, some of which are not popular; you are to go out as reformers, to teach men and women better ways of life, better ideas of living. In 1886, in Uganda, there was a dreadful persecution of a few natives who had received the gospel of Christ. Two hundred of these men were standing with death staring them in the face, but they said, "We will die, but we will not deny our faith." They perished rather than deny the principles for which they stood. Stand by the truth, and God will stand by you, even in death, if need be.

A benediction, pronounced by Elder Mc Coy, concluded the exercises.

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Be not too busy with thy work and care
To look to God, to clasp thy hand in his;
Miss thou all else, but fail not thou in this;
Thou need'st not all alone thy burden bear.
Listen and wait, obey and learn his will,
His love and service all thy life shall fill.
President’s Address,
Delivered at the Commencement Exercises of the American Medical Missionary College, Willard Hall, Chicago, June 27, 1899.

You will know that I am very much interested in this occasion when I tell you that I have traveled fifteen thousand miles to be here. I have finished, to-day, one hundred days of travel, and during this time I have been counting the days, hours, and minutes, to make sure that I should have the opportunity of being with you on this auspicious occasion.

During the time I have been abroad, I have been taking a look at the world’s needs as I found them in the different countries of Europe,— Italy, France, Bulgaria, England, Scandinavia, and other European countries, and also in Turkey, Assyria, Egypt, on the shores of the Nile, on the hillsides of Judea,— and I have seen everywhere that men are sick — the world is sick and dying. So I am prepared to appreciate the appropriateness of this occasion, and I trust that it has a very practical significance also to those who are preparing for medical missionary work.

The medical missionary college is a new thing in the world. Five years ago there was no such thing as a medical missionary college. One hundred years ago a man in the West Indies, on the island of Jamaica, I think, on his death-bed made a will setting apart a considerable sum of money to be devoted to the establishment of a medical missionary college in London, England. Many years were spent in an attempt to devise some plan for carrying out the purposes of this good man, but unfortunately it all came to naught, and the college was not established.

Something more than four years ago a few men who were interested in medical missionary work felt called upon to make an effort in the direction of establishing a medical missionary college, and although the obstacles seemed insurmountable, as they approached them they one by one melted away, and to the surprise of every one, difficulties which seemed to render the project impossible of accomplishment disappeared. Money, apparatus, the building, and library were bestowed, and the school was established almost before any one knew that the thing was contemplated.

The most important feature, the thing which most concerned the promoters of this movement, was the organization of a class of students. Nearly forty young men and women offered themselves almost as soon as the announcement was made that a medical missionary college was to be opened, and I am glad to say that we are able to present to you to-night the larger portion of that class.

We have to consider in this college two distinct lines of effort,— the medical profession and the missionary work,— the medical and the missionary work blended in one. We might perhaps profitably give a few minutes’ consideration to each of these.

Next to theology, the medical profession may be said to be the oldest of all professions. In very ancient times the medical profession and the ministerial, or clerical, were joined in one. The priest was not only the minister, but the doctor. Theology and medicine joined hands, and in the days of ancient Egypt and Greece we find that one man officiated as priest and doctor. The learned men combined priest, teacher, and doctor in one individual. Those professions represent the highest, the noblest, the broadest, and the most beneficent of all professions. Medicine includes in its course the study of all the arts and all the sciences. There is not a useful art that does not contribute something to medicine, and there is not a science, among all the numerous sciences that have been developed in the history of mankind, that is not in some degree essential to the practise of medicine.

As an art, medicine is exceedingly ancient. Going back to the old Egyptian days, we find medicine based wholly upon experience, and so medicine was wholly an art. The sufferers made it a practise to sit in the market-place, each presenting his ailments to the passers-by, reciting his trials and his sufferings. If it was a disordered stomach, he would recite his symptoms, and ask others if they had been similarly troubled and if so, how they had been relieved, telling his tale to one and another until he found a means of relief.

But medicine afterward developed into something more of a system, and was practised by the priests of ancient times. Kings and queens sometimes studied medicine in those days. We are told that Moses was learned in all the wisdom of the Egyptians, and he must have been thoroughly versed in this, as he was in all the other learning of Egypt. So Moses was a physician.
The most ancient of all medical works are Egyptian. A medical papyrus was found not many years ago, exceedingly well preserved, among some Egyptian ruins. Copies of it have been on exhibition in the libraries of this country, and it is surprising how many things it contains which are considered among the essentials of medicine to-day.

In its early years, medicine accumulated many superstitions and errors which twenty-five hundred years of progress have not entirely shaken off. However, in the last fifty years, I think it might be safely said that a wholly new medical science has been born, and especially in the last twenty-five years is this true. It would be profitable to study the development of medical systems further, but we have not time to do so to-night.

The ancient physicians regarded diseased conditions as demons, to be exorcised, and their remedies in consequence were destructive in character, intended to destroy the malign entities. But Hippocrates, that famous old Greek physician who lived several centuries before the Christian era, discovered that there was a relation between the water, the food, the air, the personal habits, the climatic conditions, and the environment, and the various maladies to which humanity is subject. In the Dark Ages these progressive ideas were largely lost, and even no longer ago than the last century, we find Cullen, who in many other respects was a very remarkable physician, remarking that he would “drive nature out of the sick-room as he would a squalling cat,” which certainly was a strange doctrine for such a modern man to promulgate. We have learned that doctors do not cure typhoid fever, mumps, measles, whooping-cough, chicken-pox, etc., but that there is a curative power in man. This belief in a malign entity still survives in the world, and in many different ways. This belief is shown by the faith in charms, which still prevails in many of the dark corners of the earth.

A missionary in Africa writes of a small colored boy, who, being ill, swallowed two or three big doses of the medicine provided, and then rolled up the prescription and swallowed it, in the hope of getting all the benefit at once—certainly a better way than to swallow all the medicine at once. The doctor said the paper pill might do him some good, for he did seem to have great faith in it. In Louisiana the use of skin of a black cat for pneumonia, and the liver pads of Hoosierdom, still show faith in the fetish.

Men know nowadays that disease is no longer chargeable to Providence. Providence does not make people sick. Typhoid fever and cholera are both due to bad water. Men know, even if they do not care, that when a city drinks out of another city’s cesspool (or out of its own cesspool, as we do here in Chicago), fevers and intestinal disorders abound. Everybody knows, even though preventive measures are not instituted, that crowded, unkempt tenement houses must breed disease as well as crime. Men understand, even if they do not always remember, that dyspepsia is only the logical penalty of dinner-table sinning.

Rational medicine teaches all this, and instructs the physician that his duty is not to cure disease, but sick people; not to juggle with maladies, but to aid nature in removing their causes. The immediate cause of disease is less important than the remote causes. No man gets a fever unless he was sick before. A well man never gets sick. An onset of illness is only a sick man getting sicker. Lowered vital resistance, physical deterioration, is a condition which precedes maladies of every sort, acute and chronic.

Throwing aside all the obsolete theories, the belief in specific remedies, the puerilities of organopathy, and the Egyptian notion that disease is an entity, to be destroyed or pacified, as the case may be, the modern physician requires the largest possible knowledge of anatomy, histology, physiology, the nature and functions of the human body, of bacteriology, chemistry, hygiene, and of the nature and history of disease. The missionary physician, especially, needs a broad medical foundation, a sound scientific education. The missionary physician is likely to be isolated, and may not have at his beck and call specialists in the various branches of science to help him in difficult cases; he must be his own counselor, his own specialist, his own adviser; he must be self-reliant. He may be the only physician for twenty millions of people, as sometimes happens in India or China, and the responsibility resting upon him is far greater than that of the ordinary physician, for his reputation not only as a physician but as a Christian is at stake, and upon the reputation of his work rests that of those who support his work and even of Christianity itself.

It is necessary, then, that the Medical Missionary College have a standard of proficiency of the very highest order, and in the founding of this College its faculty had this standard in mind. They have appreciated to the fullest extent the fact that cheap
medical schools are sufficiently numerous at the present time, and especially so in the United States, and that it was not necessary to add one more to the number, but that, while presenting the very highest standard of medical proficiency, they ought at the same time to undertake to select and prepare men with reference to the medical missionary work, and not the medical work alone.

This school, I am glad to say, while it displays no pretentious buildings, although it has received no great endowments, although it can not boast of a long list of distinguished professors of world-wide fame, has a curriculum which is known as thorough; there is no medical college in the United States which has a more thorough course, and from my observations abroad I have come to the conclusion that the requirements of the course here are equal to those of any medical school in the world.

But the missionary physician needs something more than the so-called scientific training. Of course the doctor should be not simply a healer of diseased bodies, but of mental and moral, as well as of physical wounds. The medical missionary has for his pattern the one Great Physician this world has seen. Christ, the greatest of all physicians, went about on this earth doing good, healing the sick, teaching the ignorant, exercising every healing power of mind, soul, and body upon those who were in touch with him, making the blind to see, the paralytic to walk, the deaf to hear, the dumb to speak, lifting up the fallen, teaching humility to the proud, feeding the hungry, helping the fisherman in his distress, comforting the sorrowing, cheering the hopeless, with a renewed hope for the future.

The sympathy which should actuate every true Christian physician, the spirit which should be his animating principle, is thoroughly opposed to the commercial spirit, the exclusiveness of class aristocracy. The missionary physician has to be the servant of humanity. To serve, and not to be served, is the highest privilege to be sought. He is greatest who serves most. He is the most honorable who has the largest service given him to perform. This is contrary to the world's standard. The ambition to climb up above the world and look down upon it is one quite unworthy the missionary physician. The professional air, calculated to claim obeisance from the multitude, is contrary to the spirit of humility, and diametrically opposed to the spirit which should actuate the missionary physician.

Eternity reverses the judgments of the world. Those who imagine themselves to be sitting in high places will find themselves floundering in low places. The really highest place is the place which is nearest God. Christ, sitting at the feet of all humanity, had no title, and belonged to no recognized profession; his own kin were ashamed of him. Our worldly eyesight is strabismic. The king in ragged clothes takes off his hat to a crowned beggar on a golden throne; the queen with brown face and soiled hands does homage to a whitened sepulcher in robes and jewels; a man goes off somewhere and kills some thousands of the sons of God, and comes back a hero. In military camps and slaughter-houses men are taught, not to save life, but to destroy it.

The world's standards are perverted ones. Things are called best which are really worst; things white are called black; things good are detested; sweet things are pronounced mawkish; bitter things are termed sweet. The body is regarded as a harp of pleasure, simply to be played upon as long as a tuneful chord can be struck, and as a consequence the human race is rapidly deteriorating; crime, lunacy, idiocy, are increasing at a marvelously rapid rate.

It is a fact that the heathen are multiplying faster than ever, for their children are being born into the world faster than they are converted. Our efforts are so feeble and puny that, by the natural increase of population, the heathen are defying the efforts of Christianity to convert them.

Let us call your attention a moment to the opportunities of the missionary physician in the world, as we see it— a world sunk in ignorance and disease. Twenty millions die in darkness every year— thirty every minute. The slums of our great cities are teeming with criminals, and in the United States year before last there were ten thousand murders. This last year eighteen hundred people disappeared mysteriously in the city of Chicago alone.

The physician has the opportunity to enter more fully into the problems of human welfare, and to see human needs with a clearer vision than any other man. The greatest of opportunities lie close to him, and these bring with them corresponding responsibilities and obligations. Hence the physician should be the very best type of man, physically, mentally, and morally, and if every physician ought to be of this type, the missionary physician especially needs to be thus prepared for his work.
I think it has always been considered that there was a slight incompatibility between religion and medicine, and the thought has been, even, that it was impossible for a medical college to go forward properly while trammeled with religious superstition. But there is no incompatibility between science and religion. Science reveals God as truly as does the Bible. Every truth is from God, whether taught by nature or by the Scriptures. The scientist sees in man a curative power, which he terms nature. The Christian physician sees in man this same healing power, and he calls it God's power—the great supporting, healing force which is abroad in every place. Belief in such a power is not superstition, but recognition of a scientific fact. Prayer to such a God is not an exhibition of medical ignorance, nor an appeal to an unscientific method. The most truly scientific method is that which is most in harmony with the Author's science, a belief in the intelligent power which makes science.

No man so often finds himself confronted with problems too great for him to solve, great emergencies with which his best skill can not cope, as does the physician.

The Christian physician who has a scientific foundation for his faith can have no sympathy for that species of belief which leads so many to renounce the physician when the case becomes desperate, appealing to the agency of prayer, with the thought that the physician can cure ordinary cases, but God must be appealed to in extraordinary cases and emergencies. Still less can the missionary physician sympathize with that fanatical and still more absurd dogma of the faith-curist, which says that the physician has nothing to do except to sit by as an idle spectator. True faith sees God at work in every case of healing, and in every case of sickness an opportunity for the physician to be used as the divine instrument in co-operating with the intelligent healing powers at work within the sick man. Every sigh, every groan, every sigh of need, the gratification of which will bring true joy and happiness, is a prayer which is heard by him who "satisfieth the desire of every living thing." Job tells us that the young ravens cry to God for their food, and the psalmist tells us that the young ravens are heard when they cry.

Nothing can be more natural than the association of religious with medical teaching, as naturally occurs in a missionary college. But this teaching does not necessarily imply creed teaching. Christ had no creed and taught no creed. All creeds are of human construction, if not entirely of human invention. It is entirely possible that a man may be furnished unto all good works, even though he has no creed. The true attitude of the Christian man of science is to sit at the feet of the Great Teacher whose voice is ever heard in nature and in revelation, sitting and waiting and watching the development of truth as the unfolding of a flower-bud, the developing of a tree, the growing of a symmetrical building.

The Christian physician sees in the human body a temple of God, a house in which dwells the divine Spirit. He sees in every child of humanity, no matter how lowly, how degraded, how ignorant, a son or daughter of the Most High, worthy of regard and respect. He will see in every case of human need a mission worthy of his best effort.

This day is a great day not only in the history of the American Medical Missionary College, but in the life of each one of those who are here expecting to receive their medical degree. To-day both the faculty and the prospective graduates of this school are brought to a closer test of character than ever before in its history. We have come here for the first time to make a public presentation of the fruits of our efforts. We are for the first time sending out young men and women to represent this school, and its future success, as well as the measure of its past successes, must be determined by the work of those who have been trained in it. The graduates and students of a school make the school. The training is only the beginning of the influence of a college. It reaches out into all the life and to all the corners of the earth, where the course of life pursued by them, and their success or failure, determine the success or failure of the school itself.

I am sure those who have come here to-night have come with a deep interest in that which is represented in the school, and with an appreciation of the needs of a training to prepare young men and women to go out into the highways and byways and all the corners of the earth to lift up humanity, and to reach out after those who have fallen by the wayside.

A few days ago I had the privilege of riding down that remarkable highway from Jerusalem to Jericho. I saw the exact place where tradition says the man was cast out by the wayside, and the place to which the Samaritan brought the man. There is still an ancient inn there,—a very quaint structure that looks as if it were several hundred years old.

As I went down the road from Jerusalem to
Jericho, I thought how many Jericho roads there are to-day where men are going down from Jerusalem or some other high place into some lower place. In fact, it does seem to me that in spite of the most optimistic views we can take, the general trend of the world is downward, mentally, morally, and physically, and it needs young men and women who are qualified as healers of human maladies and human woes.

So I am glad we have been able to come here to-night, showing this interest and enthusiasm. There is certainly no need so great as that for the medical missionary. In all China, with her four hundred millions, there is just a handful of missionary medical men. There are less than five hundred medical missionaries in the world to-day. In all the great Sudan, with its ninety millions of people, there is not a medical missionary, or a missionary of any kind who speaks the native tongue, and in India with its teeming millions there is but a handful of medical missionary men and women, who have taken their lives in their hands to rescue from ignorance this wonderfully bright and intelligent people.

I trust there may be many similar occasions in years to come, and that this one may be the means of encouraging some here to-night, who have not already done so, to dedicate their lives to the noblest work in which any human being can engage.

The Women of Asia.

In Asiatic countries, the birth of a girl is at the best a subject for condolence with parents, and none who have heard it can ever forget the wail of the Chinese mother for sorrow that a woman is born into the world. The birth of a girl is a token that the gods are displeased with the mother, and both parents regard her as a bitter well-spring of anxiety and expense. At a very early age the girl is secluded in the women's apartments, and at her marriage at twelve or thirteen is removed to the seclusion of her mother-in-law, where she spends her time in menial offices. She prepares her husband's food, but he does not demean himself by eating with her.

Faithfulness in the marriage relation is not incumbent upon men, and is believed to be impossible for women without the protection of the harem walls. It would not be possible to put into words the deep distrust which attaches to widowhood in India, and child marriage enhance the degradation of the lot of our Eastern sisters.

The woman's house has none of the sanctity of home. In rich men's houses there are often as many Japanese Dancing Girls.
as two hundred inmates. Privacy is unknown and impossible. There are legitimate wives, and wives who have few legal rights; slave wives, discarded wives who are practically slaves, female slaves; aged women who act as spies and duennas, girl children, daughters-in-law, and women of several colors and races. They are totally illiterate; the favorite wives in rich men's houses are precluded by rigid custom even from such a light occupation as embroidery; they are without any possible outgoings in the direction of philanthropy or kindness, and never cross the threshold of their dwellings except in closed chairs. Their chief occupations are playing with their children, counting their jewels, changing their dresses, eating sweetmeats, dressing their hair, painting their faces, staining their finger nails, smoking, sleeping, and practising petty tyrannies and cruelties upon their slaves. Their recreations are the performances of singing and dancing girls, and fortune-tellers, shopping at home, and small dramas acted by their servants, full of a vileness of language and suggestion perfectly astounding.

In intellect these secluded women are not higher than children, but their circumstances foster an early and gigantic growth of the worst passions which deform humanity,—envy, hatred, malignity, unbridled jealously "strong as death and cruel as the grave," revenge, slander, greed, impurity,—a leprosy of unholiness which affects well-nigh every home and heart, a foul atmosphere in which every generation receives its earliest impulses. There are no ideals, no examples of goodness to be studied, nothing to raise the thoughts. Influence is represented by intrigue. There are no duties in life other than those to children and parents-in-law, and no true companionship can exist between husband and wife. To be the mother of boys is a woman's highest aspiration.

In all the countries of continental Asia, girlhood, with its charm, its brightness and sweetness, its aspirations and enthusiasms, its frequent alacrity of service, and the bright possibilities for the future, is altogether unknown. There is no middle platform between childhood and the loveless seclusion of wifehood. All that is good in a woman's nature is undeveloped and blighted; all that is evil is developed as in a forcing-house.

To give the reader anything like a correct idea of womanhood in the Orient, this brief sketch ought to have its details filled in and to be painted in much darker colors. The imperfect picture I have given represents womanhood under Hinduism, Islamism, Buddhism, Demonism, and is one whose every feature is purely Oriental.—Mrs. Isabella Bird Bishop.
Among Our Exchanges.

The African "Jigger."

One of the difficulties with which our missionaries have to contend is the sand-flea, called the jigger on the West Coast, which has now completed its march across Africa, and has arrived in Zanzibar. This terrible insect, burrowing chiefly into the toes, and producing ulcers, which, if neglected, may even cause death, is said to have been brought in sand ballast from Brazil to West Africa in 1872. "In 1885," writes Dr. Oscar Baumann, "I came across the jigger on the Lower Congo and at Stanley Pool. On the Upper Congo it was then unknown. When, in 1892, I arrived at Lake Victoria, the jigger had already spread over the whole of its western shore. The populations of Usinja and Usundi suffered terribly from this plague, and whole villages were depopulated. It is said that the Stanley expedition brought the jigger to the Lake Victoria district; it also reached Tanganyika, by the caravan route through Manyoma. In 1897, it touched the East Coast towns in Zanzibar, and now appears in hordes." It seems by no means unlikely that the jigger, continuing its journey, will reach India and the Southern Seas, and so conquer the whole tropical world.—The Christian and Missionary Alliance.

Chinese Converts.

I know of no greater joy than to sit at the bedside of a poor Chinaman, and tell him of the great Healer, and point the lost to the way of salvation. The Chinaman is, perhaps, one of the proudest men on the face of the earth, but I have seen tears fill his eyes as he looked at me, and said, "Do you mean to say that this Saviour is a Saviour of the Chinaman as well as of the Englishman?" And then, perhaps, I read to him these words, "Him that cometh unto me I will in nowise cast out." Well, those men have gone away from the hospital saved in soul and healed in body—a double cure.

What happens to them? We send our native brothers to visit those people, which is most important work. Perhaps they are the only persons in the village, surrounded by heathen, who believe in the Lord Jesus Christ, and each convert has to testify for Christ, or give up his religion, and then fall back into heathenism. I may say that on the testimony of the natives who visit them, seventy per cent. of the converts who leave our hospitals as Christians stick to their colors.

What happens to them when they get home? Directly a young man throws aside his idols, and believes in the Lord Jesus, his own father turns him out, saying, "If you won't worship your gods, away you go, and never darken my door any more." I remember that our washerman, a lad, was taken to prison because he was a Christian, and for four hours he was hung up by his thumbs, his toes just touching the ground. The prison authorities asked him whether there were any more converts in the village, but he would not tell them, and then they put incense on his shoulders, and set fire to it, and the mark is still left where the lad was burned. He said to them, "My Master suffered far more than I am doing, and I am willing to suffer for him. You can do what you like with my body, but you cannot touch my soul; it is safe in the Master's keeping."—Medical Missionary Record.

Butter and Honey.

In a small upper room, furnished in Oriental style, we sat on the floor with our legs crossed under us. It was nearly noon, and as I looked out of the door, I saw the black smoke coming out of the mouth of the oven, and I could see my host's wife preparing the sweet bread for our midday meal. After a while the daughter brought a large tray made of woven straw, and laid it on the floor between her father and me. The fresh, warm loaves of bread lay upon the edge of the tray and the dish of food in the middle. After a few moments my host called out, "O Gazelle!" "What, father?" "Gazelle, bring a plate of butter and honey." "Yes, father." Soon she came to the room bringing a plate of strained honey, in the center of which was a large lump of delicious native butter. Dipping a piece of the fresh bread into this butter and honey made a dainty morsel. It was the first time I had ever seen this way of serving honey, and I understood as never before the meaning of the words found in Isaiah 7:15.—The Assembly Herald.
AMONG OUR EXCHANGES.

Value of Human Life in China.

The cheapness of man is one of the deepest of the first impressions of China. The feeling, almost of horror, which comes over one ushered off the boat into a jinrikisha on the Bund in Shanghai, and taking a man for his horse, and seeing men on every side taking the place of beasts of burden, electricity, and steam, is intensified by every hour spent there. It costs less in China to keep a man than to keep a donkey, and if you hire a donkey, you can have a man thrown in to run behind and hurry it along. Three cents a day for food is luxury. An unspeakable sadness comes over one as he looks upon thousands and thousands, a countless throng of beings meant to be in God's image and with eternal destinies, forced into lives beside which that of a dog or a horse in America would be heaven. Not only is there no danger of overstating it, but there is no hope of giving you at home a realization of the degradation of man which an hour here would reveal.

Intimately connected with this and equally evident is the poverty of the masses of China. A Chinese city is a sea of hovels. The common currency of the realm is the "cash," eighteen hundred of which are not equal to a dollar. It was a common sight when at Mankin to see people out hunting snails for food, or scouring fields for grass for fuel; and yet China might be rich. Thousands starve while countless acres of fertile land lie in graveyards; for it is said that the dead occupy more land than the living.—Review of Missions.

The Locust Plague.

Portions of South America have suffered severely from drought and locusts in recent years. A missionary in Argentina tells of passing an orange grove "where two thousand trees have been waiting nine years for a chance to give a crop, and have not succeeded, on account of the locusts." These things, together with the almost constant political unrest, lead many to inquire what the world is coming to, and they are ready to give ear to the preaching of the Word.—The Oriental Watchman.

Bicycles in India.

"The finest bicycle path in the world is probably the Grand Trunk road of India, extending from Lahore to Calcutta, twelve hundred miles. It is
Notes and Personals.

As we go to press, the newly graduated physicians of the American Medical Missionary College are assembled in conference at Gull Lake, about seventeen miles from Battle Creek, where they are combining rest and recreation with their council.

The July number of the *Life Boat* contains an illustrated history of that enterprising monthly, now less than a year and a half old, from its first issue of a handful of papers to the present. The June issue, the Prisoners’ Number, was thirty-five thousand. Replies are still coming in from this number. We give a few in our columns this month.

Misses May Kelley and Belle Shryock write from Milwaukee, where they have been engaged in self-supporting medical missionary work. They have found many calls to treat those too poor to pay, and have had very interesting conversations on health topics.

“We find the people very anxious to learn the truth. Our prayer daily is for baptism for service. We realize that it is only the Spirit of the Lord that will accomplish the work.”

Dr. F. E. Braucht wrote from Apia, Samoa, that he and his family were just leaving for Australia, June 1. He intends to return again as soon as matters are more settled. The commission sent to settle the Samoan difficulties had just arrived. “We hope,” he says, “soon to see the drift of things in the way of settlement, and then we think we shall be able to judge as to how long it will be before Samoa is again quiet politically. It seems to me there will be more fighting, no matter how the native difficulty is settled, but we shall hope for the better.”

Brother and Sister W. J. Fitzgerald write from Kettering, England, where they were visiting at the time of writing in June. They sailed May 3 with a company of thirty-two bound for England and the Continent. They have been visiting among the churches to give help where most needed. They find that their experience at the Sanitarium proves most helpful in this work. “I don’t know what we could have done without our knowledge of healthful living,” writes Mrs. Fitzgerald. “It is very evident the Lord has led us. Not one experience has come amiss.” Brother Fitzgerald was holding meetings every evening, and his wife giving cooking lessons each day. They had been at Wellsborough the previous week, and their next objective point was Bath. They have visited a number of places of more or less interest historically, among others Fuller Chapel, where William Carey used to preach. His house is not far from where they were staying in Kettering.

Miss Emily Dilkes writes from Charlotte, Mich.: “Miss Rutherford and myself are giving treatment here, and the Lord hears our prayers, and works through the simple treatments. We had the care of an infant for five weeks, and afterward succeeded in finding a good home for it in the country. Our jail workers are having good experiences. Last Sunday the prisoners asked one of the workers to leave her hymn-book with them, that they might sing and thus while away the tedious hours.”

Brother W. S. Wedge writes: “I spent a week in Rome, Ga., with Brethren Patch and Brandstater, and found that they have many of the best people in Rome interested. They expect to have treatment-rooms open in about two weeks. Twenty-two patients are waiting admission. I spoke in the Methodist and Baptist churches, and held a meeting at the convict camp. Every soul except one in the camp raised his hand for prayer. There were about seventy-five present. It was a sad sight to see so many human beings chained, guarded by shot-guns and bloodhounds.”

Brother Arthur Lovell writes encouragingly of the work in West Superior, Wis. He has a bath-house and treatment-rooms, centrally located, consisting of two parlors, an office at the entrance, a linen-room, a room for the vapor cabinet and electrical treatment, also facilities for giving Russian baths, and a wet-room with two slabs and a shower bath. He says, “It would be enough to fill a book to enumerate the excellent opportunities I have had to tell of the health principles and Jesus.”
Prisoners’ Number of the “Life Boat.”

There are over eighty thousand prisoners confined within the various State penal institutions in the United States. This does not include the juvenile offenders and the inmates of the reformatories and industrial schools. How to bring the gospel to the notice of these people is a problem which has received considerable thought by evangelistic workers and those directly engaged in prison missionary work.

The publishers of the Life Boat decided a few months ago to get out a special issue of that paper, to be known as the “Prisoners’ Number,” and to select the matter contained in this number with special reference to its adaptability to reaching the hearts of men confined within prison walls. This issue, amounting to thirty-five thousand copies, was sent out during the month of May. It received the most hearty reception on the part of prison officials throughout the country. It was largely due to the cooperation of the wardens and chaplains that the papers were so systematically placed in the hands of the prisoners, the distribution being so conducted that every prisoner in the United States had an opportunity to read this special number of the Life Boat.

We thought the readers of the Medical Missionary would be glad to know at least something of the material results of this effort. We have already received letters from either the prisoners themselves or the chaplains, which bring to us the knowledge of over fifty real conversions effected by this one issue of the Life Boat, to say nothing of the scores of otherwise encouraging letters which have daily poured in since this number of the Life Boat was placed in the hands of the prisoners of this country. The results already discerned are of such a material nature as to warrant the laying of plans for the publication of a special Prisoners’ Number once each year.

This large special issue was gotten out wholly by voluntary contributions sent in by friends and readers of the Life Boat. Many requests have come in from individual prisoners asking to have the Life Boat sent to them each month. We are complying with every one of these requests.

Editor of the Life Boat.

Dear Sir: I received from another prisoner one of those priceless little books called the Life Boat, and it has brought me to thinking of myself and my past life, that I can yet be saved, although I am still behind prison bars, not knowing when I will get out, as I have not a friend on earth to give me one kind word. I hope you can write me a letter to cheer me a little. I had about given up all hopes of myself till I read the little book. It gave me courage to think that I am still not forgotten. It has often entered my mind since being confined here to look to God, but I thought it was too late. My poor old mother died a good Christian, but I have been led away by evil company. I have been brought up in prison, but may God bless you for putting that little book in my way. O, I know I shall yet be saved. I will go on my knees and confess to my Father in heaven to lift me up. I already feel better, although it is only a few days ago that I went to God, my Heavenly Father, for help, and I know he will not cast me out.

My Dear Sir: If you can aid me in any way, I mean, give me some good advice, you don’t know how happy and grateful I shall be. Since I have read the little book I keep it as priceless. I take it down nightly and read it, and when I get through I feel so much better. Now, dear friends, I hope you will send me some good spiritual advice, for I long to hear or get a little encouragement. I will write every four weeks if you will let me, then I will have some one to cheer me up and I will continue on my knees to God. Don’t you think he will take me as I am, deep in sin? I feel now that the Lord will take me at my word and that the rest of my prison days may be happy. Well, maybe I have already written too much, but I want you to believe me, I am going to be made a happy boy yet. Now I hope you will not forget me, for I am forsaken by all. I would like to read the Life Boat, but I have not the money to buy it with.

I shall have to close till next time, and shall look anxiously for some good advice to follow.

Dear Brother in Christ: Having read your special Prisoners’ Number, I feel a desire to write and thank you for your kindness in placing it within my reach. How good the dear Lord is to those who love and trust him. I can fully realize the truthfulness of this blessed fact when reading the Life Boat, for I know that nothing but his wonderful grace and power could inspire the work that you are engaged in. There are many whose profession in life is such that they seem to live and thrive, as it were, on the misfortunes of others. A man in my condition can see plainly how important it is to look to God for all good things. The devil leads a man on until he gets him into trouble, and then deserts him, and often it is the getting into trouble, even behind prison bars, that causes men to stop and think. Thus God in his own good way has awakened within me a desire to make retribution for the past.

I am thirty-nine years of age, and when I look back on my past life, I see so many blunders and sins that I
want to forget it and start over again; but alas, we can not recall the past. 'A bird with a broken pinion never soars so high again.' But thank God I can by faith work to the honor and glory of his holy name, which I am resolved to do in the future. I have some talent which can be made use of in helping to convert sinners, and that shall be my calling in life when I get my liberty. At present I don't know where or how I shall begin, but when the time comes God will show me where and how to begin; God will show me what he wants me to do. I hope to get out of here in a short time, yet I can't say. I am praying and trusting. O, that God may help my unbelief! Remember me in your prayers, for Jesus' sake.

Will not the readers of the Medical Missionary mention the prisoners in their prayers, remembering that Christ said, "I was in prison, and ye visited me"? W. S. Sadler.

The Chicago Mission.

Workers' Experiences.

In our house-to-house visitation we come in contact with both parents and children, and as we study the needs of each we are led to lift our hearts to God, beseeching him for strength to impart the life of Christ in just the right way. The other day we came across a very poor family. They had nothing to eat or wear, were very dirty, sick with hard colds, and in general were in a miserable condition. We saw their needs at once, and quickly heated some water and gave baths and other treatments, found food, and something to wear. As we worked we spoke of the Saviour and his love for them. The family consisted of mother, father, and five little children, the oldest being eight years, and the youngest two months old. They had been brought to this condition by the drunkenness of the father, a cause by which many a home has been made a place of distress and want. When we came to leave, the mother wept and said ours were the first kind words she had heard in a long time. We had prayer with her, and now the whole family is much interested in better things. We expect soon to have cottage meetings at this place. The father came home sober the other night for the first in a long time, and brought his money and got food for the family. We praise the Lord " for his wonderful works to the children of men."

During a service one night at the Life Boat Mission an elderly woman, with bloated face and in rags, called at the door and asked that some one might go with her to see a woman who was then in spasms. I, with two of our sisters, went with her. She took us up a dark alley in one of the worst districts of Chicago, and through the back way into a basement where the suffering woman lay. It was a house of sin and shame. We were told by one of the inmates that her illness was caused by drink. We did what we could for the sufferer, and then sang and prayed with them. One elderly woman, with tears streaming down her face, said she wished she was as happy as we who were singing. I assured her that it was her privilege to be. After listening to her story I endeavored to get her to go home with me to the Training-School, but she seemed held and would not go, although she said she wanted to. I was told that she was a grandmother, and of a respectable family, but had run away, and they know not where she is.

A few days ago I felt impressed to go to see her again, and asked one of the sisters here to go with me. I had neither name nor number, and I knew that it would be a difficult matter to find the place unless the Lord helped me, so I asked him to do so, which he did. The sick woman had recovered and moved to another house, and the poor, unfortunate grandmother had been driven from place to place on account of her terrible drunkenness, and was spending a great deal of her time lying in the alleys in that awful condition.

While going up the alley seeking for these, hoping that we might find some precious jewel in the rubbish, we passed a man sitting on the ground, who called out to us and asked us what we wanted. When I told him, he jumped up and said he would help us find them, as he was pretty well acquainted along there. In a short time we found the woman who had moved, and then not only had the privilege of talking with her, but also of doing some gospel work with the man who helped us to find her. The Lord blessed in the conversation with him, and he promised to attend the Life Boat Mission services, and said he wanted to talk with me again there about how to be better, for he said he was a bad man.

After he had gone, I made inquiry for the unfortunate grandmother. The woman tried to convince
me that she was too bad to do anything with, but I told her that Jesus loved that woman and that he came to seek and to save that which was lost. While we were talking, she appeared in the alley, and I had her called in, and O, I am so glad I did, for we had such a precious season together and her heart seemed deeply touched. She promised that she would gather up her small belongings and go with me later. The Lord grant that she may, and that she may find rest unto her soul.

A Wayside Ministry.

While going from house to house in my work for the Lord, seeking to lighten some darkened soul with the light of the gospel, I called at a tenement house where a number of poor families were living. After talking with them, I started on my way; but something seemed to say, "Go back." I had noticed a cellar under the house where I had just called, and as I looked down the stairway, it seemed a very dark and undesirable place to visit.

I went back and spoke to a woman who was standing in the door above, and asked her whether any one lived down there. She said, "Yes, but don't go down there, for it is a terrible place." I told her I thought I would go down. She said, "No, I would not, if I were you, for it is an awful place; they all drink so down there." I replied that Christ is no respecter of persons, and that he came to save such people as that, and that I would go down.

I asked the two young girls who had accompanied me that morning, to go down with me. A woman with a red, bloated face, and a neighbor woman came to the door, but stood so we could not go in. I talked with them kindly until I had won their confidence to some extent, and then asked if I could not go in and read to them a little while. She said the house was not in a condition for me to go in, but after a moment consented.

There were two rough-looking men in there, and what a filthy place it was for human beings to live in. I began to sing, and the girls joined with me. They were much pleased at this, and asked us to continue singing. A number of the poor neighbor women heard us singing, and came down to listen. I then opened my Bible and began reading from the third chapter of John, telling them of the love of Jesus, and what he is able to do for us in transforming our lives and changing our desires. The red-faced woman broke down and wept bitterly. One man was so nervous he could not sit still, and the other man said that he was a very bad man, but that he wanted me to pray for him.

After kneeling in prayer with them, we sang, "The Best Friend to Have Is Jesus," and then arose to go, promising to come again. The woman said, "You will come, won't you?"

I arranged with her and her neighbors to hold a noonday meeting, asking them to invite in more of their neighbors. They all seemed delighted with the plan. The man who asked for prayer said that if we had any meeting at our institution where men were allowed he was going to come.

Lessons from the Chicago Training-School.

Is the Gospel a Superstition?

The other evening in the Life Boat Mission one of the converts, who has been standing firm for the Lord for two years, related in a very impressive manner an experience that he had had with a skeptic in a recent visit to a neighboring town. This man, in response to an invitation to accept the gospel, replied that religion is only a superstition, upon which our converted brother commented that even if it were merely a superstition, he would to God that more would accept it; for "it is the only superstition that would keep these feet of mine from going to the dancing-hall, or these hands of mine from slipping into somebody's pocket after his money, or this mouth of mine from drinking beer."

Saved by Grace, on a Curbstone.

Many get the idea that God's miracles of grace in the slums of our large cities are practically confined to the inside of mission walls, but mission workers find abundant evidence that the Spirit of God is moving upon the hearts of men, from those who serve liquor over the bar down to the shoeblack who plies his occupation so patiently on the street corner.

Recently I heard a man in the Life Boat Mission testify in a most intelligent manner to how God saved him from the thraldom of the drink habit while he was sitting upon a curbstone. Afterward in conversation with him he said he had tried the Keeley cure and every other means to get rid of the habit; had been brought to delirium tremens six
times, and came to the point where he had pawned his coat and vest for liquor. It was then he “took a tumble,” as he expressed it, while he was sitting upon the curbstone, wondering how this thing was to end. Suddenly the thought flashed into his mind that God would save him if he would ask him. Then and there he prayed to God, and God took away the appetite for liquor, and shed a clear illumination into his mind. Then this man went directly to the Workingmen’s Home and took a bath, secured lodging, and work in the rug-making department until he might get suitable clothes to secure his old job again.

The Power of the Simple Gospel.

There is a vast difference between the idea of God’s doing something while we try to patch up the rest, and a complete surrender of self just as a child jumps from a ladder into its father’s arms. Many who seek to come to Christ do not seem to learn this lesson, and as a result they have a “wilted” experience with nothing in it to make others hunger and thirst for the same; for their lives emit no sacred fragrance. Many who come to Christ imagine that they have something in their past lives to look back upon with pride while the poor outcast of the slums is often an object of disgust to himself and of loathing to others. He appreciates his need of a complete salvation and gets it; he knows what it is like, and he feeds on it daily just as he does on physical food. As a result one can almost always recognize his testimony in the social meeting from his inspiring words and cheerful countenance.

A mission the key-note of whose message is not complete personal surrender, no matter how many flowery things are said, will be a failure. In this respect God has wonderfully blessed the Life Boat Mission in Chicago, situated as it is in the midst of darkest Chicago. Past its doors marches an almost continuous procession of sin-cursed men and women. Many who step aside and come in never know just why they did so. As others express it, an overpowering impression to step in seized them, and they yielded to it, while others are coaxed and urged to come in and make their calling and election sure.

The other evening Brother Sadler, who led the meeting, showed clearly that Christ did not die to persuade God to love man, but to make it right for Him to do so. He was followed by Judge Arthur, who told some of his remarkable experiences in being led to the foot of the Cross. He stated that his work on the bench had been of such a character as naturally to stifle human sentiment and emotions in sentencing men to prison and even to the gallows; but God softened his nature, and O, how he sought to lay hold on something he did not have! How he struggled, trying to do part of the work himself! Finally he grasped the thought that the work of recreation must be wholly the Lord’s, so he made a complete surrender, and a sweet peace came into his life that has never left it since. The Spirit of God used the recital of this simple experience to the encouragement of many a poor struggling sinner that night.

When Judge Arthur sat down, a very fine-looking man stood up and said that prior to five months ago whisky had had complete control over him for thirty-five years, and during that time he had broken nearly all the laws of God and man. When he staggered into the mission five months ago, and came forward for prayers, he does not remember anything that he prayed, except, “Jesus, save me.” The Lord changed him, and he has known nothing but happiness and peace ever since.

Following him a young man, who had spent fifteen years in prison, gave a ringing testimony to the power of God to save and keep. He told of meeting, the previous day, the identical detective who fifteen years ago put the handcuffs on him, and he had the opportunity to show this officer that there was something in his life that was a stronger incentive to do right than handcuffs and prison bars.

At the close of the meeting nearly a score of men raised their hands for prayers, and there were some grand conversions in the after-meeting.

Some may ask, “What are the permanent results?” I shall write something on this subject in a future number.

DAVID PAULSON, M. D.
Medical Mission, Brooklyn, N. Y.

Brother Iliff writes: —

During the month, employment has been found for twenty-one persons. Thirteen persons of whom we have record have professed conversion. Many more than this have asked for prayer, but we have kept no record of any other than those whose testimony was clear.

Our congregation averages about forty-five, and the interest is good. Our Sunday-school organized four weeks ago, with eight children, twenty-seven pupils being in attendance last Sunday. Last night we had children's meeting; about thirty of the children took an earnest part, and a good interest was manifested by the usual audience present.

These are children of the street; their parents are poor, and shy of religious workers. The summer campaign must be with the families hereabouts, and the Lord is opening the way for reaching these darkened homes through the children.

A physician who is connected with the United States ship hospital work has kindly volunteered his services to us, so that Brother Johnson and Sister Wright will be strengthened for their work. I can not but believe the Lord sent him here, since he came to us just as the nurses arrived. From every point of view the gospel work is encouraging.

Battle Creek, Mich.

During the last two months a company of workers from this city has been visiting the Marshall jail every Sabbath and holding meetings with the prisoners. The interest is good, and the prisoners often express themselves as "glad to have you come, but sorry to have you go; wish you could stay longer," and the expression of joy that lights up their faces as they see the workers coming, plainly indicates that they speak from the heart. One interesting and encouraging case is that of a young girl who has been in the prison for the last three weeks. Previously to the visit of the workers she refused to be seen by various other parties who came to visit her, and does yet object to being seen by everybody who calls. It is very encouraging to our workers to see her face at the window of her cell, all lighted up with smiles as she sees them coming toward her, and she always greets them with a hearty handshake. Correspondence has been begun with her, and her letters are very encouraging.

One very interesting feature of the work is the music. Special pains has been taken to furnish good music and plenty of it, and the prisoners join heartily in the singing, often calling for some of their favorites, which include such hymns as "Nearer, My God, to Thee," "Rock of Ages," "The Best Friend to Have is Jesus," etc. The company has secured one of the small organs used in cottage-meeting work, and finds it a great help.

After the prison meeting, the workers repair to the street and hold an open-air meeting. The interest in these meetings is good, and during the last two weeks has been especially marked.

On the way to Marshall the company stops at Ceresco and visits the church at that place, where they always receive a hearty welcome.

Of the results we can not say much as yet, but we know that the Lord is in this work, and is preparing the hearts of the people to receive the message for this time. The prospect for the work at Marshall is good, and we feel sure that it will not be in vain.

The Medical Mission, Portland, Ore.

Some of those who helped at the mission during the winter and spring are recalled to other parts for the summer, thus breaking into the regular work of the mission. Meantime changes are being made in the mission building in anticipation of the coming winter. The lodging department is to be increased by some ten or fifteen rooms, and the kitchen and dining-rooms are to be enlarged. An extension of the work for the Chinese is also under consideration.

Helping Hand Mission, Cleveland, Ohio.

There have been rumors that this mission was to close for the summer, but we are assured by those in charge that this is not true. The work is naturally lighter during the warm weather, and the mission helpers propose to improve the opportunity to do more outside work, and are planning to use a gospel wagon.


"The Lord is blessing the work here, and light is creeping into many a clouded soul." The mission acknowledges the receipt of several barrels of food, caramel-cereal, zwieback, granola, nut foods, etc., from the Sanitarium and the Sanitas Food Companies.
Matabeleland.

Brother J. A. Cheney, a missionary nurse from the Sanitarium, writes from the mission station near Buluwayo, April 16: —

Here we are at the farm in Matabeleland after so long a time, and all enjoying good health. I find that I had a wrong idea of this country, and as some of the brethren in America may have similar ideas, I shall try to describe it as it now appears to me.

The surface is very gently undulating, covered with grass, and thickly dotted with low, crooked trees. One of the most noticeable features of the landscape is the piles of huge granite boulders scattered about; these are called kopjies, and form an excellent retreat for wild animals of all kinds. There are many trees and much brush growing among the rocks.

There is an entire absence of running streams, and small pools of water are few and far between. Every thing is dry. As we trek (travel by wagon) across the veldt (grass field dotted with trees), we see little but grass, trees, and rocks. It seems to me to be a very sparsely inhabited country, but perhaps I have not been in the right direction yet.

It is not the productive country that many suppose. In fact, it is difficult to raise anything but mealies (maize), Kaffir corn, nyout (a kind of large millet), native melons, and pumpkins. The natives have most of their crops planted near the kopjies, as the rocks seem to hold moisture.

The soil is all right if water could be supplied in sufficient quantity. The climate seems good enough. Of course it is quite hot at midday, but the nights are cool, and there is a breeze blowing almost constantly at this season.

On account of the scarcity of water the natives are not as cleanly as the people on the west coast, and their houses are not as large or as well built. But they need the gospel just as much.

He expresses the hope that many more recruits may come to that field from the Sanitarium, and help to plant stations through to Egypt. Speaking of Hausaland, which has been the object of his hopes for years, he says: —

I am glad to see the work spreading, and hope it may go on steadily and rapidly from this time.

I am so glad to be in Africa again, and I am seeking to have the fulness of God's blessing in my own life, that much may be accomplished to his glory.

Mexico.

I have just returned from my second short trip to the country, having been on the road ten days, and visited four places where I had been before, and three new ones.

In Ixtlahuacan, a town of some twelve hundred people, I found a large number of patients awaiting me and desiring me to locate among them. They looked up a house for me, and arranged matters with the authorities. The people are fairly well-to-do, even the poorest being better off than those in the larger cities. I visited two ranchos, one hacienda, and four towns, all within twelve miles of each other, with a population, together with a few other small places, of about five thousand, all without a physician.

I expect to move in there this week. I shall then use that as a base from which to visit the others, until I get too busy to do any visiting. You will find my territory between the Santiago and Verde Rivers, all within twenty miles of the junction. There are doubtless many other such openings in Mexico where a nurse, married or single, but without children, can do self-supporting missionary work. He needs, however, health, endurance, and a willingness to live without luxuries. U. C. Fattebert.

Minnesota.

A letter from Brother L. D. House says: —

I recently received a note from a local physician requesting me to go out into the country to give a sponge bath. I found, upon arriving, that the patient was suffering from typhoid pneumonia, and had been pronounced beyond medical aid. I knew from the condition of the man that nothing but the power of the Lord in blessing the treatments that should be given, could save him. So, with a silent prayer to Him who is ever ready to help, I went to work. After thirty-six hours' constant attention there was a change for the better, and the patient continued to improve. He was very grateful for what had been done for him, as was also his family, and I can assure you I was thankful for what I had learned while at the Sanitarium.
This man’s wife was also in poor health. She had had considerable trouble with her throat, being scarcely able to swallow, and had been told that an operation was necessary. By the use of the Magic Pocket Vaporizer and fomentations to the throat, continued for about a week, her throat seemed to be nearly well.

Another lady, whose husband had taken treatment for several weeks, told my wife that she had taken cold. After she went to bed her throat pained her so that she could not sleep. She remembered that I had said that a cold compress at night was good for a sore throat. She was a little afraid of cold water, but thought she would try it, as it was impossible for her to sleep. The result was that she soon fell asleep, and arose the next morning as well as ever. I might relate other interesting cases of the success of simple treatments, but space will not permit at present.

The life of Christ in us is to be what the life of Christ was in him. Christ did not mean to have his life changed when he passed it over into his followers. Does the life of Christ in you seem to be different from what it was in him? There is a very grave reason to doubt whether it is in us at all, if it is such a different thing in us.—Selected.

The Good Samaritan.

Hemorrhage.

The principal means to be employed for arresting hemorrhage are pressure, ice or cold water, hot water, and the ligature. The means to be employed differ somewhat, according to the part in which the hemorrhage occurs. As a general rule, the bleeding part should be elevated, and pressure applied at the point of injury. Hot or cold applications should also be made. Pressure acts by closing the bleeding vessels and allowing the blood to coagulate. Cold at first causes the blood-vessels to contract; but if applied continuously for a long time, the blood-vessels are paralyzed and become relaxed. Hot applications cause more permanent contraction of the vessels than cold.

The ligature is applied by a surgeon to the bleeding vessel itself; but when used by a person not skilled in surgery, it should be applied either above or below the injury if it occurs in a limb, according as the bleeding comes from an artery or a vein. If an artery is wounded, the blood will flow in jets and will be of a bright red color. If the wounded vessel is a vein, the blood will be dark in color, and will flow in a steady stream. If the vessel is an artery, the ligature or pressure should be applied between the wound and the heart; if a vein, it should be applied upon the opposite side. A slight hemorrhage from a wound may generally be very easily controlled by pressure upon the injured part with the fingers or a compress of folded linen. The old practice of applying plaster-of-Paris, earth, and other dry substances for relief of hemorrhage in the case of superficial injury, must be condemned. It gives rise to suppuration. Nothing but an antiseptic dressing should be applied to a raw surface. Treated in this way, suppuration is often prevented. A pad made of antiseptic dressing, drawn tightly over a bleeding surface, may be left several days without injury, if the pressure is not so great as to cause pain.

Bleeding from the nose may generally be checked by holding the head erect, snuffing cold water up the nostrils, and holding the arms as high as possible. Severe hemorrhage occurring from the trunk of the
body must generally be controlled by pressure with the finger until the services of a surgeon can be secured.

Hemorrhage from a cut throat may be slight or severe, according to the size of the vessel cut. When the large arteries are cut, death may occur in a few minutes. The head should be elevated, and cold applied until a surgeon can be called. When the hemorrhage is severe, pressure with the fingers may be required.

Hemorrhage from the arm or leg may be controlled by pressure upon the principal artery of the limb, made as follows: Tie a knot in the center of a handkerchief or strip of cloth, of sufficient length to reach around the limb, including in the knot a small stone, a large marble, or in the absence of anything better, a small potato or other hard substance. Tie the bandage around the limb in such a way that the knot will come just over the course of the wounded vessel, as shown in Fig. 1. It should be noticed that most of the large arteries run along the inside of the limbs. After tying the bandage, pass underneath it, on the side opposite the knot, a stout roller or rod. By means of this, the bandage should be twisted so as to tighten it, thus compressing the artery. Compression should be gradually increased until the hemorrhage is controlled. A bandage of this kind should not be retained in place too long, as the parts beneath it and below may be injured. Properly, its object is to control the hemorrhage until the bleeding vessel can be secured and tied by a surgeon or other competent person.

An injury occurring in the upper part of the arm may be controlled by pressure above the collar-bone of the same side, made by means of the thumb, or better, the ring of a key. (See Fig. 2.)

Hemorrhage from the palm of the hand is sometimes very troublesome. It can generally be relieved by pressure. If the bleeding is not checked by elevation of the limb, a proper pad should be applied over the wound and firmly secured in place by means of a bandage, and the hand should also be bound fast to a splint placed upon the back side of the arm. The two arteries at the wrist may be compressed by applying over each a piece of rubber tubing, or in the absence of anything better, pieces of a lead pencil an inch or two in length. It should be secured in place by a rubber bandage firmly applied.

Bleeding from the gums, from the extraction of teeth, will be best relieved by very hot or very cold water.

In severe hemorrhage from the hand or fingers, the arm should be tightly bandaged. It is also well to have the hand elevated to the opposite shoulder and held in place by a properly adjusted sling.

Hemorrhage from the arm below the elbow, or the leg below the knee may be greatly lessened, and sometimes entirely checked, by bending the limb upon itself as strongly as possible.

Hemorrhage from the stomach, indicated by vomiting of blood, requires perfect rest, the application of ice over the stomach, and swallowing small bits of ice in rapid succession.

Hemorrhage from the lungs requires heat at the extremities, restraint from coughing, the application of cold to the chest, ice pills, and the inhalation of an atomized solution of tannin, or the vapor of turpentine.

Hemorrhage from the bowels generally results from hemorrhoids, or piles. Cold water should be injected into the rectum, and the patient should be kept quiet in a horizontal position.

Bleeding from a rupture of varicose veins in the lower limbs is sometimes very severe. It may be relieved by the application of a tight ligature both above and below the point of rupture.
Christian Help Work.

Millington, Md.—The work here prospers, and we praise God for his Spirit, which is guiding his people. Two dear souls have already made a start for the kingdom.

Loyal, Wis.—We are beginning to see some results of our work. We helped ten persons to attend camp-meeting, and as a result one dear sister who has no help or encouragement at home, claims victory over appetite. We are of good courage.

The leader of the band at Bowling Green, Ky., writes that after about six months' effort he has succeeded in starting Bible study at a new point. The children, as well as the adults, of the place are interested in the work, and a number of young ladies have formed themselves into a band to work for the Master. The band is in splendid working condition, and the interest is good. The leader says, "I can see from the constant demands on me in my work that there is a gradual awakening to a better life with a desire to study the Bible."

The interest in the work at Boulder, Colo., is good, notwithstanding the many difficulties which the workers there have had to meet.

The band at Wyoming, Pa., reports two conversions, including one man who was a very hard drinker.

Vineland, N. J.—The secretary says, "We are all of good courage, and do any kind of work when opportunity offers."

Albany, Mo.—We are still making rugs and quilts and clothing for the mission, and hope to have a box ready to send soon. We have sold one worsted quilt for $3, and will use the money to buy material to make clothing for the needy, and to use as a donation.

We are making rugs from old faded goods, which we recolor with fadeless dyes, arrange into blocks, and work with various colored yarn as we do crazy patchwork. We think we can get a dollar apiece for them.

An effort is being made to secure a home for motherless children. There seems to be quite an interest in this direction; several have offered to aid, and we hope to be able to report more in regard to this work soon.

Rutland, Vt.—The leader writes that she is confined very closely to her own home now, and can not get out, even to church. A consumptive relative has come to spend the remaining days of her life with this sister. She sends, however, a very encouraging report. We believe the Lord will as truly bless her work as if she were doing some great thing away from home. If we are faithful in the duties that lie nearest us, the Lord will, in his own good time, give us wider opportunities, and in the meantime we may be learning his lessons wherever we are.

Fort Collins, Colo.—Besides the tabulated report the leader adds: "We feel encouraged to work as never before. In April our band fitted up two poor boys with new shoes and other clothing, and brought them to Sabbath-school. The mother, who has been sick, says she will come, too, as soon as she is able. We also made four dresses for some little girls."

"The literature we distribute is read in a number of homes, and a rack in the depot is kept filled with reading-matter."

"There has been some missionary gardening done here, and I set apart a fine strawberry bed for missionary purposes this year. I am also canvassing for some of our small books, and find people who are glad to talk of Christ's soon coming. Pray for the work here."

Meawatika, Mich.—We have just begun to hold mothers' meetings, and are sure that they will be of untold value to our work.

Besides the items in the monthly summary the band at Calistoga, Cal., reports forty articles of clothing and two quilts sent to the San Francisco Mission, $2.50 worth of groceries bought for a poor family, and one cord of wood given away.

We have recently added to our list two Christian Help bands in Washington, D. C. They report a good interest and live efforts along these lines in that unlimited field.
The leader of the band at Owatonna, Minn., says:—

It is astonishing to see the wonderful effects that our treatment of the sick has on the people. I thank my Heavenly Father for the wisdom he has given to his children. He will use us poor, weak mortals to his glory if we will only let him.

Sand Lake, Mich.—"We are few in number in a small place; we are still at work, however. We sent a barrel to the Chicago Mission, containing dried fruits and corn, also some things that are not very easily catalogued; such as, rugs, rolls of old cloth, carpet-rags, both sewed and unsewed, shoes, hats, caps, and wraps of various kinds. We have also given to needy families pins, needles, thread, cloth, carpet-rags, both sewed and unsewed, shoes, soap, etc. We are taking hold of the work with more energy than ever before, and are holding extra meetings."

This item contains a suggestion that we wish to emphasize. It is customary for us to think first of food and clothing for the needy, and to care for the sick, but we seldom think of the little things so essential to every household,—pins, needles, thread, matches, buttons, etc.,—which can not be obtained when needed.

We recall the case of a family consisting of father, mother, and six small children who lived in a mining district and who were in very destitute circumstances. The youngest of the children was seriously sick, and the mother was in poor health; the father was out of employment, and his time was taken up with the care of his family. A sister of the husband, learning of their condition, offered her services, and stayed with them until the child died. While there she found it very difficult to do the necessary work on account of the lack of simple conveniences, such as dish-towels, wash-cloths, etc. These any one in comfortable circumstances would have been glad to furnish had they known of the need of such articles. The sister frequently returned to her own home, which was only a few miles distant, and always

Summary of Monthly Reports of Christian Help Bands.

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carried them food and clothing, and various other things which they needed. Once she gathered up some castaway garments, sheets, pillow-cases, buttons, etc. Her oldest daughter, noticing what she was doing, asked what she intended to do with them, and when told that she was going to give them to her brother's family, the daughter begged of her not to do it, for she feared they might be offended. The mother assured her that they would not be offended, but would appreciate the things, for they were very much in need of such articles for dish-towels and wash-cloths. As the mother had said, they were very much appreciated.

To illustrate the economy that was practised in the family, the mother, during one fall and winter, knit stockings for the children from short pieces of carpet warp which were given her by a weaver, and which were tied together before knitting.

How true the saying that "one half the world does not know how the other half lives."

## Contributions to the International Medical Missionary and Benevolent Association.

### Maintenance Fund.

Mrs. W. E. Armstrong, $3.50; J. Biron, 5.00; D. M. Bonesteel, 2.50; John Crandall, 1.66; Chas. M. Chamberlain, 5.00; Joseph Cochran, 100.00; Mrs. Effie Chapman (J. W. H.), 55c; Mrs. D. Cochkin, 50c; Preston A. Crandall, 75c; Mrs. H. Church, 1.50; friends, 3.00; a friend, 1.00; a friend, 17c; friends, 15.00; G. G. and Lucy Green (J. W. H.), 3.00; Geo. R. Green, 50c; Maren Hansen, 1.00; individuals in Rhode Island, 2.30; Mrs. L. McCormick, 1.00; Peter Olsen, 1.00; Mrs. Hattie Peavy, 93c; S. Philbrick, 50c; R. A. Sham, 50c; B. Tiffany (J. W. H.), 50c; Polly Tiffany, 50c; Grace Twing, 1.00; Mrs. H. H. Wentworth, 75c; one package of clothing from Mildred Goodrich, Olive Slaver, and Iva Cross; two packages of clothing from friends in the city.

**Connecticut.**—East Canaan Sabbath-school, $2.50; Hartford Sabbath-school, 1.50; Hebron Sabbath-school, 1.00; New Haven Sabbath-school, 2.25; Norwich Sabbath-school, 1.17; New London Sabbath-school, 5.40; Tolland Sabbath-school, 1.40; Willimantic Sabbath-school, 7.17.

**Indiana.**—Indianapolis church, $8.50.

**Michigan.**—Indianapolis church, $8.50.

**Maine.**—Athol Sabbath-school, $2.40; Baldwinville Sabbath-school, 4.32; Boston Sabbath-school, 4.10; Brockton Sabbath-school, 2.78; Charlemont Sabbath-school, 1.88; Danvers Sabbath-school, 7.00; Danvers and Beverly Sabbath-schools, 1.75; Haverhill Sabbath-school, 4.00; Leominster Sabbath-school, 1.00; Lowell Sabbath-school, 6.86; Lynn Sabbath-school, 2.52; New Bedford Sabbath-school, 3.80; Newburyport Sabbath-school, 1.00; South Amherst Sabbath-school, 2.79; South Lancaster Sabbath-school, 27.80; Springfield Sabbath-school, 4.15; Worcester Sabbath-school, 8.47.

**Michigan Tract and Missionary Society.**—$30.58.

**New Hampshire.**—Amherst Sabbath-school, $4.50; Nashua Sabbath-school, 4.00; New Ipswich Sabbath-school, 1.00; Washington Sabbath-school, 5.93; West Wilton Sabbath-school, 3.13.

**New York Tract Society.**—$65.20; for J. W. H., 16.00.

**Nova Scotia.**—Tiverton Sabbath-school, $5.00.

**Ohio.**—Columbus Sabbath-school, 50c; Cincinnati Sabbath-school, 4.00; Clyde Sabbath-school, 5.10; Dunkirk Sabbath-school, 1.50; West Liverpool Sabbath-school, 1.45; Findlay Sabbath-school, 1.76; Lima Sabbath-school, 1.30; Marion Sabbath-school, 1.00; Mt. Vernon church, 17.50; Mt. Vernon church (J. W. H.), 1.00; Newark Sabbath-school, 2.98; Portage River church, 3.92; Spencer Sabbath-school, 3.95; West Mansfield church, 4.10; Wheelersburg Sabbath-school, 5.21; Ohio Sabbath-schools, 1.50.

**Pennsylvania Conference.**—$19.63.

**Rhode Island.**—Greenwood Sabbath-school, $2.25; Niantic Sabbath-school, 1.68; Pawtucket Sabbath-school, 4.64; Peace Dale Sabbath-school, 6.35.

**Vermont Tract Society.**—$44.37.

**Total.** $710.15.

### Missionary Acre Fund.

C. K. Ackley, $9.00; F. E. Hayne, 8.00; W. W. Kerns, 5.50; D. B. Neckert, 9.23; New York Tract Society, 90.80; Mrs. I. N. Williams, 11.00.

**Total.** $135.53.

### Leper Fund.

Children of fourth and fifth grades, College, Battle Creek, Mich., 53.03; Enniscrin, Mich., Sabbath-school, 50c; Lebo, Kan., Sabbath-school, 21c; Lars Madson, 2.50; Christine Olsen, 10c; Mrs. S. Thompson, 5.00; A. W. Webster, 35c; A. D. West, 1.10; proceeds from sale of gospel "Boomerang" cards, 59.23.

**Total.** $74.02.

### Chicago Medical Mission.

Dr. J. M. Craig, $3.00; F. W. Cogswell, 25c; O. F. Harder, 7.00; Dr. J. H. Kellogg, 11.00; Mrs. E. C. Millard, 1.00; G. H. Murphy, 1.00; Machinestburg, Ind., church, 3.00; Dr. David Paulson, 5.00; N. W. Paulson, 5.00; Dr. H. F. Rand, 5.00; Dr. C. E. Stewart, 5.00; Miss Sophie Saxild, 5.00; Ruth Selleck, 1.00; Dr. A. M. Winegar, 3.00; Maud Whitmarsh, 50c; D. Whitmarsh, 3.75.

**Total.** $58.50.

### Brooklyn Medical Mission.

John Hippi, $100.00.

**Grand total.** $1,076.20.
Missionary Notes.

In the Swatów hospital in China, there are from sixty to eighty applicants yearly for baptism.

**

Dr. Walfendale, with five assistants, treated thirty thousand patients last year at the L. M. S. Mission at Chung-King, China.

**

Joseph Rabinowitz, of Kischeneff, Russia, the Jewish rabbi who accepted Christ while retaining his connection with the Jewish congregation, died May 12.

**

It is said that in Canton the people are dying of the plague at the rate of two hundred a day. Nearly all the mission schools are closed. Medical missionaries have their hands more than full of work.

**

Yellow fever is raging at Bahia, Brazil. Six young Englishmen employed as clerks have died, also the English chaplain. The American chaplain, it is said, is burying the Englishmen.

**

The death of Baroness de Hirsch is reported, whose husband, Baron de Hirsch, has donated so largely of his millions for suffering Jews.

**

The New York Independent says that there are on the island of Cuba at least fifty thousand orphan children of dead "reconcentrados," who are in great need of the necessaries of life. The Cuban Orphan Committee desire first to relieve their distress and then to educate them.

**

In one mission school in China there are no less than fifty girls who had been thrown away by their parents to die in their infancy, but who had been picked up by compassionate persons and taken to the school to be cared for.— Missionary Review.

**

The Church Missionary Society has fifty-five medical missionaries on its list, more than double its number five years ago, and nineteen trained nurses. The number of beds amounts to 1,325. The patients in hospitals aggregated last year 10,747, and out-patients 612,000.

**

The Moravians were the first to carry the light of the gospel to the West Indies. This was in 1732. Now there are fully seventeen thousand communicants of Protestant churches, while the hearers reached by the gospel are more than forty thousand.— The Christian and Missionary Alliance.

**

According to the Edinburgh Quarterly, the Church Missionary Society takes the lead in medical missionary work, having now fifty-five medical missionaries in the field.

**

Dr. Miller, of the Church Missionary Society, has been studying the Hausa language at Tripoli, and hopes to begin medical missionary work in the Hausa states in the autumn. The same society intends to start work in Eastern Sudan also in the fall.

**

The American Baptist Missionary Union has twenty-nine physicians, with twelve hospitals. In addition, every large mission school has its separate building or room for hospital, and there are found in almost every mission-station arrangements for the special care and treatment of the sick.

**

The venerable John Muir, of Edinburgh, died June 17, aged ninety-one years. He was the "Father" of the Royal College of Physicians of Edinburgh, the fellowship of which he held from 1837. He took his M. D. in 1828. He was the last survivor of the original founders of the Edinburgh Medical Missionary Association.

**

The faculty of the Medico-chirurgical College, Philadelphia, has voted an appropriation to send men to the Northfield Summer Conference. A mass-meeting of the whole college, addressed by a popular instructor, had been held, and was followed by a vigorous canvass of the different classes.

**

Johns Hopkins University medical department is about to send two of its best-qualified pathologists to Manila to study the climate, the diseases prevalent there, and everything else that will best fit American scientists and physicians to cope with the problem of preserving life in the tropics.— Missionary Review.

**

The Queen of England has sent a donation of one hundred pounds to the C. M. S. Centenary fund. In 1849 a similar gift was made by her Majesty and the prince consort to the C. M. S. Jubilee fund. There is special interest in seeing the royal name among the donors to this society.

**

The latest news seems to indicate that French influence in Africa will probably be thrown to the side of Mohammedas as against the English. There are similar indications that Russian diplomacy will take sides with the Mohammedanism of Afghanistan and the border territories of India.— Assembly Herald.
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