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Sanitarium Medical Missionary School

This School includes three departments, as follows:

A Preparatory School for Medical Students, in which young men and women who dedicate themselves to missionary work under the auspices of the institution, are assisted by instruction, and, when necessary, in special cases, by financial aid, to prepare themselves to enter some field as missionary physicians. The course of study consists of class instruction and practical work at the Sanitarium and in the Sanitarium Hospital, and additional studies at approved medical schools.

A Missionary Nurses’ Training School. In this department young men and women who are well recommended, and who are willing to devote themselves to missionary work, are received for training as missionary nurses. The course of training is more extensive and complete than that afforded by any other similar school in the world. The number of students in this department at the present time numbers more than 100.

A Health Missionary School. This department affords an opportunity for the education and training of suitable persons who are willing to devote themselves to health missionary work in the capacity of teachers of physiology and hygiene in seminaries and colleges, teachers of classes in physical culture, kindergartens, Sloyd, cooking schools, and other similar lines of philanthropic work.

The facilities afforded by the Sanitarium and Sanitarium Hospital are more varied and extensive than are offered in any other school for the training of missionary nurses. Several thousand patients are treated at the Sanitarium annually, and several hundred surgical cases are cared for in the Sanitarium Hospital each year. The Hospital facilities are unexcelled by any hospital in the world.

A full account of the educational work carried on in the different departments of this school will be found in the Medical Missionary for December, 1892.

For further particulars, address,

J. H. Kellogg, M. D., Sup’r,
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labor, then return to Tahiti with Elder Reed and his wife, who visited Raiatea with us, and proceed on our way to Fiz and Norfolk isle without leaving any of our company at Raiatea. Our work at Raiatea was opened up by the introduction of the ministers, their wives, Brother McCoy and his sister, and finally the doctor. As soon as the natives learned there was a doctor aboard the ship, they importuned him to go ashore and see their invalid friends, and from the time we cast anchor until we left the island, your correspondent had no lack for work. Elder Reed, having been in Tahiti a few months, had acquired sufficient knowledge of the Tahitian language to act as interpreter, and usually accompanied me when I went to see the sick. After caring for our patients, we usually conversed awhile with them on some Bible subject or prayed with them. Lack of time frequently prevented this, however. Sometimes we had the picture, a crowd of natives would gather around, sometimes listening for two hours or more.

The Society Isles were formerly occupied as a mission field by the London Mission Society, but some forty or fifty years ago, France began to intrigue for possession of the group, and as she advanced her efforts from acting as a protecting power over these islands to taking formal possession and annexation to French territory, the English Missionaries diminished their labors, and finally left the field altogether. A French society then took up the missionary work in Tahiti, sending out a French missionary and a French teacher. They conduct a school in Tahiti for training native ministers.

When the French took possession of Raiatea, some five or six years ago, the majority of the natives were exasperated, and pulled down the French flag and hoisted the protectorate flag which the French had formerly given them. A French gun-boat then bombarded their villages, destroying the houses and many of the palm trees. This is said to have been by order of the then governor of Tahiti. Since this bombardment, seven tenths of the native population of Raiatea will have no dealing with the French, nor will they allow any one, either native or European, who sympathizes with the French, to enter any of the eight districts occupied by the natives.

There are several native churches in Raiatea, Tahaa, Huahine, and Boro Boro. These churches, with the exception of one at the French settlement on Raiatea, have no white missionaries. The most of them are supplied with a native minister. Some, however, have only the help of the deacons. The white missionary on Raiatea located on the island while we were there.

Our vessel lay anchored at Uteroa, the French village, from May 10 to June 7, but we visited two of the villages of the natives in our life boat. We visited Avora, nine miles east of Uteroa, the 16th of May. This village was the place of residence of Terihova-tapi-rai, the queen of Raiatea and Tahaa. We had a pleasant visit with the queen and several of the chief men of the island, all natives. I found several patients in need of medical or surgical help, and aided them as best I could.

On our return to the ship the following day, we were informed that a large sick, blind, deaf, and halt natives had come six miles from the isle of Tahaa to have the doctor, the toto, as they call me—see them and prescribe for them. We therefore decided to visit Tahaa the following day. The next morning five or six patients, having heard we were going to Tahaa that day, came aboard soon after daylight for treatment before we should leave. On our way to Tahaa we met a boat load of some fifteen natives, who hailed us to know if we had the toto with us. Upon receiving an affirmative answer, they put about for Tahaa, and landed a half mile above our landing place. On landing, Elder Reed and myself started to see them, but as I passed three different houses, a person came from each to know if I was the toto, asking me in to see an invalid. At length we reached the place where our boat load of patients were. We found them camping in a large rude building, some 45 x 100 feet in size, patiently waiting for us.

Here I found blind, deaf, lame, and sick patients, and some with ulcers, and about fifty well people. Some I could do little for, as they were beyond help. I gave relief to six or seven, and did what I could for one poor sick woman. Elder Reed distributed leaflets in the native language, prepared by himself, while I looked after the sick. We then had a season of prayer with them, and left them comforted. On our way to the boat I was stopped to see two children suffering with terrible ulcers. I ordered them brought off to the ship, where I could see them daily.

The following day we visited Tiviatoa, a native village on Raiatea, nine miles west of our anchorage. Here we found the people having a May festival. They invited us to partake of their feast with them. After dinner I treated several sick people, affording immediate relief in one case. When the natives found we took so much interest in their cases, they became interested in us and in our work. I arranged for invalids residing in Uteroa to see me aboard the ship at 6 a.m., before we left to visit outside villages.

We made a third visit to the queen at her residence in Avora, stopping at the village of Averette on our way to care for eight or ten invalids. Arriving at Avora, the queen and governors met in council for awhile, after which they informed us that they desired us to locate on the island, but that they wanted the people to be united in asking us to stop. The queen, therefore, went out runners to each of the nine districts of Raiatea and to Tahaa, calling the governors and chief men to meet at Avora.

New patients come to me every day, most of them suffering with skin diseases or ulcers, and some with long diseases. Many patients have frightful ulcers, which I dress every day. All are improving. I went six miles in a canoe to see a patient suffering with impacted bowels. Her pain was great, and she had suffered for a week. I administered a copious enema of simple warm water. The effect of the enema was speedy and thorough, and the relief afforded complete. The woman was delighted with the result and exclaimed in the long words of her native language, "The Doctor used mighty strong medicines."

Pending the meeting to discuss the matter of our locating on Raiatea, Elder Reed and his wife, Sister Garret, a native Sabbath-keeper, the Captain, Peter Hansen, and the writer paid a visit in the life boat to Huahine. Our boat is twenty-three feet long, seven feet wide, and thirty inches deep. The distance we had to sail was twenty-eight miles, between reefs. We had a hard wind, and had to sail forty-five miles, tacking to make headway. The sea was so rough that we frequently took water over the gunwale, dipping sometimes on one side, sometimes on the other. We were eleven hours going over to the island. It was quite dark when we landed at Huahine. The fact soon got out that a missionary doctor was ashore, and it brought us many patients in the morn-
We notified her that if any of us located on the island, it would be Elder Cady and his wife, and that he would give them his plan for work among them. Elder Cady then formed them that if he should leave with them, he would not have anything to do with their political affairs; should not take sides for or against the French, but he would try and help them in every way he could by instructing their children and youth, by studying the Bible with them, and by helping them to pass any laws to enforce anything he should teach, even if they became convinced that it was Bible truth; neither would he want them to believe anything simply because he taught it. He should want them to study the Bible, and believe and obey its teaching. After Elder Cady had finished, the queen consulted with her speaker, a man of great influence, and he informed us that the queen was pleased with Elder Cady's remarks; that she and all the people were pleased to have him and his wife remain with them, and that they would receive them as their missionaries. Therefore, the queen, and what we might call her Cabinet officers, shook hands with us all in token of ratification of a covenant entered into that they received Elder Cady and his wife as their missionaries, on the conditions stated by him in his plan of work among the Moors. I regret to mention that I successfully removed a tumor from the side of the queen's speaker above mentioned; the wound healed by first intention without the formation of pus. I might also mention that a man came sixteen miles to Avora for me to visit a patient. I went by boat to the ship nine miles, then seven miles in a native canoe; left the ship at 7:30 P.M. The canoe was paddled by two native youths. I stayed two hours and a half with the patient, gave him treatment and directions, then returned to the ship in the canoe, arriving at 2:30 A.M. Altogether I stayed eight days at the three isles of Raiatea, Tahaa, and Huahine, many of which were cases of terrible ulceration, and required from six to twenty dressings. Elephantiasis prevails extensively in all of the Society Isles, also in Tahiti. I am satisfied that the medical work done with our Bible workers, the Society Isles had a favorable influence on the natives.

We left our anchorage at Uteora and moved the vessel up to Avora anchorage, June 18; spent the next ten days at Avora, getting Elder Cady located, and on June 28 we were off Raiatea. Many, Mauin, and Bocotong, where we now are, feeling that God directed our work in the Society Isles.

I am daily becoming more and more convinced of the importance of medical missionary work. All our workers sent to the Pacific Isles should be of robust constitution, for the hot climate enervating. There are no physicians in any of these islands, except Tahiti and the Sandwich Islands, therefore all should know much of medical practice. A physician should by all means accompany the "Picaire." We find urgent calls for teachers in the Tahiti, and also here in the Cook Islands. We must leave here for the Savage Isles as soon as we can board ship.

Raratonga, July 19, 1893.

MOROCCO AND THE MOORS.

(Abstract of a lecture delivered at the Sanitarium, by J. E. Belgett Musick, late Editor and Publisher of this "Times of Missionary.")

I am not what the world calls a missionary. What I have been able to do is only what any Christian layman so situated might have done. I will endeavor to give you some idea of the present condition of the inhabitants of Morocco, especially with reference to their religion. You hardly need to be reminded that the people are Mohammedans. This religion was spread by the sword rather than by persuasion. Sideline with the Mohammedans as being between accepting death by the sword, the brotherhood or death; others accepted Islam because of the advantage which it gave them over tribes with whom they were at enmity, thus making allies of their invaders. Another important reason why Islam has spread to be the religion of such a vast multitude of the earth's population, is, that it goes with the current of human nature, whereas Christianity goes against it. A Mohammedan may be as bad a man as you can well imagine, and still be quite a saint; for they do not consider that religion and morals have anything to do with each other. A man may steal and lie and do every sort of evil deeds, but if he says his prayers regularly, goes on pilgrimages, fasts, and gives alms, it is taken for granted that the sum of his good deeds will overbalance his evil deeds, and he will be sure of heaven. The Moors are very low in mental and moral standing; neither is he pleased with his God or not,—what he tries to do is to appease him, which is a very different thing. They think he is an angry God, and yet a very merciful one. They say that God is so good that if there is a little balance on the wrong side, he will overlook it. A Mohammedan says, "I am a Mohammedan. I am a Mohammedan. I am a Mohammedan." So the Moors live in a miserable straight jacket; you always have to do that which is right, while we can lie and steal and do anything else, and still be sure of heaven."
and a tomb is built for him when he dies. Saints are numerous there, going about in picturesque rags and tatters.

The great mass of the people are vegetarians from necessity. Barley porridge with a piece of butter in the center is one of their important dishes, and they take only two meals a day; at most, they eat meat only once a week. When we read the Koran for the first time, we are apt to think, if we know nothing about the practices of Islam, that there is a great deal of necessity. Barley porridge with a piece of butter in it and from that he drew all that is admir­able in it and "Yes, and this book teaches all that we are telling you." In consequence they call the Protestant missionaries, "The People of the Book, or Followers of the Messiah," while the nominal Christians are spoken of as the Nazarenes.

There is no better way to get at them than through medical missionaries. There is strong prejudice against Europeans, and their astonishment is great when they find men and women adopting their costume, living simply like themselves, and practicing the healing art without money, doing all for Christ's sake. Sometimes in their gratitude they will bring to the missionaries an ox or a sheep, but whenever such an offering is accepted, it is always taken as a gift, not as pay for services. They have very great veneration for Christ, although they know more about Mahomet. They say, however, that Christ, the Messiah, was not crucified, but that Simon Cyrene took his form and was crucified in his stead, Christ being taken direct to heaven, thus they do not realize that Christ died for them. However, people in our midst who reduce Christ to a human form, are little better off than the Mohammedans.

[To be concluded.]

THE STUDENT VOLUNTEER MOVEMENT.

BY JOHN R. MOTT.

[Notes from an address given at the Sanitarium.]

JOHN R. MOTT, President of the Student Volunteer Movement for the United States and Canada, visited the Sanitarium during the recent Y. M. C. A. State Convention, and by special request spoke upon the subject of the movement and its influence. He referred to the three great missionary waves, or uprisings, which were all started in one section of the country, viz., in the State of Massachusetts. The first was that of a few of the students of Yale College, when David Brainard and a few other noble, consecrated young men started out to carry the gospel message to the ends of the earth. Though the numbers enlisted were few, the influence of their endeavor was mighty. The next was that which led its beginning in a little band of students of Williams College, who took refuge in a rainstorm behind a haystack and there held a missionary prayer meeting. Out of this was born the American Board of Foreign Missions, which has served as the pattern for the sixty or seventy other foreign missionary societies which have since been formed in this country.

The third notable movement, and one which has spread mightily, was begun six or seven years ago in Mr. Moody's school at Mt. Hermon. Robert Wilder and a few others came there infused with missionary zeal, and they began to hold little prayer meetings. Finally they gathered courage to ask Dr. Pierson to make an address on the subject of missions. He consented to do it, but said there would probably be hardly twenty come to hear it. To his surprise, nearly every student in the training school was present, and the enthusiasm and feeling were very marked. This same enthusiasm was increased by the visit and address of a large missionary from China, and a large number of the students soon stood pledged to the foreign work.

Then was held a meeting called "The Ten Nations," in which ten men, representing as many peoples, were gathered, and each gave a three-minute talk in behalf of the nation which he represented. This electrified the whole assembly, and more were ready to offer themselves for the work. As a result, where only fourteen men had come to the conference with avowed intentions of becoming missionaries, there were now two or three hundred students who were pledged to the foreign work.

This, in brief, was the beginning of the Student Volunteer Movement. The work of interesting other college students was at once begun, and it may be properly denominated the most remarkable movement in the history of missions. It is not sectional; the whole country, north, south, east, and west, is numerously represented. It knows no denominational bounds, and it has at last become international; for Canada, Great Britain, India, and other nations have their enrollment of student volunteers, as well as the United States. Six hundred and thirty have already been made to take the "Great Commission," but many hundreds more are still in the various colleges, completing their preparations.

Some have characterized the movement as a burst of youthful enthusiasm. It is that, thank God, and more. It is but a short deal which is enabling them to leave home and country, which are very dear to them, to carry the gospel message which they love much more, to earth's remotest bounds. The command and privilege of the terms of the "Great Commission" in Matt. 28:19, 20, constrain them to go forth in Christ's name, desiring, if possible, to see the world evangelized in this generation.

But, says the objector, is there not enough to be done at home? We freely acknowledge the great work to be done here, especially in our great cities; but in the United States there is one Christian worker to every forty-eight of the population. Let us see how this compares with these figures. In South America and Mexico, there is only one to every four hundred thousand. Japan is fast being reached, we think, and there are still one hundred thousand more Buddhist temples than there are professing Christians. In the Levant, where Christ came into the world, there is only one Christian worker to every one hundred thousand of the population. In India, China, and the great Dark Continent, the numbers proportionate to every Christian in the field, are greatly increased. In view of these appalling figures, can you wonder that this army of youthful volunteers are anxious to hasten to carry out the marching orders which the church has been so long about?

Now you can help this movement by your intelligent sympathy, your prayers, and with the means which God has put into your hands to use for him. Perhaps there may be some among you who will esteem it the highest privilege of your lives to give yourselves directly to this glorious work. Do not act hastily, neither be afraid of God's plans for you. Think it over prayerfully, and decide as the Spirit directs.

 MEDICAL MISSIONS IN INDIA

BY J. M. MAC PHEE, M. A., M. B.

To a casual observer, and especially to one whose experience has been confined to the large cities of India, there does not seem to be an urgent demand for more doctors. Hospitals and dispensaries seem to be as numerous, as large, and as well equipped as in most of the cities of Europe; private practitioners with every kind of qualification abound, and in some native quarters nearly every second shop is an apothecary's. But such an impression is entirely misleading. The report of Dr. Simpson, the Health Officer of Calcutta, for the years 1886-91, shows how this is. By comparing the needs of India with those of other countries, we find that a great field there is for an extension of the work of medical charity, even in the metropolis itself.

In 1885, Dr. Simpson added a column to the Calcutta death registers, showing whether or not the person whose death was reported had been attended by a medical man. During those five years, of the 40,265 persons who died, 31,801 — more than fifty per cent had no medical attendance of any kind during their last illness. It must be noted, too, that for purposes of registration, the term medical attend-
anc is interpreted in a very liberal spirit, including practice medicine, men who may choose to practice medicine, men without medical training, unqualified compounders, and Anthony. Less than one third of the people who die in Calcutta, it is said, are attended by men who have been trained in Western medical science.

If there were in Calcutta a staff of medical missionaries or trained nurses who did nothing else but attend the death-beds of those who had no other attendance, and if each one attended a death-bed every day in the year, it would require a staff of nineteen to overtake this work alone. How many would be required to overtake all cases of serious illness not necessarily fatal, it is impossible to tell.

In Britain, the proportion of qualified medical practitioners to population is 1 to 1500. Now disease is much more prevalent in India than in Europe, much more sudden in its onset, rapid in its course, and fatal in its results; so there is greater need that the assistance should be easily procured and efficient. But if the supply were only at the same rate as at home, India, according to the last census, would have a medical army of over 169,000 strong, with a regiment of 600 for Calcutta and its suburbs alone.

If such be the case in the metropolis, what must it be in the country districts? It is a most distressing fact that we must go to find out how miserable and destitute the poor of India are. We come across whole tracts of country, with hundreds of villages and many thousands of people, where the combined ravages of hunger, and dirt, and vice, and malaria seem hardly to allow an inhabitant to escape with a mere sanie or a corpus sanum. And there is no man to care either for their bodies or their souls. There may be a charitable dispensary miles away, but few of the people have ever heard of it, and those who are really ill are unable to reach it. The cultivator has to work in the fields for his life itself, afraid even to leave his crops standing lest they be stolen by night. In the best years he may only enough to satisfy his hunger, and can't afford time, except at intervals, to attend to the sick, or seek aid for them.

One day, it was possible to go among the villages of India and find what great multitudes there are diseased for life, blind, lame, deaf, and dumb, beyond the possibility of cure, because perhaps in early infancy the simplest remedies were not available. A child's eyes are inflamed; the simplest and cheapest remedy could not be afforded, and the child perished. The poor cannot afford the cost of the cure being about the fifteenth part of a cent; but through neglect or because no help is near, the disease is aggravated, and the child becomes hopelessly blind for life. Perhaps the ear suppurates—a very frequent occurrence in India; it is neglected, and the delicate organs of hearing in the middle ear are destroyed. Less than one third of the people who die in Calcutta, it is said, are attended by men who have been trained in Western medical science.
A CHOLERA STRICKEN CITY.

A MEDICAL missionary writing to the Edinburgh Medical Missionary Quarterly, thus describes the city of Srinagar, Kashmir:—

"We are looking from the bows of our mast-roofed boat for the first sight of Srinagar, so-called Venice of the East. The turbulent and lazy stream sweeps against the prow masses of dirty snow mounds, the deep azure of the sky, and the broad, rippling sheet of cloud and sky-reflecting water when every sense is assailed by things that disgust? Upon one bank stands a neat row of wooden huts. This is a cholera hospital. Upon the other bank the blue smoke curling up from a blazing fire atmospherically resembles the smoke of a dozen brick kilns, and charred timbers with here and there a ruined tower. "We are looking from the bows of our mast-roofed boat for the first sight of Srinagar, so-called Venice of the East. The turbulent and lazy stream sweeps against the prow masses of dirty snow mounds, the deep azure of the sky, and the broad, rippling sheet of cloud and sky-reflecting water when every sense is assailed by things that disgust? Upon one bank stands a neat row of wooden huts. This is a cholera hospital. Upon the other bank the blue smoke curling up from a blazing fire atmospherically resembles the smoke of a dozen brick kilns, and charred timbers with here and there a ruined tower. It is curious that the cellars of even these ruins are not deserted. And in the thick black mud, and many of the alleys are simply impassable; while the tragic wail of mourners, the shrieks of women in a torture den, echoing away among the houses like brick kilns, and charred timbers with here and there a ruined tower thus describes the city.

A MEDICAL missionary writing from Pez, Morocco, to the same paper, says:—

"I suppose only those of us who are in the field can adequately grasp the need of God-sent medical missionaries. For example, in this land, without medical help, we seem almost helpless; with it, our strength fails, but our opportunities never. If we had many more medical missionaries, there would still be work for all."

A RUSSIAN physician writes to a German medical journal as follows, respecting his observations of medical treatment in Persia:—

"Persian medical and surgical art rests almost entirely on the hands of the clergy and the barbers. The clergy possess the right to minister to both mental and physical ailments, while the barbers may treat only diseases and ailments of the body. The therapeutic means employed by the priests consist mainly in prayers addressed to God, to the saints, or to the prophecies, and in anæmias, diminished to excogitate evil spirits. The last-named predominates in diseases of the mind. The barber employs only material agencies, namely, the razor, leeches, and such plants as his oriental fancy leads him to select as curative. He makes no distinction of diseases in the application of his remedies. To him the indications of treatment are the same in whooping-cough, diphtheria, dropsy, cholera, and pneumonia. At the very first sight of the patient he usually declares the latter to be possessed of a devil, and promptly sets on foot the treatment. He almost invariably shaves the head, and cuts deeply several cabalistic characters in the scalp, from which he unconcernedly lets the blood flow. Should the patient die of the resulting hemorrhage, the faithful barber takes the eyes of the unfortunate, with the words: 'God has so willed it.' Contrary to civilized usage, the professional attendant receives an honorarium only if the patient gets well. Deafness is always treated by injecting toad's blood or onion juice into the ears. If the infirmity fails to be removed thereby, the case is pronounced to be hopeless."-

A MEDICAL missionary in China writes of his case, and smaller operations. In afternoon appointments have been recently made. There are also five students going forward with their studies, qualified medical men. This is a great improvement in the annual work of mission agents in Algeria.
LETTER FROM BISHOP THOBURN'S MISSION.

Some of our readers may be familiar with the grand work which Bishop Thoburn of the Methodist Church is doing for the poor heathen of India. One of the most important lines of work undertaken by the Bishop is the establishment of boarding schools in various parts of the country, at which, through the generosity of the most munificent contributors, board and lodging are furnished gratis to the pupils in addition to a salary of less than one dollar per month, or less than three cents per day. It is not for the cheapness of food and the simplicity of the diet of the common people of India, but for the small salary of thirty dollars per year, that the Bishop has decided to take this work on. The bishop and his missionaries make the sum necessary for educating ten boys. They have raised $80 for the purpose of raising an additional $80 to complete the sum necessary for educating the ten boys, and sent it along to the Bishop. We just received the following letter from the secretary of the Mission, Rev. N. L. Rockey, together with ten photographs of the ten boys. We shall be glad to put one of these photographs in the hands of any person who will contribute ten dollars to this mission. In other words, we will sell one of these photographs for ten dollars, and will send the money to Bishop Thoburn, who will feed, clothe, and instruct one of the boys for a whole year. Whoever heard of anything so cheap? If any of our readers has ten dollars which he would like to use in such a manner as to accomplish a great amount of good, here is the chance.

We feel sure our readers will be interested in the following letter from Rev. N. L. Rockey, Secretary of Bishop Thoburn's Mission in India, referred to above:

"DEAR MR. KELLOGG: Your kind donations for India, one of $10 for a pastor-teacher and one of $80 for the education of ten boys, came duly to hand, the former in July and the latter in August. If I remember right I wrote you from Calcutta on some matters and expect a reply soon. I am for a month away from my file of old letters, and in the multitude of letters I have forgotten what my special duty toward you was. I remember this much, that somehow the record of your former gifts is not at hand and I am yet on the lookout for it. I find that last year and before that when the Bishop was depending on local help for his records, he gave out quite a lot of money to missionaries, promising to send them the names and addresses of the patrons; but these items did not come, and were not kept at Calcutta and gave him no end of trouble. I am getting a little more light every day on these difficult cases and have hopes of getting yours all right. For awhile I will not assign the $80 for a pastor-teacher, hoping to hear from you sooner.

The Bishop has decided that your $100 shall go to Mr. John-son at Jabalpur for boys in his school. I shall doubtless hear that he has sent in the list of boys and claimed the money. This will come a little delay.

"Meanwhile you may rest assured that the money is here safe and will go for the purpose for which you sent it. Every gift that comes, however small, is a double source of encouragement. With so many difficulties and severe trials to face, each one of us at some time or other becomes sore of heart, and it is very cheering to us to know that so many good people are ready — as much in these times — to share the burden with us and remember us so earnestly in prayer."

THE OUTCAST POOR.

"Is not this the fast that I have chosen, . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? . . . Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee as the glory of the Lord, and thy judgment shall be the light of thy land. Thou shalt call, and he shall answer; thou shalt cry, and he shall say, Here I am." Isa. 58: 6-9.

There are many philanthropically disposed people whose impulse when they hear of cases of destitution is to open their doors to the unfortunate, or to otherwise help them; but who, when brought face to face with the cold facts, the self-denial, and the unpleasant things that are inseparably connected with work for the really destitute, shrink back appalled, and give up the task in discouragement. There are those who are willing to take an unfortunate child if it is of the sea they want, or just the age they have decided upon, if it has good parentage, if it has no bad habits, is pretty looking, and otherwise desirable. Of course there are circumstances where some of these considerations are questions of real importance in deciding what is duty in the matter, but there are other cases where it is the natural shrinking from an unpleasant task that prompts these would-be benevolent ones to insist on these points.

Who are really the "cast-out" poor? Are they the well-trained, prepossessing children, who give promise of making little trouble to those who take them? Such usually win their way to homes with little delay. Are they the little innocent babies whose
dainty, coaxing ways win all hearts? Verily, such children bring blessings to the homes that open to them, and the Lord has left precious promises to those who "take them up." The reward of loving care is not very far off in such cases, for it comes daily. Are not the true "cast-outs" more likely to be the children of unfortunate inheritance, who have been neglected, perhaps by their parents, and still worse neglected since they have been thrown upon the world — children whom nobody wants — literally outcasts?

Have we ever stopped to think of all that may be included in bringing the "poor that are cast out to thy house"? We were about to paint a picture of one of these "cast-outs" of whom the Lord is so tenderly mindful that he gives special and most glorious promises to those who bring them into their houses; but a letter which has just come to hand does it so graphically that we let it speak instead. We are acquainted with the circumstances of the writer, and know at what a sacrifice she and her worthy husband have opened their doors to the unfortunate, and we know that there are few parents of little children as tenderly guarded from evil as have been the little ones of this family who would not shrink from the possible contamination of their own children by bringing the outcasts into their houses. It takes courage and the closest watchcare to keep the evil so close at hand from scattering its baleful crop of seeds in the responsive soil of little hearts, but did not God know all that when he inspired the words we have quoted? Did he not know the days and nights of watching, the perplexity, the distress, the real heart anguish, and the often disappointments that he was inviting his people to take when they take home these little ones, the world's outcasts? Did he not know the hope deferred over which the heart would grow sick; and did he not know, too, that many of these unfortunate ones, hampered all the way by an evil inheritance, and crippled further by the blight of evil environment in their tender years, would with all the care of the after years be saved only "so as by fire" — Of course he knew it all, and knowing it he numbered this among the duties in this wonderful chapter, and coupled with it a wonderful blessing proportionate to the task. But here is the letter:

"You may wonder why you have not heard from us for some time in reference to taking a little one, as we had expressed our intention in previous correspondence. The little one whom we were to take was developed right here in our own town, by the death of a poor woman whose husband had deserted..."
his family. They were in very destitute circumstances, and her death left four children without any one to care for them. Two of them were old enough to help themselves, and another is not without a struggle, however, on her part. Vile language, I never heard a child swear equal to her. But the Lord has wonderfully worked with our efforts, and it is not true that much Christian grace and neglected children who so sadly need care, of whom especially as regards girls; but there are none of the wise firmness, are necessary. Especially is this true into circumstances of peculiar danger. Who will of boys in cities and towns, who are apt to be thrown not all may seem to repay the care and trouble, of even the slums of our great cities, boys have never of them that he is not worth the effort? there are many who will, and who of us dare say of others who have not yet drifted so as some one has aptly put it, injured by ignorance or willful carelessness, · who need help. Where there are many who will, and who of us dare say of them, to divine healing. We teach the men that Jesus is able and willing to save them from drink, tobacco, and bad temper, and what is more, he is able to keep them clean. The best way of teaching is to live what you teach. Of the men in the Home for Intemperate Men, it was estimated that about 75 per cent were not only saved, but really kept from the power of temptation with Eld. Jones. The Whosoever Mission has never received any thing from church fairs or festivals—never a penny has been asked for, except what the workers have asked for on their knees, and God has never failed to send help. Many marvelous deliverances have come just at the moment of pressing need.

Of the Bowery Mission it was said, "The workers expect conversions and prayer for them, and they are not disappointed. That is the great secret of their success."
undressed. A baby cab near by held a dark-eyed baby who broke out into smiles and began to gurgle cooingly as we noticed him. It would be his supper time, but he was entertaining himself well in the meantime.

In the adjoining room, where the cribes are quite too thick for convenience, several chubby little forms lay in the sweet unconscious sleep of babyness, and one little dark head popped up from the pillow to see who the intruder might be.

On one occasion the appearance of the writer in their midst was greeted by the exclamation, "We are playing Chicago Mission," and sure enough, there were several small shinericling in a corner when they were invited by the energetic little workers to enter the charmed circle formed by the chairs, and find warmth and comfort. Once in, they were passed on to another corner, where they were supposed to receive needed attention. One miniature woman with a very much bandaged head was awaiting her turn, and a supposed case of severe fever was trying to look as disagreeable as such a case would be expected to look while she watched her comrades with sidelong glances.

One of those who have applied for a child, adopts, writes that though her choice would be a little girl, she would take a boy if necessary, and adds, "We have one of your little ones from Minnesota, and are much pleased with her." We have noticed that the more one does, with willing heart, for others, the more he wants to do. Quite a number of those who have offered homes for children, we have found on further acquaintance have already one or two adopted children. They have tasted the blessing, and found it good.

A friend sent us some time ago, a case of shoes for a Friend in Litchfield, Minn., per Mrs. A. C. Christianson, a quilt; Mrs. Me Kenzie, packed children's clothing; No name, pink lined quilt; Ada, Elva, and Mintie Seavy, a box of second hand clothing; Mrs. W. H. McGinn, 30; Mrs. W. A. Jacobs, box of clothing and bedding; C. W. Howard, package small shoes, value $5.00; Mrs. Margaret A. Paxton, package of quilts; Florence Price, 3 pairs mittens; Gladys Rogers, a nice quilt; Mrs. J. W. Ramsalo, box of second hand clothing; Mrs. W. H. Satty, two quilts; Ada and Minto Strick, ser; Mrs. L. Strick, comforters. Mrs. Seasxy, 6 pairs house hold stockings for the balloon; T. Yates, 1 pale mittens; Mrs. Yager, child's dress; No name given, but containing two comfortable and a bradded rug; No name, a quilt; No name, pair of shoes and knitted skirt; No name, doll and clothing; No name, pink lined quilt; Ada, Elva, and Minnie Lawrence, a quilt; Mrs. Mc Kenzie, package children's clothing; Mrs. A. M. Clayson, baby shoes and stockings, apron; Rev. Silas Church, Kansas, 3 comforters.

One hundred dollar fund for the education of ten native Hindus has been raised by—

H. Kellogg, $20.00
A friend, $10.00
A friend, $10.00
Mrs. A. J. Gibson, $10.00
J. W. Moore, $5.00

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION GENERAL FUND.

This development of medical missionary enterprises in various parts of the world requires a general fund which may be used for other than purposes specifically indicated by the donors. An almost unlimited amount of means might be advantageously used in various directions in which assistance in the work of the organization can be given. Donors do not specify their object of charity. Any sum of money will remember this Association and its work in the future, and the remainder of the means will be spent to the interest and benefit of the poor. Before sending clothing, please note suggestions in Relief Department in another page will be found convenient for both the designing and the donors.

Forms of Bequests of Real Estate and Personal Property to the S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

For personal property.—I give and bequeath to the Seventh-day Adventist Missionary and BENEVOLENT ASSOCIATION, of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, dollars, to be paid in days after my decease to the Treasurer of said Association, to be applied to the general uses and purposes of said Association. (The James White Memorial Home, the Haskell Orphanasum, or any other benevolent enterprise under the supervision of the Association, may be named, if it is desired that the sum bequested should be devoted to some special purpose.)

For real estate.—I give and devise to the Seventh-day Adventist Missionary and BENEVOLENT ASSOCIATION of the city of Battle Creek, Mich., a body corporate under the laws of Michigan, its successors and assigns forever, all that certain property bequeathed should be devoted to a special object, namely, the property bequested should be devoted to a special object.)
THE ENDOWED BEDS.

The winter bids fair to open with the Hospital well filled. The beds endowed by individuals are kept well occupied. Some one is usually ready to take a bed as soon as it is empty. A few of the Conference beds are unoccupied just now, from which one might conclude that it is a time of unusual health in those conferences. It would be a matter of sincere regret that any should remain long empty for other reasons.

The Iowa Health and Temperance Bed.—The occupant of this bed left early in the month, greatly improved.

The Illinois Bed.—This patient also left early last month, and is in active employment at present. One evident proof of her improvement is that she is gaining in flesh and strength, though hard at work.

The Michigan Bed.—The young lady in this bed came during the last days of the month. At present she is improving, although her case was regarded as hopeless when she came.

The Indiana Bed.—This patient presents quite a complicated difficulty. It is quite likely that it will require time to bring about a change for the better. The physicians think, however, that a few weeks’ stay will help her.

The Nebraska Beds, Nos. 1 and 2, are occupied by a mother and her little boy. The mother has had a surgical operation, from which she is making a good recovery, and the child has made very decided improvement under the treatment. Her condition when he came was quite serious, and an unusual one for a child.

The South Dakota Bed was vacated early in the month, the patient much improved when she left.

The Mrs. Gettman Bed still has the patient previously reported. Her condition, as has been stated, was very serious, and her progress has been correspondingly slow. But she has had courage and patience, though confined to her bed and chair. She feels as though her one chance for help is in the treatment here. Her symptoms are better, and she looks better.

The Mrs. and Mrs. Tyszewicz Bed.—A new patient came into this bed the day after it was vacated. It was a young lady who had been an invalid for some time, confined more or less to her bed, and suffering intensely. An important operation was performed for her, from which she is making a good recovery, as rapidly as could be expected, considering her condition of weakness when she came. She has not seemed to suffer since the operation. The case is a very interesting one to those who have known of it.

The Mrs. E. E. Kellogg Bed.—The occupant of this bed has had a most interesting history. A stranger in a strange land, and barely able to make herself understood, she found the Sanitarium a haven of rest in her Hour and protracted convalescence. She is recuperating as fast as could be expected, and is eager to begin the special work of preparation for further usefulness in the Lord’s work for which she is here.

The Mrs. E. G. White Bed.—The patient in this bed is at last getting upon her feet and is cautiously trying her strength. She has manifested much patience and a very cheerful, grateful spirit during these long weeks of convalescence. No drawback has interrupted her recovery, though it has naturally been slow.

FREE OPERATIONS.

There have been thirty-five important operations during the month, of which the larger number were free. Several of the operations have been very important and critical ones. Looking over the work with the surgical matron, she paused over one day’s list with the remark, “There was a heavy afternoons’ work.” It was not as long as some of the others, but four or five of the operations were of a most tedious and delicate nature. In some of the cases the operation was the only hope of saving the patient from a speedy and painful death. All of them have seemed thus far to prove very successful, and the patients are recovering nicely. Some have returned home already.

Several among the cases were of malignant tumor. In one of these the tumor was removed from the face, a portion of the jaw being taken away with it. The wound healed promptly and perfectly, and the patient went away greatly relieved. Another tumor, internal and also malignant, was surgically treated with very satisfactory results. The patient’s sufferings were relieved, and her life was prolonged, if a cure has not been effected.

A case of prolapse so severe that internal organs had become external, was surgically treated, and with complete success. The patient says she is well now, for the first time in thirty years.

Several cases resulting from accidents have come in during the month. All have recovered.

MEDICAL MISSIONARY SCHOOL.

THE “CHRISTIAN HELP” INSTITUTE.

The calls for help in organizing this work have grown more and more imperative with each passing month, and have come in from so many sources that it has been deemed expedient to put in operation a plan which has been delayed till now only for want of time to carry it out. An institute has been recently begun for the more complete instruction and preparation of those who are already partially prepared by experience in the work, to answer these calls. All of the members of this institute have been engaged in practical “Christian help” work here, in connection with the mission in Chicago, or elsewhere, and some of them have already spent some time in organizing and directing this work here and in other States.

The course of instruction has been arranged to cover several weeks, and includes Bible study, lessons in gospel work, mothers’ and children’s meetings, kitchen garden and kindergarten work, dress reform and dressmaking, cooking, domestic economy, Sloyd,—paper and pasteboard,—and Sloyd sewing, physical culture, practical nursing, treatments, sanitary science, district work, organizing, and bands, etc.

The classes in nursing are of course largely covered by the nurses, who have already spent some time in the work, and by others as well. The large parlor of the Hospital is well filled, and God comes very near by his Holy Spirit.
One of the bands reports the case of a woman with a broken hip. The house was very dirty, and the woman, though not as destitute as some, was in evident need of help. The visitor did some washing, and best friends. Her own people would not come near the ladies of the group. "As occasion demanded by both the gentlemen and the physicians, in addition to their other professions, some have done as much work as any member of the band. Their work is not included in the above.

The church has come to the help of the band, and some have done as much work as any member of the band. Their work is not included in the above.

Later communications from Sister Cornell are also very interesting. Returning home from her work in Denver, she writes:

"I organized three bands in Denver to work in different parts of the city. I gave lessons in cooking, besides instructions on dress, air and water, consumption, infections, diseased meat, etc. Those who attended were deeply interested and seemed greatly to appreciate the instruction given.

"The last night, one of the lessons was on diseases of the mouth. A larger number was present than at any previous meeting. I was careful not to make a statement that could not be easily and abundantly proved. Of course I used the charts. These illustrations caused astonishment, I assure you. One after another would exclaim, "I shall eat no more meat." One lady nearly fainted. I stopped and said I did not wish to make any more speeches. But a dozen voices, perhaps, called out, "Go on, go on, we want the rest of this." So I went on. Of course some of the audience were sneering and thought I was exaggerating matters; but the Lord took care of his own work while I was giving them the light.

"At the beginning of the next class a few minutes later, a butcher in the audience arose and said that my talk was all true, but that I had not stated it as bad as it was. He then gave a description of the various common diseases of cattle, sheep, and hogs.

"He said that in New Mexico, where he had been butchering most of the time, nine out of every ten animals killed were diseased. At his statements the smile of scorn died away from the audience.

"I have been told of another instance of this kind in the city, where a man was taking care of an old cow belonging to a friend, and the cow became so sick that the man sold it and bought another. But the new one died soon after."

Brother W. J. Stone writes from Helena, Montana:

"I have been telling Christian help work up here and we want to organize a band. There are enough here to give us good material. We have already begun the work of looking up the poor, and preparing to supply clothing and other help that we can render.

"The work is new to us, and we want all the help and instruction that we can get; any information will be gladly received, and if you can send some clothing, or give us a list of what you think we need, we will do all we can to make the work a success."

CHICAGO MISSION NOTES.

The work of the Mission is steadily growing, and already the present quarters seem cramped. It was the privilege of the writer to visit the Mission last month, and we could but note the progress made in the three months since its beginning. Never can we forget the impressions that crowded upon the mind at the opening services in June last. There was little to indicate the future before the Mission. As stated in the report given of the occasion, the exercises were very simple, and the visible audience was small, as no effort had been made to gather a crowd; but we knew well that the handful of friends and patients gathered at the platform were not all who were in attendance. Had our eyes been open to see, we felt sure we should see heavenly watchers all about, following the work with an intensity of interest that would have made ours, deep as it was, seem insignificant by comparison.

The experience of the weeks that have followed have proved that God's care has been and is most signal over the work. Rough, hardened men come and go peacefully, and eyes unused to tears, fill at the sight words spoken and the tender, faithful ministrations given them. Words that show how God's Spirit can restrain and work are often heard from men who would despise any manifestation of tenderness anywhere else.

"This sort of thing is a godsend to us poor divines as have n't any place to go," remarked a sturdy Irishman as he services in June last. "How the Lord supplies us, and how the Lord answers prayer, I have no idea."

"I tell you it makes a feller feel kind o' soft-like to come down here," said a rough-looking fellow with a face so hardened that one inaccurately wondered where the "soft" spot was, and he added in a confidential tone as he donned the shirt he had just washed himself and his one shirt; and he drew himself up with an added sense of self-respect as he walked off.

"Have you got it hot to-night?" asked a man who came while the soup was being served one chill, drizzly evening. "Ah! that's better than a drink of whisky," he added heartily as he received the soup, and set down with a sigh of satisfaction to the steaming hot bowl.

A man sat crouched against one of the posts in the chill, drizzly evening. "I have no idea what the bells are for," he added in a confidential tone as he donned the shirt he had just washed himself and his one shirt; and he drew himself up with an added sense of self-respect as he walked off.

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"Yes," was the reply, "but I have no money." Some one furnished a penny, for it is a rule that no soup shall be given away, a precaution which has proved to be a most wise one. As he returned his bowl and passed out, he remarked, "I believe there is some good in God, after all."

A poor fellow had crept into the next doorway for shelter from the rain that same evening. Some one discovered him, and brought him in. An extra penny was found in some one's pocket, and he, too, had a bowl of hot soup. He remained to the evening service. A respectable looking woman, tidily but poorly dressed, came in and called for soup as though it was an effort. She had apparently seen better days, and did not appear for another class that day.

The generous response made to the appeal for old clothing has enabled the Mission to clothe hundreds of destitute people already. Sixty children were made comfortable and happy in one day recently by means of these donations, and many women who through the winter had received garments also.

We hope to give the names of those who have contributed in our next issue. The list is too long for insertion this month. By issuing a larger number next month we hope to find room for fuller reports of the Mission and also of the Christian Help Institute in the next issue.

REPORT OF CHICAGO MISSION.

This report covers the time from Oct. 1 to Nov. 4.

Baths given 1500

Other treatments 1614

Dressings applied 555

No. of persons fed 1429

No. of prescribed for 182

Bears fed 1045

Sick and hungry 122

Gospel conversations 775

Wounded fed 172

Visited by nurse 175

New visitors to laundry 875

New persons given baths 527

Spit treated 852

Spit prescribed for 459

Spit fed 188

Spit fed at home 439

Spit fed to invalids 169

Spit fed to invalids 152

Spit fed to invalids 584

Spit fed to invalids 384

Spit fed to invalids 160

Spit fed to invalids 20

Spit fed to invalids 375
These little such as typhoid fever, erysipelas, are curable, maladies, but are unable to obtain the skilled medical work, and it is hoped that orphan children nor sick persons should be sent to the Sanitarium who have kindly consented to act as agents for us in this work, to us.

A LITTLE BROTHER AND HIS SISTER.—Here are two little ones from Florida (Nos. 158 and 162) who in need of a home or homes. The girl is two years and the boy six years old. They both have brown hair and eyes, and are blessed with good health.

WHO WILL HELP?—Here are two boys (Nos. 163 and 164) from North Carolina, who want homes. The father and mother are both dead. They are bright, intelligent boys, and, as the application says, would make somebody's home brighter. They are eight and eleven years old respectively.

A SEVEN-YEAR-OLD (No. 179).—A little boy seven years old, in California, has lost his mother, and the father has given him to some aged people who do not feel able to bring him up right. He is of German parentage, with light hair and good health. Will not some one make a home for him?

Two BROTHERS (Nos. 131 and 132), from Michigan, are in need of a home. One is five and the other ten years of age. Their mother died some two years ago, and the father is not able to care for them.

Two BOYS (Nos. 133 and 134), from Michigan, are in need of a home. They are three and five years of age, have good health, with brown hair and eyes. Here is a good opportunity for doing missionary work in bringing up these children to be a blessing to the world. Who will undertake the task?

SAF FACES look out at us from the photograph that has been sent of two little girls (Nos. 139 and 140) about eight and nine years old, living in Michig,

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**MISSIONARY NOTES.**

It is estimated that there are 650,000 Protestants in France.

HINDOSTAN is about 25 times as large as the State of New York.

It is said that cannibalism is still practiced in fourteen different localities.

One in five of London’s citizens die in the workhouse, asylum, or hospital.

The famous Baptist missionary steamer on the Congo, the "Henry Reel," has sunk.

The number of men in the Japanese churches is greater than the number of women.

Thomas Laxton, colored, has founded a home for aged and indigent colored men in New Orleans.

There are not more than twenty or thirty lightkeepers among the two and a half millions of white schools, with an attendance of 153 pupils, 23 day schools, with 310 pupils, 7 hospitals, 16 dispensaries, and 21 clinics.

Of 15,596 persons who sought salvation in one year in India, 5000 are now Salvationists. Col. Lucy Booth is now in command of the Army there.

The Indian Government owns two great distilleries, which are managed entirely by government officials. So fiery and poisonous is the liquor that the soldiers are forbidden to touch it — Union Signal.

The relations between the Catholics and Protestants of Germany are becoming more and more strained, and a clumsy is fast being made even down into the masses of the people. — New York Independent.

**OATMEAL BISCUIT, MEDIUM OATMEAL CRACKERS, PLAIN OATMEAL CRACKERS, No. 1 GRAHAM CRACKERS, RYE WAFERS, WHOLE-WHEAT WAFFERS, GLOBE WAFFERS, WHITE CRACKERS,**

Granola, the Gem of Health Foods. Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

**TO THE PUBLIC.**—This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents.

J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world — to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States, and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods:

**The Battle Creek Sanitarium.**

**HEALTH FOODS.**

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year more than 150 tons of the following-named foods have been manufactured and sold in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods:

**Plain Graham Crackers (Dyspeptic),**

**FRUIT CRACKERS,**

**CARBON CRACKERS,**

**WHEAT GRANOLA,**

**GRANOLA,**

**GLUTEN FOOD, No. 1,**

**GLUTEN FOOD, No. 2,**

**INFANTS’ FOOD.**

**New York.**

Our Granola is the best certified sold I have ever bought.

**Conecticut.**

We have used your "Health Foods" in our family for three years, and cannot get along without them. Having been in dyspepsia and chronic inflammation of the stomach, I found that Granola was the only remedy that cured me.

**Minnesota.**

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address —

**SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.**
MEDICAL AND SURGICAL SANITARIUM,
BATTLE CREEK, MICH.

The Oldest and Most Extensive Sanitarium Conducted on Rational and Scientific Principles, in the United States.

SPECIAL ADVANTAGES:
An elevated and picturesque site. Remarkably salubrious surroundings.
Baths of every description.
Electricity in every form.
Massage and Swedish Movements by trained manipulators.
Pneumatic and Vacuum Treatment.
All sorts of Mechanical Appliances.
A fine Gymnasium, with trained directors.
 Classified Dietaries.
Unequaled Ventilation, perfect Sewerage.
Artificial Climates created for those needing special conditions.
Thoroughly Aseptic Surgical Wards and Operating Rooms.
All Conveniences and Comforts of a First-Class Hotel.
Incurable and Offensive Patients not received.
Not a "Pleasure Resort," but an unrivaled place for chronic invalids who need special conditions and treatment not readily obtainable at home.

For Circulars, address,
SANITARIUM, Battle Creek, Mich.