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The Medical Missionary

And He Sent Them to Preach the Kingdom of God and to Heal the Sick.

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't,
BATTLE CREEK, MICHIGAN.
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For Dyspeptics, Anaemics, and Neurasthenics.

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Malted Gluten is especially indicated in cases in which starch digestion is imperfectly performed, with resulting acidity, flatulence, eruptions of skin, constipation, and anemia. It is also very valuable in cases of gastric neurasthenia. In cases of dilatation of the stomach, accompanied by foul breath and coated tongue, it is invaluable as a means of securing intestinal asepsis.

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THE MEDICAL MISSIONARY

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GOOD MORNING.

When the missionary, John A. Brunson, was on his way to Japan, he stopped in Augusta, Ga., and spoke at a missionary meeting. During the meeting, he was asked if he knew anything of the Japanese language, and his reply was, "No; only one word. I know how to say good morning,—Okeyo." Dr. Burrows took occasion to speak of the significance of the fact to the Society, and one of the results is the following exquisite poem from the gifted pen of Miss Maria Louise Eve:

Okeyo (Good Morning)

The star that arose long ago in the East,
And ever and ever in glory increased,
Turning night into day wherever it shines,
Still westward and westward forever has gone,
Till almost its light has graced the earth.
But the far, for East of its utmost glo—
What's east of the land where the star arose—
Still sits in the shadow and darkness that knows
No word of the morning.

Oh, messenger, bearing thy tidings so grand,
That the day is morning, the land is lighted.
Where a tongue that is strange shall the Word withhold,
What art have you learned whereby to unfold
To the men that dwell in the far Japan
Your message of love from God unto men?
No language I know thy tidings to teach;
And all I can say, when the shores I reach,
Is "Okeyo" (Good morning).

Good morning! Good morning! What more would you say?
The shadows are fled, and behind it is day—
The day that shall melt into that fairer one
Where they need not the moon and neither the sun;
For the Lord is the light, and never again
The night shall dwell on the sons of men.
But the end of the earth together shall say,
"Good morning," "Good morning," forever and ago,
"Okeyo" (Good morning).

—Baptist Carrier.

"In the good time coming," says the Sydney Presbyterians, "congregational altruism will be the rule. A Christian congregation will think itself unworthy of the Christian name if it does not love its neighbor as itself, and so fulfill the law of Christ. It will not consider its duty done until it pays as much for the salvation of its neighbor as for its own salvation. The rule will be: one minister, one missionary."
JAPANESE WOMEN.

By Mrs. J. A. Brunson.

The women of Japan are divided into two classes, the Shōko, which embraces wives, daughters, servants, and mistresses, and the Kuroto, which includes geisha, or dancing girls, singers, courtiers, and all unfortunate ones, as the meaning of the term implies, "those who are troubled."

In ancient times it was the custom when a female child was born in Japan to let it lie upon the floor for three days, to show that woman is of the earth, and that man, her superior, is from heaven. Her child was born in Japan to let it lie upon the floor, which was, in reality, to be summed up in little sewing, a sufficient education for her to fill the more completely she subjected herself, first to much independent thought on her part. In fact, her parents, then to her husband and his parents, and after marriage the intruder and keep her sweetest smiles and foundest salaam for her recreant lord. Otherwise she might be sent back to the home of her parents, in which cases she would be greatly censured for her unfortunateness and want of discretion.

The daughters of Dia Nihon (Japan) are usually gentle, graceful, and attractive. As wives they are faithfult and self-sacrificing. Wives of the upper classes are in some respects more fortunate than those of high rank, since poverty has a tendency to place both sexes upon an equality. They usually share their husbands' councils, and have much more freedom than is accorded to their wealthier sisters.

Pasing along the back alleys of cities, with the low, dingy houses on either side, the shrill tones of untidy dames collected at the wells, the common property of all, falls rather unpleasantly upon the ear. If we listen to the conversation of these "well councils," as they are rather facetiously styled in the very nature of the people that it will be many years, if ever, before woman will be accorded a position corresponding to that of her occidental sisters. It is not considered proper for a wife to resent the conduct of her husband, however dissolute he may be. She must remonstrate kindly and humbly with him. Even if he introduce into her domicile a mistress upon whom he bestows all his endearments, she must behave in a most conciliatory manner toward the intruder and keep her sweetest smiles and profoundest salaam for her recreant lord. Otherwise she might be sent back to the home of her parents, in which cases she would be greatly censured for her unfortunateness and want of discretion.

The daughters of rich parents are designated as the hako iri musun, literally "the girl in the box." She must remonstrate kindly and humbly with him. It is expressive of their true condition, for they are under strict surveillance, and are not allowed to go abroad unless accompanied by an older member of the family or a servant. When they are married, all the arrangements are made by the parents and the "go-between." When informed by her father of the disposition to be made of her, she usually weeps as a modest and proper Japanese maiden should under such circumstances, acquiesces of course, and then calmly, often happily, accepts her fate. She is sometimes permitted to see her betrothed, generally at the house of the "go-between," at least once before the ceremony is performed. But if she does not like him, her preferences in the matter are not considered, if for other reasons the match seems to be a desirable one. Sometimes, however, as in other countries, the young people take matters into their own hands and an elopement occurs.

The servant girls in city families are usually rustic maidens who come into the towns in order to earn a livelihood. At first their complexions are extremely dark, having been previously accustomed to labor in the rice and vegetable fields. Their hands are also rough, but their plump, graceful little forms and good-natured smiles compensate in a large measure for these defects. They are regarded as objects of curiosity and targets for mirth by the juvenile members of the household, who mimic their quaint speech and poke fun at them for their want of proper breeding. But they are quite docile, and give strict attention to the instruction of their mistresses, and hence soon learn just how to sink upon the floor, how many times to polish their noses upon the mat, and how many honorifics to use when professing tea and cake. They usually work quite dili- gently and look very picturesque, moving about the house with their loops and rolls of elon hair covered by a blue cloth to keep the dust from their shining tresses. Their long, flowing sleeves are bound back by a cord crossing at the chest and back, displaying their shapely, well-rounded arms. They patter about, pigeon-toed, in their cloven stockings, making the house tidy, cooking the din-

Making Tea For A Guest.

Japanese Dancing Girls.

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a male servant in the same house before the expiration of their contracts. When one is about to enter into wedded life, the master often helps his servant to purchase her wedding garments and makes her useful presents as a reward for faithful services. The system of concubinage has existed in Japan from very ancient times. In fact several of the Mikados have been sons of concubines, the real parents, especially his mother, whose yoke is sometimes grievous and hard to be borne.

There are great numbers of prostitutes in the cities. And O, shame! most of them are sold to this life by their impecunious and mercenary parents, who receive from thirty to six hundred yen (one yen is about equal to seventy-five cents), according to the attractiveness of the girl, for a term of several years' imprisonment. They are closely guarded to prevent their escape, and cannot quit their jail unless the money is paid for their redemption. But often after the contract has expired, for, and occasionally they are compelled to submit to the control of the real wife, or the husband's parents, especially his mother, whose yoke is sometimes grievous and hard to be borne.

The visitor among them seems transported backward to the Elizabethan era. The quaint and curious in the language of the mountaineer is the survival of good old Elizabethan English; his roads are a fit setting for the polite Sir Walter Raleigh; his code of honor a survival of the old feudal, lordly ideas of her reign. Tobacco, as in Elizabeth's day, is almost defiled; the looseness of morals finds fitting parallel at her court; while the position of the woman and girl is identical with the women of Queen Elizabeth's era.

They who were thus stranded in the mountains had a fearful combat for life. With no adequate means of support at command they were harassed by extreme poverty. They had no schools; for of course there were no public schools in those districts, and the public school is a slowly growing institution in the South today. The mountains are almost destitute of schools. Occasionally there is a so-called school-house of logs, with the primitive floor of native earth, and the "teacher," with bare

the pressure of debts incurred during illness prevents their regaining their liberty. And so they must remain and sacrifice bodies and souls to satisfy the greed of their avaricious masters and parents. They are only a little more fortunate than those who wander upon the streets starving, freezing, cursing, dying — sometimes stealing or begging, because there is no way for them to earn an honest penny. Let us draw the mantle of charity gently over these, screening them from the harsh criticisms of the world, and reaching out loving hands to help them, while our prayers ascend to the pitying God for their deliverance from the bondage of oppression, sin, and wretchedness.

A Japanese banquet would be incomplete without the geishas, or singing and dancing girls, who are always called for after the little red and black lacquered bowls have been emptied of their contents. The dancing is quite different from that to which Westerners are accustomed. It usually represents some story, which is sung by girls seated on the floor, to the accompaniment of the softly twanged samisen, and the little tripping feet of the dancing girl. The "No" dance which Sir Edwin Arnold so graphically described, is a great favorite at high feasts among the aristocracy. After the dancing is over the girls mingle with the guests, bringing their sparkling wit, enlivening conversation, and social charms to add attractiveness to the entertainment, such as wives and daughters are not permitted to do in the Orient. Geishas, as a rule, are pretty, and when they go abroad wearing gay and bright-colored clothing, a thing which the unprofessional young women never do in Japan, they are regarded with suspicion by the soberly clad, proper young ladies. They are taken while quite young to be trained, usually apprenticed at the age of seven, in order to be instructed in the arts of singing and dancing.

THE "MOUNTAIN WHITES" OF AMERICA.

Professor Austin Phelps remarks that "five hundred years in the salvation of the world may depend upon the next twenty-five years of United States history." So vast is our land that Montana alone could accommodate the entire population of this country, and give each man, woman, and child one and a half acres, or take in the world's population, and yet California contains 12,000 square miles more than Montana; Texas, 107,000 more than California; and Alaska is twice as large as Texas. Within one year as many strangers flocked to our shores as there are people in Idaho, Arizona, Montana, Nevada, Wyoming, and Washington.

In the South there are 5,000,000 whites who can neither read nor write. They are in three classes,— "bankers," "crackers," and "mountain whites," often called "Scotch-Irish heathen." There are perhaps 4,000,000 of these in North Carolina, Tennessee, Virginia, Kentucky, etc. They are of Scotch-Irish ancestry, utterly illiterate, and their condition, intellectually and morally, it is difficult adequately to describe. Crimes committed by them put to blush the enormities in the worst districts of our great cities.

As to the history of these people: about 1740 there was a large influx of Scotch-Irish blood into our land. These people were driven here by persecution at home; but they would have no complicity with slavery, and hence the slavocracy would have nothing to do with them, and consequently they were crowded into the mountains, which became their fastnesses. They had no teachers nor preachers, and sank into dense degradation. Hundreds and perhaps thousands of them fought their way through obstacles, making a path through the mountain wilds, and settled in and about Pittsburgh and Western Pennsylvania, where their descendants may now be found. Who knows whether these people be not a reserve force that God will bring out of these mountains, saved by Christ, for the coming crisis of conflict, a stalwart band to stand with us in defense of Protestantism!

The visitor among them sees transported backward to the Elizabethan era. The quaint and curious in the language of the mountaineer is the survival of good old Elizabethan English; his roads are a fit setting for the polite Sir Walter Raleigh; his code of honor a survival of the old feudal, lordly ideas of her reign. Tobacco, as in Elizabeth's day, is almost defiled; the looseness of morals finds fitting parallel at her court; while the position of the woman and girl is identical with the women of Queen Elizabeth's era.

They who were thus stranded in the mountains had a fearful combat for life. With no adequate means of support at command they were harassed by extreme poverty. They had no schools; for of course there were no public schools in those districts, and the public school is a slowly growing institution in the South today. The mountains are almost destitute of schools. Occasionally there is a so-called school-house of logs, with the primitive floor of native earth, and the "teacher," with bare
feet and calico gown, and the universal "snuff stick" in her mouth, knows little more than those she teaches; and as to morals, it was better for her pupils if there were no teacher.

A Newcastler, who, in one of the cabins of these "mountain whites," had looked refuge from a storm, met a young woman,—a teacher,—and having occasion to speak of the "United States," was asked by her, "Where be the United States?" He asked her if she did not teach geography, and she replied, "What is the use of that sort of learning?"

Yet of this same stock came heroes in the time of our civil war. Large bodies of volunteers were recruited from these "mountain whites," from the first and second districts of East Tennessee more than from any other two Congressional districts of equal population. And however they have forgotten their Bibles in these hundred and fifty years of degeneration, they seem not to have forgotten Rome and the papacy. A young woman went there to teach them, and sought to make them learn the creed, but when she came to this, "I believe in the Holy Catholic and Apostolic Church," there is no hope beyond, no knowledge of a Saviour.

There is, of course, a comical side even to this degraded life. You meet with children, dirty, forlorn, and half naked, but they have wonderful names. In one cabin were two children, "Jim Dandy," and "Slick Candy," in another "Taly Troyly," "Wolfer Ham," "Aristocracy" and "Ayer's Sarsaparilla," "Carrie Lee," "Bessie Sue,—who but she?" "Mary Bell," arise and tell the glories of Immanuel," etc.

Dr. W. J. Erdman tells a story from personal experience. He says an evangelist in the mountains asked an old woman if there were any Presbyterians among there. Her answer was, "Ask my old man. He be a powerful mighty man in huntin', and kills all sorts of varmints. You might go and see them skins a-hangin' up yonder, y'aps you'd find some of them Presbyterian critics among them.

They have their own code of honor. Their family feuds last for generations; they feed fat the ancient grudge, until one or the other of the contending families is utterly exterminated. You enter a cabin, and the gun hung on the door is for ordinary hunting; but the burned pistol is kept for murder men. They have a chivalry of their own. One man who had killed twenty-five others in family feud warfare would yet fight to the death to shield a woman who was not his wife. They are forceful enough to have to be kept under lock and key, or they would commit every imaginable crime.

These mountain people are our kinsfolk, of the blood that gave us our Revolutionary heroes, that constituted more than half of Washington's cabinet. Even in their destitution among the mountains they have sacrificed heroically and fought right manfully to save their Union. They are of Presbyterian ancestry, and yet to-day they are without the gospel or a knowledge of the Christ. Their very songs are a pathos as if there is not an attempt at a window in them, not a place to admit a ray of sunshine, lest it let in the cold wind and the rain. When the door is shut, burden-bearing there is no hope beyond, no knowledge of a Saviour.

The old man had probably never heard of all mankind, but accustomed to the idea that Old Man Kline had to pay the world, and thought the children were singing, "Jesus died for Old Man Kline," etc., and as an arrow of conviction the truth reached his soul, and instead of a double murder (for had he killed the young man, in turn the young man's relatives would have killed him), this man found a Saviour in the Jesus who had truly died for "Old Man Kline." Are these people ripe for the gospel when so small a bit of truth will accomplish so much? These "mountain whites" will be met not on the open mountain roads, but in secluded places. The moonshiners, or illicit whisky distillers, especially, hide in the more retired nooks and valleys. One party traveled eight miles along the Blue Ridge and saw not a cabin, yet found 3000 people assembled to hear the annual sermon from an old man, who could not read a word, yet who was so godly in life and character that he was an epistle read and known of them all.

These people have customs quaint and curious, elsewhere obsolete. Their moral looseness is dreadful; but what can be expected when sometimes three generations live, eat, and sleep in one small, windowless cabin? A bed of boards nailed against the log wall of the hut is almost the only furniture. Everybody uses tobacco, even the babies. Through windowless walls there is practically no law; every one does what is right in his own eyes. There were seventy cases of murder, only one out of them all being brought to justice. Might makes right, and this is the only law known. In one case of a jury, when a peacemaker had interposed between contending parties until they were shot, the jurymen delivered his opinion thus, "If he hadn't wanted to be killed, he had or ought kept himself out of the fight."

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bindery; can you bind a book? You can learn enough about it in an afternoon to bind your own books and to provide a good binding.

But the industrial education is the special thing which I wish to speak of under this head. It is a practical necessity in a great many countries where the arts of civilized lands are unknown, or where competition is so great that the men and women becoming Christians are practically thrown upon the church for support. If you will read the story of Lovevale in South Africa, or of Mangalore in India, or of Norfolk Island, you will see what a wide field this opens up before you. If your Board, in the field to which you are going, happens to have industrial schools, learn carefully all you can here about these lines of work which are favored by your Board.

Dr. Smith has spoken of normal training. I wish you would look up that passage in Mackay and see what he says about normal training as the key to the solution of many problems in Africa. Kindergarten work. I want to speak of. Young women, many of our native heathen homes; you will come in contact with multitudes of young lives. Have you ever been in a kindergarten and asked yourself, Would not this same work be of even greater value in the foreign field? I think that over the door of every kindergarten of heathenism there should be the same inscription that there is over a paradise for children in Kobe, Japan, "Glory Kindergarten." Not only is the life of the children made glorious, but the great God is made glorious in their thoughts. The work which a great many of you might do, as a sort of preparation which I wish to suggest has to do with the working the strange flock that is to be committed to you. The missionary work among the perishing heathen; but help me to do this work here and now. I will take any success in it as an indication that thou wiltiest me to do a wider work.

Fellow-students, I have not begun to mention the points I might mention. A great many of these things you will never be called upon to do. There are a multitude of things not mentioned that you would give a great deal to know how to do. But I want to urge you to fill your time with these. Your time is only as long as your life, and your life is but a shadow on the broad canvas of time. My only plea, then, is this: You must make time for personal work. The time has passed for personal work. The time has passed for preparation for personal work. The time has passed for personal work, and the solution of many problems in Africa.

The Bay Islands are situated about forty or fifty miles off the north coast of Honduras. The entire group consists of two hundred and twenty islands, varying in length, comprising six islands, three of which are quite thickly inhabited, while there are but few people living on the third smaller islands. The people live along the shores all around the islands, on level strips of land, the island being very rough and mountainous, the elevations ranging from one to eighty or nine hundred feet. The level strip usually extends back a few hundred yards from the beach, and on these flats are grown bananas and plantains.

Living along the shores, the people are convenient to their boats, dories, schooners, and crafts, about their only means of travel. There are some trails from place to place on the land, some of which are six or eight miles in length, but they are rare. The coasts are deeply indented by bays and bights extending so far inland that the distance between points by trails would be much greater than the boat route.

When we first landed at Coxen Hole, it was about sunrise, and the sun was just peeping over the nut palms and other green foliage along the picturesque coast, it was indeed a pleasant sight, and we thought it would be a perfect paradise and a delightful place in which to work. After we landed, however, we found ourselves in narrow, irregular, and dirty streets, with houses away and everything else crossed, some of the people and many of the children in nature's attire, our ideas of its picturesque quality began to change. On associating with them, we found many suffering from malaria, fever, and were made to realize something of opportunities there afforded for medical missionary work.
distance. It was, to my mind, a critical case. He appealed to me for help, but I told him I was not a physician. However, I took the "Home Hand-Book" and prescribed treatment, and within a short time he was well.

I went to the west end of Rountane one day to visit a man who was suffering from a severe attack of what I took to be malarial fever. He had been suffering for two weeks, and the people had no idea he could recover. They, of course, had no knowledge of the extent or progress of the disease, but had made up their minds that he was going to die. I told them there was no need of it, and took the cases hand, applying hot fomentations and other simple remedies, and the result was that he soon regained his senses and finally fully recovered his health. He declares that if it had not been for me he would have died. His friends said they could see a change at once, upon the application of the treatment, and no doubt they did. He had been receiving almost no attention, having been lying for several days with his clothes on.

Well, this kind of work gave us influence among the people, and they got the idea that we were doctors, while in fact all we were prepared to do was to talk health and temperance to them, teach them about sanitation, and some of the simple uses of hot and cold water in treating themselves in sickness.

One night a man came to our house and called to me at the top of his voice that his brother was dying. I at once armed myself with a hot-water bag and some pieces of flannel for fomentation clothes, and we went across the bay in a dory. I could hear the man screaming before we went ashore. He was suffering from pains caused by a bloated stomach.

The first thing I asked for was hot water, and we soon gave him hot fomentations on the stomach and quite a quantity of hot lemonade, and within fifteen minutes he was quite easy. Then I gave him a massage, and within an hour's time I went away leaving him asleep.

Not long since, during the night, we heard groans and quite a stir in the house of one of our neighbors, on the island of Bonacca. It was a neighbor who had been very energetic in opposing our work; but his wife was so sick that when I asked if there was anything we could do to help them, the man was very glad to accept our offer. So Mrs. Hutchins and I went over to see what we could do for her. The woman was afflicted with neuralgia of the stomach, as the man thought, and was indeed very sick. Mrs. Hutchins went in and gave fomentations, etc., and soon relieved the pain so that the woman rested till morning. This worked a decided change in their hearts toward us, as he declared that "that attack had come to kill," and ever afterward until we came away they were as warm friends as we had on the island.

Now these are a few of the experiences we have had in ministering to the wants of the sick, and I know of no instances where we have undertaken to help where the Lord has not blessed our efforts.

The people seemed to think it very strange that we could relieve suffering without the use of medicine of some kind. They have an idea that unless they do themselves with pills or with poison of some kind, no cures can be effected, and unless a doctor administers these things he has to work his way by actual skill. At first we could not make them believe that they could get well without the use of medicine, and we simply had to demonstrate the fact to them. It is almost impossible to get their permission to apply hot and cold treatments, on account of their superstitions and doubts as to the virtue of such treatment. Some thought that I was actually killing the patients by applying cold to them after giving them hot fomentations, but we tried to explain to them the philosophy of the treatments and their effects upon the system. Some could grasp it and others could not.

This will give you some idea of the condition of the people on these islands and of their need of instruction on health topics. A great many of them are dyspeptics, walking skeletons. We who have been there have a great burden in this direction, and trust this field will be entered by competent and consecrated physicians and nurses. There are no governmental restrictions on the medical profession. Any one who chooses may go there and call himself a doctor and begin practicing; in fact, I could have called myself a doctor, had I been so disposed. As I have already stated, many formed the idea that I was a physician, in spite of our assurances to the contrary, because we did what we could to relieve the suffering of the unfortunate ones with whom we came in contact. I do not know of a better field for medical missionaries.

ARE THEY NOT ALL MINISTERING SPIRITS?

Hand in hand with angels
There's work to be done;
Brighter eyes are on us
Than we blind ones see;
 Tender voice cheer us
Through life's dark way;
Never, walking homeward,
Can we walk alone.

A recent missionary writer makes an interesting comparison after the following fashion: "The world has about 6000 lighthouses and 250 lightships, but nearly all of these are in Europe and in the United States. Asia has only 476; Oceanica, 319; Africa, 219; South America, 198; and the West Indies, 105. Yet in these same regions there is a still greater lack of the light of the gospel. Calling each mission station a lighthouse, there are only 12,000 of them scattered over this vast area. Calling each missionary a light-bearer, there are only about 10,000 of them for the one billion of heathen."
THE AMERICAN MEDICAL MISSIONARY COLLEGE.

After mature deliberation the Medical Missionary Board has decided to organize and conduct a school for the education of missionary physicians. Since our last issue, this institution has been incorporated under the name of the American Medical Missionary College. So far as we know this is the first missionary medical college actually organized in this country, and we are not sure that in any other country there is a medical school exclusively devoted to the education of missionary physicians.

The reasons which have led to the establishment of this school are chiefly as follows:

1. The importance of giving attention, in the education of the missionary physician, to missionary ideas and methods, as well as to purely medical and scientific subjects. The exclusive attention given to medicine and science in the ordinary medical college has a decided tendency to divert the attention of the student from the real object of his education, so that by the time his medical course is completed, it often happens that the intended missionary has lost his zeal for either foreign or home missionary work, and sees in the career of the ordinary practicing physician a more attractive life work, and a field of missionary opportunity large enough to meet the demands of his diminished enthusiasm. This can scarcely be otherwise. "By beholding we become changed." Mr. Darwin was frank enough to confess that his long study of science had wholly destroyed his taste for religion and paralyzed his spiritual activity. Science without religion, knowledge without the application of knowledge to the helping and saving of men, narrows the moral faculties, and blights those sentiments which lead to humanitarian endeavors. This do not mean by this that a course in theology or in evangelical methods can be in any proper sense a substitute for the instruction received in a medical school; but what is needed for the missionary physician is the science and training of the best medical schools guided and permeated by religious sentiment and missionary enthusiasm. The Students' Volunteer Movement has accomplished much in supplying to our medical schools and universities a much-needed stimulus in the direction of missionary effort, but the good thus far accomplished is but a tithe of what needs to be done in this same line, and is merely a suggestion of what may be done in a properly organized medical college.

2. The long period of inactivity, or at least practical inactivity, required by attendance at a first-grade medical school involving four years of study for a period of eight or nine months each year, is highly unfavorable to the development of a true missionary spirit in those who, having genuine missionary impulses at the outset, need the fostering influences of missionary activity and of a missionary atmosphere to develop to a high degree a really genuine missionary character. Missionary work cannot be supported by missionary sentiment alone; there must be a practical missionary spirit; there must be a zeal and an ardor which nothing can diminish, which nothing can thwart, an enthusiasm which the most adverse circumstances cannot cool, which will surmount every obstacle and overcome every difficulty. The missionary who has to be spurred up to his work continually, stirred by appeals and aroused by exhortations, is not the sort of person the missionary College will be, in addition to those now necessarily connected with the work, exceedingly small.

3. The amount of practical work in connection with medical teaching is recognized as a serious fault even in the very best medical schools. The great lack of practical work in connection with medical teaching is recognized as a conspicuous fault in even the very best medical schools. The ordinary medical school, and the ordinary hospital are so organized that it is quite impossible for the students to receive more than a very small amount of practical experience. In the majority of cases, the student has but little more practical teaching than that afforded by attendance upon clinics, in which the feeble exertions of one or two attendants do all the work, the student looking on at a distance, greater or less, and picking up such information as he can. In some of the more perfectly organized schools, students are given a limited opportunity for bedside experience in the latter part of the senior year. But the inadequacy of this as a preparation for actual, independent, practical work is too patent to require emphasis.

The great advantages afforded by the Battle Creek Sanitarium, its Hospital, and the several lines of missionary work already established in Chicago, afford an opportunity for practical experience for a hundred or more young men and women. The number now employed in practical medical work in connection with this institution is nearly 250; an opportunity is thus afforded for the medical student not only to look on while something is being done for a sick man or woman, but to actually do the work himself, and by daily contact with disease in its varied forms, to become thoroughly familiar with its aspects, and with rational modes of treatment, so that when his course is completed, he will not be obliged to spend two or three years in becoming acquainted with practical medical work, but will be prepared to enter at once some field of missionary activity, and in doing so enjoy the added advantage of being trained for laboratory and class rooms. The lecture rooms of the Missionary College will be, in addition to those now necessarily connected with the work, exceedingly small.

The College is incorporated in Chicago, under the laws of the State of Illinois. The course of study will be as thorough as that of the best medical schools, and as large, and as rich in the practical training of the student. It will be given partly in Chicago and partly in Battle Creek. Arrangements are being made for the use of a portion of the College Building at Battle Creek for laboratory and class rooms. The lecture rooms at the Sanitarium will also be utilized.

The course of study will extend through four years. Preparatory courses of one and two years will be provided for those who require preliminary instruction in languages and the sciences. There will also be a practical course of two years, in which the instruction in which will cover the ground now covered by the Special Course of two years and the Nurses' Course of three years, at least to the advantage of the Sanitarium. The course of instruction will cover ten or eleven months each year,—probably from 180 to 172—

Digitized by the Center for Adventist Research
It is now expected that the college will open not later than Oct., and possibly sooner if arrangements can be perfected. The qualifications for admittance to the regular course are as follows:—

1. Each candidate for admission must be nineteen years of age, or older.

2. The candidate must possess a good knowledge of the English language, including rhetoric and English literature; of mathematics, including arithmetic, algebra, and plane geometry, physics, botany, zoology, elementary physiology, general history, United States history, and an equivalent of one year's study of Latin, Diploma, or certificates, from creditable schools, in which the above studies have been completed, will be accepted. In other cases students will be required to pass an examination.

The student will also be required to pass an examination in Bible history and Christian doctrines.

3. Assurance of good health must be given, and recommendations satisfactory to the Board must be furnished.

Ordinary medical students will not be admitted to this school,—only those who are pledged to devote their lives to medical missionary work.

On graduation from this school, students will be furnished with a diploma and such credentials as will entitle them to practice in any place in the world to which they would be entitled to practice by a diploma received from any other medical school in the country.

In connection with the course of instruction in Chicago, ample opportunities will be given for the study of anatomy, and also to profit by the extensive clinical advantages of the large hospitals of that city.

Those who desire further information should address the editor.

A MISSIONARY COLLECTION.

Away above the 58th parallel of latitude on the barren Labrador coast is the Moravian mission station of Hebron, among the Eskimos. Here is an account of their first missionary festival, held probably late in October. It had been noticed that on a certain Sunday the people might offer willingly what they chose to give.

"The missionary collection was laid on a table down the center of the chapel, between the men and the women. There were a few coins, for money is beginning to be known and to be used even at our northern stations. The women had been working in view of the day, and various articles of their handicraft lay on the table. But the offerings of the men would seem the strangest to us. They had just had a successful reindeer hunt, and several joints and tongues were placed on the table. The collection in money or kind amounted in all to about three pounds sterling."

"Missionenut means in Eskimo 'for the missions,' and this has been a watchword at other stations also. Contributions are regularly given, both by the natives and the settlers, amounting annually to about £16 from the six congregations. Besides these the Christian women at Hope Dale and Nain last winter met the missionaries' wives in working parties, with the result that a variety of articles have come home to be sold expressly missionenut. Friends who attended the missionary sales in Dublin and Bristol can testify that many of these were well designed and well worked, and that our Eskimo sisters have made a pleasing and valuable contribution. Several of the native women pinned their names upon their work. Here, for example, is a lined seamkin pocket, ticketed 'Diborah Eduardid.' The final 'b' is the sign of the genitive case, in Eskimo, and this pocket is the work of a sister named Diborah, but why does she sign 'Eduardid'? Like most of her countrymen and countrywomen, she has no surname, and therefore to distinguish her from other Deborahs, she adds the name of her husband, in the genitive. She is 'Deborah of Edward,' and he would similarly describe himself as 'Edward Deborah.' Here again is a pair of slippers labeled, 'Brittigat Joelid.' They are evidently the work of 'Bridget (the wife of) Joel.'"

MISSION WORK OF THE SALVATION ARMY.

An interview with General Booth of the Salvation Army is reported in the Golden Rule, in which General Booth said of the work of the Army:—

"Our work is all missionary work. I cannot say that there is that enthusiasm for foreign work kindled that you speak of in the home churches, although our people delight to see the heathen saved, and to give their sympathies and their children; but they are taken up very largely with the wretched evil round about them; they have such a conviction that a man that is not saved is in a terrible condition, whether he goes to church or whether he does not. Their feeling is, God has mercy on this poor man, whether he be a drunkard or a slave."

To just what extent has your work in what we commonly call heathen countries grown?"

"We are at work in about fourteen of what you would call heathen native races. Our method is going to be the method of future missionary operations. It is the only method. The method, in brief, is getting the Indian saved, and then letting the Indian save his race; getting the Zulu saved, and then making him into a saviour of his own people."

"In India we had, I suppose, about twenty thousand soldiers on January 1, raw heathens a few years ago, now trained and doing their own work. In some countries, among some races, they are supporting their own officers."

General Booth sees in the working of conflicting elements in society at present, indications of serious times before the people. His remedy for these evils is the gospel, "the gospel applied." He does not think the people can follow Christ without coming out of the world and its follies and selfishness.

On being asked what he thought of the Christian Endeavour methods, he replied that he did not consider them fitted for the Army work; though undoubtedly the work that is being done and added, to the striking comment, "It has kindled a new flame in the dying embers of what had been a fire in the church grate." E. H. W.

MISSIONS IN JAPAN.

A Japanese correspondent of the Missionary Review says of the missionary problem:—"Hitherto the most of missionaries seem to have gone to the fields without any settled idea of missionary method or plan, simply trusting in the divine power and support. This may do in the conversion of savage and barbarous peoples, but in dealing with civilized or more or less civilized nations this will not do. I believe in the missionary work of civilized nations there must be some definitely understood method or work."

You have been lately paying great attention to the scientific study of social problems, and found that an indiscriminate charity or philanthropy without any plan or method would do harm rather than good. The problem of Christian missions needs similar solution with that of social evils. I believe there is at present urgent need of scientific study of missionary problems."

He argues that "no civilized nation can be converted solely by foreigners," and that "the first
object of missionary work must be to raise up able native workers and help them do the work by themselves, and thus educational work in its full meaning will become the chief work of missionaries. The missionary may preach, but he will never be as efficient as some of the native preachers. He may write books, but he will not be able to write such able books as some of the native authors do. But he can raise up able native workers much more efficient than he is. He can give good counsel to the native workers, and thus help them in various ways.

"To do such work we need the best men as missionaries, first-rate men in every way. There is no more false notion than that any mediocre man with an ordinary education can make a good missionary. Such men may do good work in their own country, but I cannot believe they can do much good in the missionary fields, especially in civilized countries. Of course there are not many such first-rate men to be found in any country, but we do not ask you to send us many such men. "


This work, issued on the day of Dr. Gordon's death, exhibits in a remarkable manner the author's close familiarity with the word of God, and his rare insight into men's hearts. It is evidently the matured fruit of years of patient, painstaking research, prayerful thought, and intimate communion with the Holy Spirit. The author possessed in a marked degree the two principal qualities of successful exegesis, viz., scholarship and godliness. He was a man taught of God, and in this work speaks with becoming assurance out of the richness of his experience, yet with refreshing freedom from dogmatism. By "comparing spiritual things with spiritual," he has given us in a few well arranged chapters a clear, practical, helpful expose of the Holy Spirit's ministry on the earth. The entire volume is stimulating and instructive, but the chapters on the Embodifying, the Endowment, and the Administration of the Spirit, may be mentioned as especially fresh and suggestive. The chief excellency of the book consists not in its literary merit, though in this respect it is by no means deficient, but in its power to awaken in the mind of the reader an increasing desire to be filled with the Spirit that he may know the mind of Christ. It is prayer-provoking. The work is one of more than ordinary value, and richly repays a close and careful study. If read with open Bible, prayerful spirit, and receptive mind, it might be reread several times with profit. We heartily recommend the book.

LITERARY NOTICES.


A nicely gotten up, well illustrated sketch of Mrs. Bishop's travels in Kashmir, the borderland of Thibet, and her deep interest on the part of those interested in missions, has centered in Thibet, a land thus far firmly closed against misision or other foreign intrusion, as the Thibetans consider it. On the borders
home notes.

A nice little box was received March 7, containing a child's gray flannel dress, and four other worsted dresses, one of them unfinished; several gingham and print dresses, skirts, handkerchiefs, a baby's hood, etc., but we found no address within. Will the donor please accept this in place of the more personal acknowledgment which we would gladly have sent?

A friend sends a donation as the proceeds of a swarm of bees which were reserved for the Home last year. "Only two swarms in an apiary of 70 colonies did as well." This item was received some months ago, but has been crowded out. It is interesting, even though late. The bees are doubtless well into another summer's work by this time.

Not long ago the matron was displaying two pretty kits skirts that she had completed for the little boys, telling us she did so of the gift of the cloth, ripped and sewed, and nicely washed and pressed all ready to make over. She appreciates very keenly the little touches of thoughtful, loving care that are put into so many of the gifts. Seldom a package comes but it tells a story in its own characteristic way of care, of thoughtfulness, or sacrifice, and all of loving remembrance.

Two of the older girls at the Haskell Home were helping the matron unpack a bundle of clothing lately. It was really a very nice bundle, the garments were neatly made, and packed with great care and the good mother smiled as she gathered the enthusiasm bubbled over in such exclamations as: "Isn't it nice?" "Won't somebody be happy to get that?" etc. On unpacking a box of toy furniture and a basket of thread, their delight knew no bounds.

The mothers' class have lately finished one series of their lessons, a course in dress cutting and making and the loss supplies has come, till from the vacant chamber in her old home the energy was restored by fire. Friends came to help and a new home was built. That healthful quarters of a densely packed city, and we knew, as soon as he came to us, that the odds in life's battle were strongly against him. He had been here but a little while, and his deathlight at the orphan Home was nothing to build upon, and he slipped quietly away.

Our Sanitarium recently received a number of letters from Bishop Horden's letters, giving descriptions of the homes, life, and characteristics of his flock, for he knew the way to excite and keep alive an interest in missionary enterprise is to tell the people how it is going among the people, what the work is, and what is needed. He tells a story in its own characteristic way of care, of thoughtfulness, or sacrifice, and all of loving remembrance.

One of the older children at the Haskell Home, who had just entered on the period when most young people give the rein to ambitious plans for life, works shoulder to shoulder with her mother in caring for the homeless colored children, at what sacrifice only a refined and cultivated young woman can realize.

Mrs. Steele came to Battle Creek to visit personal friends, but her time was filled full during her stay, as several appointments were made for her to speak. She addressed interested audiences at the Sanitarium, Tabernacle, and College, and made many friends for herself and her home. Mrs. White, of Butte City, Montana, represents a work similar in character. She is an energetic and devoted young woman, with a little family of her own about her, but she and her husband found room in their hearts and home for several little ones who had no place in either home or mother love. Such work always grows, and with the demands the supply has come to the vacant chamber in her own house which was set apart for the unfortunate who has had to rent other homes, and shelters something like sixty children. She combines also rescue work with her orphanage. She spent a day or two at the Sanitarium in passing through Battle Creek. Still another young woman who came to rest and grow stronger, is intimately connected with a similar work in St. Louis. The privileges enjoyed with these earnest workers have been of special satisfaction to all connected with the Home work.

Just as we closed our journal for last month, mention was made of the epidemic of illness at the Home.

We know our friends will be glad to hear directly of our little flock succumbed—dear little Percy, one of the latest comers. He was a frail, imperfectly developed child, whose little life, as far as we can learn, had been spent in the close and unhealthy quarters of a densely packed city, and we knew, as soon as he came to us, that the odds in life's battle were strongly against him. He had been here but a little while, and his death was a heavy blow to us. We found no address within. He tottered about on his weak little legs in the grass, his face shining with satisfaction quite as evident as that of his stronger playfellows. He loved nature, and flowers were an unconscious source of pleasure to him, especially the velvet-faced pansies, which so often found their way to his pillow.

The little one would have rallied like his companions, for the fever had fully left him, but there was nothing to build upon, and he slipped quietly beyond the grasp of the hands which tried so hard to hold him.

This is the first inroad that death has made in the Haskell Home since it was founded. A few days later the teacher of the grades, Mrs. Whitman, who had been ill several weeks, followed little Percy down the dark valley. Her case had not seemed so serious as to awaken grave fears at first, but developed most unexpectedly into the symptoms which proved fatal. Her death was a heavy blow to all, and the loss will be deeply felt at the Home. She was most efficient and devoted in her work, and had endeared herself to all her associates. Our hearts are very sore under the affliction, and if we say little, it is because words cannot adequately express our sorrow.

During all these experiences, Dr. Lindsey has been untiring in her efforts, not only visiting and prescribng, but assisting and watching the effect of the treatments. The Sanitarium nurses have nobly re
sponed, and volunteers from the summer class, who have gladly given considerable time both for the sake of helping in a time of need and of gaining some experience in nursing under Salternia in struction, have also rendered efficient service. The members of the mothers’ class have helped faithfully, and the mothers of course have carried ex tra burdens, both of work and anxiety.

Just as we go to press we have to mention another little one, Percy’s little three-year-old sister, whom we have laid beside him in the cemetery. She had the same imperfect physical development, only more strongly marked, and being younger was quite helpless in some ways. Like little Percy, also, she was a remarkably sweet, lovable child. She did not seem so ill as the little boy, and we clung to the hope of saving her, contesting the ground for days inch by inch. We thought we had almost gotten her where we dared to hope, when she suddenly let go her hold upon life. It was hard when they and we had battled so bravely to see this go out, but “He knoweth all that they have fallen asleep in Jesus.”

Eld. Me Coy as the little boy, and we clung to the hope of

The service for the children were held at the Home, the Haskell Orphans’ Home, or any other benevolent enterprise under the supervision of the

The services for Mrs. Whitman were held at the tabernacle, conducted by Elders Starr and Mc Coy. Her father and a sister were here to lay her away. The

The subscriptions were carefully appropriated to the cases of special need.

Forms of Bequests of Real Estate and Personal Property to the

The S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

To the Seventh-day Adventist Medical Missionary and Benevolent Association, of the city of Battle Creek, the money, or if it is desired that the amount bequeathed should be devoted

For personal property, the same procedure applies. The bequest should be drafted in a will, and the executor should be named. The executor is responsible for carrying out the wishes of the deceased. If the bequest is for a charitable purpose, the executor should consult with the relevant charitable organization to ensure that the funds are used as intended.

For real estate, the process is similar. The bequest should be drafted in a will, and the legal description of the property should be included. The executor should take title to the property and then transfer it to the designated beneficiary or charitable organization. If the property is to be used for a charitable purpose, the executor should consult with the relevant charitable organization to ensure that the property is used as intended.

In both cases, it is important to consult with legal and financial professionals to ensure that the will and any related documents are properly drafted and executed. It is also important to consider the tax implications of the bequest.
OUR MEDICAL MISSIONS.

CHICAGO.—MONTHLY REPORT.

Baths given ........................................... 694
Other treatments ........................................ 400
Dressings applied ....................................... 295
Packages of food supplied .............................. 10
No. of persons using laundry ............................ 661
" prescribed for at dispensary ......................... 292
" visited by nurse ....................................... 98
Prescriptions filled ..................................... 183
Lunches given away ..................................... 4
Garments given away .................................... 180
Tracts given away ...................................... 300
Testaments given away ................................ 4
Visits by nurses .......................................... 147

MISSION NOTES.

The Lord has been good to us during the past weeks and blessed us abundantly. Last Friday night we had an especially encouraging meeting hour. The Spirit of the Lord was present, and its blessings with us, and see for themselves these results.

When we have learned to see the hand of the Lord in everything and in all circumstances, then it seems to me we can never become discouraged. It is the small duties which make up life's happiness, and I never realized so much as I have since coming here. We often hear men saying as they speak in the meetings, that it was the kind attention and the word of encouragement spoken to them while taking their baths, or receiving treatment, that caused them to think of the Lord and start to live a new life.

Sometimes a little act of kindness may be the means of leading a sinful soul to salvation, though the one who performs the act may be unconscious of the results.

We had an illustration of this during the past week. A man came into the dispensary. After Dr. H. had examined him, he gave him a prescription and sent him down stairs where he received his treatment. In the afternoon he came back and sat down in the mission room, staying to our evening meeting. He listened very attentively to what was said, and when the opportunity was given for personal testimony, he rose and gave us one of those testimonials, which, prompted by the Spirit of God, comes from the heart and goes to the heart.

The next day he came back for his treatment and told us something of his past history and the condition he was in when he came in the day before. He had been gambling, lost all that he had and brought sickness upon himself, and was just on the point of throwing himself into the lake, when the thought occurred to him to come to the mission and told us something of his past history and the condition he was in when he came in the day before. He had been gambling, lost all that he had and brought sickness upon himself, and was just on the point of throwing himself into the lake, when the thought occurred to him to come to the mission and told us something of his past history and the condition he was in when he came in the day before.

The doctor talked kindly to him, he went out with different feelings from those with which he entered. He said he came back that evening because of an announcement on the blackboard of a "lecture by Dr. H." He thought the doctor would speak about the laws governing our being, but instead he gave a practical gospel talk. He showed plainly the privileges we all have when we connect ourselves with the Lord, and used the cases of Daniel and other faithful men as illustrations.

This reminded the man of his childhood days when his own father and mother had taught him the same thing. Not a single day passes but is filled with incidents in which we can see the hand of the Lord working both for our encouragement and the uplifting of some poor soul who has come here.

You may think I am speaking of this point too often or saying too much about it, but my object in doing so is, if possible, to set before others who have not yet seen it the importance of this kind of missionary work and to encourage those who are fitting themselves for medical missionaries.

A little over a year ago a man who for years had spent his earnings for liquor, stepped into a city mission one night, which resulted in his conversion. He was an intelligent man, and not long after this he was seen there every evening on the platform telling what the Lord had done for him and admonishing others to give themselves to him. Later he went out with a gospel wagon and labored faithfully. After a time, from various causes he began to lose his interest and stayed away from the meetings. In this time he gradually declined away from Christ, the Solid Rock. Some weeks ago as he went to his work one day he felt a severe pain in his stomach, and as he passed a saloon the thought came to him to go in and take a drink to relieve it. He entered and I hardly need to tell the result. As soon as the first drop entered his lips, the old appetite came back, and when he came into our mission, after a two weeks' debauch, he was a total wreck and almost on the border of delirium tremens. We then commenced to give him some eliminative treatments, and as the alcohol was taken from him, it left his nervous system in an awful condition.

Well, the Lord has blessed our efforts, and to-day he is not at all the man he was when he came to us. He is completely changed, not only physically but spiritually as well. As he came to himself, he began to wonder at the interest taken in him, when he had not a cent of money to pay us. Then the Spirit of the Lord commenced to work upon his heart, and when we spoke to him of God's love for sinners, we found that the words fell upon good ground. He has given himself to the Lord with more determination than ever. His past life is filled with dark pictures. Sixteen years ago he left a wife and two small children, to fight the battle of life for themselves, in one of the Eastern States, after having misused them and taken everything away from them which he could exchange for strong drink. He has not seen them since. Just lately he found out that his wife was dead and his children left without any parental care. He is now determined to go back and confuse everything. He expects to receive years of imprisonment for his past conduct, but he says he is willing to endure anything to have peace with God. May the Lord help him to carry out his resolutions so that the dark pictures of the past may be covered by brighter ones.

Last week we had several cases of interest, of which I will only mention a few. In the first part of the week a man came in wanting to see the doctor. He was in a wretched condition—filthy and dirty and his clothing ragged. He had been drinking hard for some time, and had gotten into a fight with another man, which resulted in his getting a pair of black eyes and other bruises. From this you can imagine his appearance when he first came. He was out of money and in such a condition that I do not know what would have become of him if he had not found us. We gave him treatment and something to eat. Then he asked if we had anything for him to do. His nerves were weak and he trembled so all over that we hardly thought that he would be able to do anything, but he went into the work as though he meant business, and the nervousness soon left him.

He stayed with us several days and worked every day, and then left here for the country quite a different man from whom he was when he came in. With tears in his eyes he bade us good-by, telling us that by the help of the Lord he would live a different life. While with us, he attended our workers' prayer-meetings daily.

These reminded him of by-gone days, when at home he, together with his brothers and sisters and the parents used to gather together for worship. Some eight years have passed since he left the old home, but now he intends, as soon as he gets money enough, to go back again.

Can we realize that aged mother's joy when the good many of her former home again? How much less can we comprehend the joy caused in heaven over just one sinner who turns back to the Father's house again?

We have not had so many new ones of late coming into our meetings, but it is encouraging to see a good many of the old ones coming regularly every night. They have become interested and are longing for more light.

During the past week I have noticed some who
A LETTER FROM BRO. RUDOLPH TO THE EDITOR OF THE MEDICAL MISSIONARY.

WEST AFRICA.

A LETTER FROM BRO. RUDOLPH TO THE EDITOR OF THE MEDICAL MISSIONARY speaks of his varied experiences in the dangerous and difficult field where he is working alone since Bro. Sanford's return to America. Of the knowledge he gained while here of sanitary principles he says:—

"What I learned at the Sanitarium and from the publications on hygiene has been a great saving in money, and perhaps has saved as well the lives of Bro. Sanford and myself."

"During the past four months about one third of the white population of Cape Coast have died. You see this is a terrible mortality. Business houses pay their clerks and agents three and four times as much wages to come out here as they receive at home, besides their travelling expenses, and all expenses when they are ill. Government officials remain one year with six months' furlough to Europe on full pay. Wesleyan missionaries remain eighteen months with six months' furlough. Business men are contracted for three years, but not many are able to stay so long. The doctor's charges are very high. So you see business houses have a heavy expense to keep white employees."

"About six weeks I had fever, and on the day it rose highest, I tried to induce perspiration by a hot-bag to the spine and stomach and four heavy blankets tucked securely around me, but in vain. I became bewildered from high fever, but soon remembered to change the method of treatment, and threw off all covering, stripped to the skin, and had one of my boys sponge me with the coolest water obtainable, every five or ten minutes, and in about two hours I was in a perspiration."

"The thermometer, in the coolest place we can find, ranges usually between 80 to 85° the year around. We do not have jungle fever, but what is called "black fever," which is often fatal. Although I have not seen a case as yet. Some Europeans become acclimated; that is, the fevers are not so severe as to kill them or send them home. Fever among the natives is much milder and almost always easily combated. Where natives have adopted European customs in eating, the fever is worse. I think disregarded digestion has much to do with it."

"As far as my knowledge goes, natives seldom die of fever—adults at least. Native doctors, as a rule, know very little about the proper treatment of fever, natives allowing fever to wear itself out, or rather to wear them out. Native doctors have attributed and do attribute most diseases to witchcraft, but some are learning better from Europeans."

"There is usually one physician employed by the government, but no medicines can be bought except from some former government dispensers at exorbitant prices, three or four times as much as in Europe, and the stock they have on hand is very limited. We ought to bring to our own supply of what may be needed.

We have a great deal of work, and the difficulty in getting medicine for those sick is very great. We cannot buy them, nor can we have them sent to us, and the government does not take much interest in it.
PITCAIRN ISLAND.

DEAR DR. KELLOGG: — Your letter dated October, 1886, just reached me a few weeks ago. Your report as to the progress of the work in Chicago and all along the line was truly encouraging. I assure you that my interest in the health and temperance work is as great as ever,—yes, far greater. I am seeking to do all I can both by precept and example for the furtherance of this part of the gospel here. I have had the privilege of making personal visits to the patients and to the families in the Mission, and to the patients in the hospitals and in the homes. I have been able to do a great deal and to have a great influence in spreading the gospel, in building up the church, and in furthering the work of building.

I have not kept a concise account of treatments given, nor have I had access to any list of treatments given in all the four hundred treatments of various kinds. I saw in the beginning that my supply of antiseptic remedies was small, and wishing if possible to show the people a mode of treatment which they could use with the least possible cost, I tried what could be done with water alone. I have had many ulcerous cases, and used nothing but hot water for spraying, and good palm oil instead of vaseline applied to bandages to prevent adhering to the flesh. In bad cases I dressed them twice a day, others once a day. All who continued treatment fully recovered. I extracted teeth for some who manifested great anxiety. Several times speedy relief was given to sufferers from cough and colds by the application of hot-water bags.

After speaking of several cases which were successfully treated with the simpler remedies, Bro. Rudolph adds:—

"In regard to opportunities for medical missionaries, the medical-surgical point of view is the most fruitful, where Colonial surgeons are stationed, the European doctors are found almost exclusively on the coast, and there is the vast interior ripe for work. We went only a short distance inland, and noticed a much larger percentage with bandaged limbs than on the coast.

"I trust you will bear in mind the very limited instruction I have enjoyed in caring for the sick and the very limited material to work with. In Appam I was obliged to use the kitchen for consultation room, for consultation room and for giving treatment, and was obliged to look after cooking while in the midst of giving treatment.

"How true it is, that the harvest is ripe, but we are not prepared to reap it. It is sad that laborers are sent out without proper equipment for work.

"I am fairly well at present. We have had hardly any winter, the weather being very hot nearly all the time. The people are longing for something better than they have. I know it is hard to part with reliable, experienced workmen and helpers, but by letting them go out to distant fields it will give room for others to be trained to fill their places, and so the good work will spread to all parts of the earth."

Dec. 18, 1886.

HATTIE ANDRE.

OUR MEDICAL MISSIONS.

SANITARIUM HOSPITAL.

THE ENDOwed BEDS.

The Illinois Bed is still occupied by the patient reported last month. She has recovered well from her surgical operation, and is doing well.

A minister from that conference is also here under treatment for an injury to the hip. He seems to be doing well.

The Michigan Bed is still occupied by one of the patients who were reported last month, whose eyes, though improving, are gaining slowly.

Another of those mentioned last month in connection with this bed is still here. She underwent a critical operation for abdominal tumour, is just out of the surgical ward, and is doing well.

The Pennsylvania Bed has two names on its charge this month. One is a Scotch miner, an excellent man, who is improving under the treatment and seems to enjoy and appreciate the privileges he has here.

Mrs. — is the mother of quite a little family to whom she is anxious to return to feel that they are near her. She succeeds well in curbing her desire to fly back to them, and is waiting patiently to be pronounced well enough to leave. She is a surgical patient, and is improving since her operation, both in courage and physically.

The Mrs. Gottian Bed.—Miss — is a very patient body, suffering from a chronic disease that yields but slowly to treatment. She is doing as well as could be expected.

The Mr. and Mrs. Tsykinewicz Bed.—Mrs. — is away for a few days but will return again soon for further examination and treatment.

The Dr. Lindsey and Mrs. Hall Bed.—This patient has just returned to her home in the sunny South. She was much improved. She was reported last month.

The Mrs. E. G. White Bed.—Miss — has just returned home much improved and greatly pleased at her recovery. She was sent here by the Christian Help hand of her native place.

The Lewis Bed.—This bed has still several patients, two of whom were mentioned last month. One of
them, a pleasant young woman, is making a good recovery after two operations.

Another expects to leave soon, as she is much improved. One of those also reported last month has left the Hospital, though visiting in the city.

Another patient has arrived, but too recently for more than mention.

A new bed, The Belle Stroup Bed, has recently been endowed. It is occupied by a young woman who suffers from the peculiar nervous affliction known as chorea. Her case seemed of the most serious character, and it was her wish to be transferred to the Hospital, though visiting in the city.

The Home Endowed Bed was occupied for some weeks by an aged sister who was spending the winter at the Home. She was suffering from a progressive disease to which she succumbed at last. She was a very patient and cheerful through all her sufferings.

FRIENDLY VISITING.

BY MRS. S. M. BAKER.

We have already learned that visits to the poor are for two purposes: viz., for investigation, and for the friendly visiting, to give the required help.

It is in the latter, if we hope to reach the heart, that there must be consecration, a spirit of self-denial, and a love for the unfortunate, deep and sincere, measured only by the love of Christ for us. As we go to the door, there will be no shrinking back for fear of soilng our hands or our clothing. The consecrated worker goes only with the thought of winning a soul to Christ.

Going into a home of the poor, we may find the mother with disheveled hair and untidy dress, and her home and children in keeping with her own appearance. For a moment the impulse to turn away may come over us, but only for a moment. Then we look beyond the unpleasant surroundings to the life of hardship, trial, and heartache, the struggle with poverty, the lack of opportunities for education in things that would lighten her work and her home cares, and bring her into sympathy with her children. We see also a lack of true helpful human friendship, and an utter want of the knowledge of the love of Christ and his sustaining power. As we see all this, if we have the spirit of Christ within us, our hearts will go out in such love, tender pity, and sympathy, that as we leave her by the hand she can read in our faces the real sisterly feeling we have for her. Then as we talk with her and she opens her heart in confidence, telling of her sorrows and trials, we may give her such counsel as will inspire courage in her heart for new attempts, and will be worth many times more to her than material aid could possibly be. She learns how to better manage her home and children; how to save her time and strength, as well as substance; how to bear patiently her trials, and with the realization of a new-found friend she makes a new start in life.

In another home (if home it may be called) we may find one suffering from some wasting disease. The lack of ordinary comforts impresses itself upon us, especially the uncomfortable, unclean bed. As we bathe the face and hands, brush the hair, and smooth and freshen the bed, as we would for a sister, and then sit by her and tell of the love of Jesus, and see the eyes lighten up with the eager-ness to lean on him, it is only the true fellow-feeling between hearts that can make the visit one of real friendship and not of intrusion.

Again we enter a home to find the mother recovering from the effects of some dissipation, perhaps from intoxication. Her looks and language are coarse and foul; but she is a sister, and if we would serve her, we can do it only by that perfect love which Christ has for fallen humanity. We overlook the coarse rebuffs, and with tender thoughts of the possibilities within her, we seek to win her heart. We know we are approaching success in this when we hear the eager words, "You'll come again, won't you?"

This is what we mean by friendly visiting, the heart-to-heart talk, and this cannot be done with gloved hands, either literally or figuratively.

O, there is such a dearth of true sympathy in the world. We often see the semblance of it, but it is cold and unfeeling. There is such a want of real, helpful friendship.

CHRISTIAN HELP WORK.

SUMMARY OF MONTHLY REPORTS OF CHRISTIAN HELP BANDS.

The bands market * are newly formed companies, "volunteer bands," which have not yet been visited by an organizer.

In the Charities Review I read this thought, which forcibly expresses this principle, "Be their friend in summer as well as in winter. Follow up their interests and be felt as a real friend to turn to for such help as a friend may exact. They need you as the individual, and care for you as that or not at all."

But do not wait to get into the needy districts of some large city, though there is much need of work there if you can do so. There are hearts all around you, hungering for the sympathy that will cheer and encourage, and lift them up to better things.

How many could be comforted and lifted out of their old, hard, unhappy lives by the thought that some one is interested in them! How many children who are now hungering for it, could be given the love and sympathy of their parents; and how many souls could be saved, if all Christians felt they could do at least a little work in the Master's vineyard, and if the work were done with loving interest as unto the Master himself? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

*Oh! the good we all may do . While the days are going by.
RELIANCE DEPARTMENT.

[This department has been organized in the interest of two classes:—
1. Young orphan children.
2. The worthy sick poor.]

1. To obtain intelligence respecting young and friends and orphan children, and to find suitable homes for them.
2. To obtain information respecting persons in indigent or very limited circumstances, but are unable to obtain the skilled medical attention which their cases may require, and to secure for them an opportunity to obtain relief by visiting the Sanitarium Hospital. The generous policy of the managers of the Medical and Surgical Sanitarium has prevented this institution a number of beds, in which suitable cases are treated without charge for the medical services rendered. Hands have already enjoyed the advantages of this beneficent work, and it is hoped that many thousands more may participate in these advantages. Cases belonging to either class may be reported to the editor of this journal. It should be plainly stated and clearly understood that neither orphan children nor sick persons should be sent to the Sanitarium or to Battle Creek with the expectation of being received by us, unless previous arrangements have been made by correspondence or otherwise.

No. 272 is a German boy who is now living in Nebraska. His father and mother are both dead, and the little boy, now at the age of thirteen years, is left homeless. He has gray eyes and dark hair, and his health is fair. Some friends are at the present time caring for him, but cannot provide a home for him much longer. They say that he has shown a desire to do right, and we trust that in a new home, which we hope can be provided for him, he can be surrounded with those influences which will be the means of developing in him a beautiful character.

No. 273 is a little boy five years old who is now living in Indiana. She has blue eyes and light hair, in is good health, is said to be obedient, and religiously inclined, also very affectionate and loves those with whom she associates.

Her brother, No. 284, is three years of age, with blue eyes and light curly hair. He is an active little fellow, in good health and admired by those who know him. The father has had chances to place these children in homes, but he is anxious that they be placed in a Christian family. The father has cared for the children, but is unable to care for them and earn a living too. He will be glad of some assistance. Only those who can give these children religious as well as educational advantages need apply.

A MISSIONARY HOME WANTED.—Here is a chance to do real missionary work. Some time ago the case of a little girl eight years old, living in New York, was brought to our attention. She was in need of a home, so one of our agents, living near the child interested herself in the case and found a home for her. The woman who took her, being in poor health and finding the child to be one that needed some discipline, became discouraged, so concluded not to keep her longer. This child is again in need of a home. From what we learn of her we conclude that she is a wayward child, and it is probable that she needs some degree of patience and patience on the part of the person who takes her.

Those who have had the most experience with children will agree that the child who is always good, and does not seem to have faults, is not as interesting as the one who has a mind of its own, and if the child is carefully directed, the same powers that have been expended in the wrong way may be used to do a great amount of good. Who has faith enough to undertake this work?

Tax children, Nos. 257 and 258, have been placed in homes quite near together in the State of Maine. We are glad that they are to live near each other, and so grow up together.

No. 290.—Words come to us from Wisconsin of a girl nearly fourteen years old whose mother is working hard to support two children and a husband who is ill. This girl has gray eyes and brown hair, and is said to be bright, but she needs a strong, yet kind hand to guide her.

No. 281 is a Swedish boy with brown eyes and dark hair, having good health and is ten years of age. No. 282 is his brother seven years of age. He has blue eyes and light hair. The father and mother of these children are both dead, and they have been cared for by their grandparents for three years. They cannot take the children longer, and rather than place them in the poorhouses they apply for a place in a private family.

No. 285 and 286 are boys living in Pennsylvania. Their condition is like several that have been referred to us before, and from what we learn of them we are satisfied that they are worthy of help. Their father is dead, and the mother not able to care for them. She has tried for the past few years to keep them with her, but was not able to do this.

A few days ago we saw one of the children that was placed in a home about a year ago. Her mother says she could not get along without him. When we saw the child running around so cheerfully, we felt grateful that instead of a street education she had a kind hearted mother who has already had two orphan children in her home, and we are sure she will direct the feet of this little one in the right way. Can any one conceive of a work more noble than that of training one of God’s “little ones”?
The North American Mission has seven medical missions and hospitals in which 80,000 persons were treated last year.

It is said that one hundred and twenty-five wealthy men and women have gone out from Great Britain as missionaries on their own charges.

A cable despatch from this country to Persia announces the death of Dr. Cochran, a missionary of the American Board. The event is a great loss to the mission.

Missionary work in Egypt is chiefly among the Copts. Abyssinia presents little opportunity for evangelical work. It is the hermit nation of Africa.—Missionary Review.

The Presbyterian native church at Sikka is over ten years old, having been organized in September, 1884, with 49 members, and now numbers 481.—Missionary Review.

In 1880 a Hamburg firm had the audacity to export, in chains, hundreds of slaves from Dahomey to the Southern States of America under the name of "free laborers."—Algemeine Missions-Zeitschrift.

The New York Juvenile Asylum, through its agency, has placed ninety-nine children from New York in the New York Juvenile Asylum, through its agency, has placed ninety-nine children from New York in their own charges. They are nearly two years old when they reach their destination.

A missionary at Point Barrow receives mail but once a year, and it sometimes occurs that the ice pack prevents the revenue cutter from going so far north, so that letters are nearly two years old when they reach their destination.

The World's Student Conference will meet at Northfield, Mass., from June 29 to July 9. From July 10 to July 30, will be held the Young Men's College Conference, and Aug. 2 to 15 the General Conference of Christian Workers all at Northfield.

Since 1862 the work of the London Missionary Society in Madagascar has been essentially the care and guidance of converts; and while thousands of heathen have been won, the great attractive force has been the organized churches themselves.

The Thibetan Pioneer Mission, which was organized under the leadership of Miss Annie Taylor, has been transferred by her resignation to the direction of Mr. C. Polhill-Turner, of the China Inland Mission. Mr. Polhill-Turner has taken up the training of the men for their work. There are nine men including the leader, and one of them has his wife and two children with him. There are some indications of being able to enter Thibet during the year.

Punyata Ramabai's school is getting on. Last year it had a great many trials and troubles, but now these have passed away and proved to be blessings in disguise. Many new girls are coming in, and some have been truly converted and are rejoicing in the Lord.—Baptism Beyond.

In British India there are something like 50,000 blind people. A missionary has invented an alphabet for them, in which 87 of the languages spoken in this peninsula may be printed. It is proposed to found an institute at Bangalore, where the blind will be taught to read.—Bureau des Missions Contemporaines.

Dr. Griffith John, a veteran missionary of China, writes hopefully of the missionary outlook in that field. There has been an encouraging increase in the number of converts and the number of missionaries in the last five years. There are at present about fifty-five thousand. He says, "We are on the eve of great changes, and great changes for the better also."

The Swedish Mission Association has established a mission in Chinese Turkestan, a field that has thus far untouched. The mission consists of three Swedes, an evangelist, two ladies, an Armenian, and two native assistants. From its location it is likely to have an important bearing on mission work in Western China.

A proposal is being considered to annex the Congo Free State to Belgium. It has been hitherto considered the personal possession of the King of Belgium, and he has administered its affairs from his private exchequer. The revenue from the Congo is however some $500,000 less than its expenses annually, and the king is unable to continue to meet the deficit.

And its troubles Madagascar is asking the British and Foreign Bible Society for more Bibles. Ten thousand copies of the Gospel of St. Luke have been sent to the Northern Committee in Madagascar, and five hundred more to the Southern Committee. The society has just now under consideration a request for a reference Bible in Malagasy.—Missionary Review.

The Korean government has been completely reorganized. One of the leading men is a baptized Christian. Also, the son of another leading man is in America now, where he has graduated as a preacher, and is to be sent as a missionary to China. There is a great willingness on the part of the Koreans now to hear the gospel, and the prospect for successful missionary work is good.

After the year of weariness and discouragement, neglect and hardiness of heart, which have weighed down the hearts of M. Collard and his brethren of the French Zambesi Mission, the harvest seems to have burst out into sudden fullness. Sixty conversions at Sefala, thirty-seven at Kanungu, a number also at Teahly and at Shelleke, and everywhere the awakening is voicing.—Missionary Review.
Battle Creek Sanitarium, BATTLE CREEK, MICH.

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